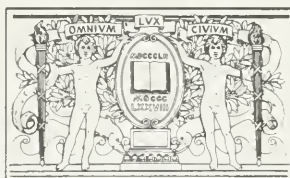




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BUREAU OF AMERICAN ETHNOLOGY: J. W. POWELL, DIRECTOR
BULLETIN 25

NATICK DICTIONARY

BY

JAMES HAMMOND TRUMBULL



WASHINGTON
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ANNOUNCEMENT

In 1877 the United States Geographical and Geological Survey of the Rocky Mountain Region (J. W. Powell, Director) began the issue of a series of ethnologic reports in quarto form under the title *Contributions to North American Ethnology*. Several of the volumes were printed under special authority conferred by Congressional resolutions; and in March, 1881, the publication of volumes VI, VII, VIII, IX, and X of the series was authorized by the Congress through a concurrent resolution. This authorization was superseded by the law providing for the public printing and binding and the distribution of public documents, approved January 12, 1895. Up to this time there had been published eight volumes of *Contributions* (including one bound in two parts), numbered I-VII and IX.

After the United States Geographical and Geological Survey of the Rocky Mountain Region was merged in the United States Geological Survey, the Congress made provision for continuing the ethnologic researches and publications; and in conformity with this law the Bureau of Ethnology was founded. The Director of the new Bureau (J. W. Powell) began the publication of annual reports in royal octavo form with that for the fiscal year 1879-80, and at the same time continued the issue of the *Contributions to North American Ethnology*. Until 1895 the annual reports were specially authorized by the Congress, usually through concurrent resolutions; since 1895 they have been issued under authority of the public printing law. Of these reports nineteen have been published and others are in press; the Fourteenth, Seventeenth, Eighteenth, and Nineteenth are each in two parts or volumes.

In August, 1886, the Director of the Bureau was authorized by a joint resolution of the Congress to begin the publication of a series of bulletins, which were issued in octavo form; and in July, 1888, the continuation of the series was authorized by a concurrent resolution. When the public printing law was drafted this series was omitted, and the issue terminated in 1894. Up to this time there had been published twenty-four bulletins, each under a special title.

In the law making appropriation for the ethnologic work, approved June 4, 1897, the title was changed to "American Ethnology"; the designation of the Bureau was modified conformably, and the Sixteenth report (for 1894-95, issued in 1897) and those of later date bear the modified title. From 1895 to 1900 but a single series was issued by the Bureau of American Ethnology, viz, the annual reports.

In 1900 the Congress authorized the resumption of publication in bulletin form by a concurrent resolution, adopted by the House of Representatives on April 7 and by the Senate on April 27. This resolution is as follows:

Resolved by the House of Representatives (the Senate concurring), That there be printed at the Government Printing Office eight thousand copies of any matter furnished by the Director of the Bureau of American Ethnology relating to researches and discoveries connected with the study of the American aborigines, the same to be issued as bulletins uniform with the annual reports, one thousand five hundred of which shall be for the use of the Senate, three thousand for the use of the House of Representatives, and three thousand five hundred for distribution by the Bureau.

Pursuant to this authority the manuscript of the late Dr J. H. Trumbull's Natick-English and English-Natick Dictionary was transmitted to the Public Printer on May 12, 1900, with the request that the same be printed and bound and issued as a bulletin uniform with the annual reports of the Bureau of American Ethnology. The composition was at once taken up; but by reason of the technical character of the matter and unforeseen difficulties in proof reading, the issue of this initial number of the new series has been unexpectedly delayed.

It is a pleasure to acknowledge the courtesy of the American Anti-quarian Society and of its president, Honorable Stephen Salisbury, in intrusting Dr Trumbull's unique manuscripts to this Bureau; and it is especially gratifying to express appreciation of the scholarly interest and aid of Dr Edward Everett Hale, who not only effected the arrangement for publication but contributed an introduction to the work. While this introduction was written from the standpoint of the general literary student rather than the specialist in Indian languages and characteristics, it pays a just tribute to the memory of the eminent philologist whose latest, and perhaps greatest, work was that of compiling and comparing the accompanying vocabularies from the Eliot Bible. James Hammond Trumbull was born in Stonington, Connecticut, December 20, 1821; he was a student at Yale, and held important public offices in Hartford during the period 1847-1864. He was an original member of the American Philological Association in 1869, and its president in 1874 and 1875; a member of the American Oriental Society, of the American Ethnological Society, and of several other learned societies, including the National Academy of Sciences. In 1873 he was chosen lecturer on

native languages of North America at Yale University, though failure of health soon compelled his resignation; and from Yale, Harvard, and Columbia he was the recipient of degrees in recognition of notable researches and publications. In addition to his linguistic knowledge he possessed great learning and skill as a bibliographer. During his later years he was a valued correspondent of the Bureau, and his wide knowledge of both aboriginal tongues and bibliographic methods, freely conveyed to the officers of the Bureau, proved of great service. He died in Hartford, Connecticut, August 5, 1897.

Dr Hale pays a merited tribute also to John Eliot, the pioneer student of aboriginal languages in the New England region, pointing out that Eliot was not merely a translator of the native tongues but an original investigator of their structure. Naturally the opinions concerning the aborigines and their languages based on the limited knowledge of the middle of the seventeenth century were much less definite than those resting on the numerous records extant at the beginning of the nineteenth century; yet it is noteworthy that the early view of Eliot, voiced by Dr Hale, as to the widespread grammatic correspondences among the native tongues, possesses a meaning well worth the interest of the pioneer student and his later interpreters, Trumbull and Hale. The place and date of John Eliot's birth are not recorded, but he was baptized in Widford, Hertfordshire, England, August 5, 1604. He matriculated at Cambridge in 1619, and took a degree in 1622; he subsequently took orders, and, accepting a call to Roxbury, Massachusetts, emigrated in 1631. He remained at Roxbury in pastoral work throughout the remainder of his life; he died May 21, 1690. As indicated by Dr Hale, his enduring reputation rests chiefly on his records of aboriginal languages; yet it would seem that he exercised a still more important influence on his own and later generations through his sympathetic efforts to educate the tribesmen of New England and to raise them toward the plane of self-respecting citizenship. In this work, too, he was a pioneer; and undoubtedly he did much to prepare the minds of statesmen and philanthropists for the humanitarian views of primitive men which characterize modern policies toward the Nation's wards. Thus it is particularly fitting that Eliot, the pioneer in sympathetic and systematic study of the aborigines, no less than Trumbull, the direct contributor, should receive from the Bureau of American Ethnology such honor as this publication may confer.

As has been noted by Dr Hale, the Trumbull manuscript and proof passed through the hands of Dr Albert S. Gatschet and received the benefit of his extended acquaintance with the native languages of the Algonquian stock. The manuscript was not, however, edited critically; it was, on the other hand, aimed to print the matter substantially as it left the author's hands, with only those minor changes in

punctuation, alphabetic arrangement, cross references, etc., which the author would necessarily have made had he lived to revise the copy; and a list of abbreviations was prepared. Still, the task of proof revision proved arduous, and much credit is due Mr F. W. Hodge, who began, and Mr H. S. Wood, who completed, this work. Grateful acknowledgment is made to Mr Wilberforce Eames, of the New York Public Library, for aid in interpreting abbreviations.

JULY 10, 1902.

INTRODUCTION

By EDWARD EVERETT HALE

Dr Trumbull's vocabularies constitute the most important contribution to the scientific study of Eliot's Indian Bible which has been made since that wonderful book was published.

To the preparation of these vocabularies James Hammond Trumbull gave most of his time throughout the closing years of his diligent and valuable life. The work was so nearly finished when he died that, as the reader will see, it is clearly best to print it as he left it, and to leave it to the careful students of the future for completion by such work as he has made comparatively easy. By her generous gift of the beautiful finished manuscript to the American Antiquarian Society, his widow, Mrs Sarah Robinson Trumbull, has made its immediate publication possible. The officers of the society at once consulted Major Powell, the Director of the Bureau of American Ethnology, as to the best plan for its publication. The Bureau placed the manuscript in the hands of Dr Albert S. Gatschet, of the ethnologic staff; and the book has had the great advantage of his extended acquaintance with Algonquian languages as it passed through the press.

It is hoped that the book will form the first volume in a series of vocabularies of the native languages. Such a series, under such supervision as the Bureau will give to the selection and editing of the works contained in it, will be of great value to students of language; but it will contain no book more valuable in itself or more interesting from its history than Dr Trumbull's Dictionary.

Even in circles of people who should be better informed, we frequently hear it said that the Bible of Eliot is now nothing but a literary curiosity, and hardly that. Such an expression is unjust to Eliot's good sense, and it is quite untrue. Reverend J. A. Gilfillan, whose work of education among the northern tribes is so remarkable, found that his intelligent Chippewa companions were greatly interested in the Bible of Eliot, and readily caught the analogies of the language with their own when the system of spelling and of vocalization was explained to them.

With great good sense, Eliot used the English letters with the sounds which Englishmen gave them. When the American Home

Missionary Society first undertook its translations of the Bible, it adopted, after some question, the vowel pronunciation of the Latin nations. The *wadtechu* (mountain) of Eliot becomes in Mr. Sherman Hall's translation *uijiuui*, the one letter *u* being the only letter which is the same in both words; yet both mean to express the same sound. It seems now a great pity that the translators in our century did not use in any way the diligent work of Eliot.

In the spring of 1899 I placed before a Chippewa boy in the Hampton (Virginia) school thirty words of the Massachusetts Indian language. He recognized at once fifteen of them, giving to them their full meaning; and with a little study he made out almost all of the remainder. In the course of two and a half centuries the uses of words differ as much among Indians as among white men, but it would seem that they do not differ more.

Such careful study as Dr Trumbull and Duponceau and Pickering and Heckewelder have given to the Algonquian languages shows beyond a doubt that John Eliot was one of the great philologists of the world. His study of the remarkable grammatic construction of the Indian languages proves to be scientific and correct. The linguists of the continent of Europe took it for granted, almost, that Eliot's statements regarding the grammar of the Indian tribes could not be true. It seemed to them impossible that languages so perfect in their systems and so carefully precise in their adaptations of those systems could maintain their integrity among tribes of savages who had no system of writing. All study of these languages, however, through the century which has just passed, has proved that the elaborate system of grammar was correctly described by Eliot, and, to the surprise of European philologists, that it is fairly uniform through many variations of dialect and vocabulary.

It is much to be regretted that a careless habit of thought takes it for granted that a good Indian word of one locality is a good Indian word of another, and that names may be transferred from North to South or from South to North at the free will of an innkeeper or of a poet. Such transfers of words, which in the beginning amount almost to falsehood, cause more confusion and more as time goes by.

Mr Pilling's valuable bibliography of the Algonquian languages shows us that there are now existing fourteen complete copies of Eliot's Bible in the first and second editions. Besides the complete text we have the New Testament printed in a separate volume in 1661, and in the Eliot Primer or Catechism, which has been reprinted in the present generation, we have the Lord's Prayer and some texts from the Bible, as well as a translation of the Apostles' Creed into the Massachusetts language. The number of books printed as part of his movement for the translation of the Scriptures and the conversion of the Indians is nearly forty. For the use of all these books Dr Trum-

bull's dictionary will be of the very first value. Is it perhaps just possible that the publication of this book may awaken such attention to the subject that some of Eliot's lost manuscripts may still be discovered?

Of Eliot's place as a scholar and an educator Dr DeNormandie, who now fills his pulpit in Roxbury, speaks in the highest terms. It would seem that we owe to Eliot the establishment of the first proper Sunday school in America, and perhaps one may say in the English realm. On October 6, 1674, the record of his church says:

This day we restored our primitive practice for the training of our youth. First our male youth, in fitting season, stay every Sabbath after the evening exercise in the public meeting house, where the elders will examine their remembrance that day of any fit poynt of catechise. Secondly, that our female youth should meet in one place (on Monday) where the elders may examine them on their remembrance of yesterday about catechise and what else may be convenient.

"The care of the lambs," says Eliot, "is one-third part of the charge over the works of God."

Dr DeNormandie ascribes to Eliot the general establishment of "grammar schools" among the institutions of Massachusetts. He says: "One day all the neighboring churches were gathered in Boston to 'consider how the miscarriages which were among us might be prevented,' Eliot exclaimed with great fervor, 'Lord, for our schools everywhere among us! That our schools may flourish! That every member of this assembly may go home and procure a good school to be encouraged in the town where he lives! That before we die we may be so happy as to see a good school encouraged in every plantation in the country!'" By "plantation" Eliot meant separate village.

Cotton Mather says: "God so pleased his endeavors that Roxbury could not live quietly without a *free school* in the town." Roxbury was the town of which Eliot was the minister. "And the issue of it has been one thing which has made me almost put the title of '*Schola Illustris*' upon that little nursery; that is, that Roxbury has afforded more scholars, first for the college and then for the publick, than any town of its bigness, or if I mistake not, of twice its bigness, in all New-England."

John Eliot was quite willing to accept the responsibilities of making laws and even a constitution for his "praying Indians." As he found the Indian tribes, government among them seemed at best absolutely minimum; he was unable to perceive that they had any government. Eliot made for them a working constitution for a democracy, on principles which are so absolutely democratic that they frightened even the Puritan emigrants around him, the coadjutors of Cromwell and Sidney. Poor Eliot was even obliged to recall his words in a public recantation. The democratic constitution which he wrote for his people is well worth the study of any faithful student of government

today. On much the same plan were his settlements founded where the colonies of "praying Indians," with the government of the people by the people and for the people, and with the oversight of a benevolent judge in Israel, were his coadjutors and pupils. It is, alas, impossible to tell what would have been the outcome of this remarkable experiment, for the outbreak of King Philip's war in the year 1675 broke it up before it was fairly tested.

Eliot's first religious service among the Indians was on October 28, 1646. When King Philip, in 1675, united the Indian tribes of New England in almost simultaneous attacks on the English settlements, the excitement in the seaboard towns turned against Eliot's "praying Indians," and the people suspected—as on such an occasion seems natural—that these converts were in league with the enemy. So strong was the popular feeling in Boston that Eliot was compelled to remove his colony from Natick to Deer island, in Boston harbor, and there, as exiles from their own land, they spent the months before King Philip's power was broken. They then went back to Natick, where the people celebrated, on the 4th of July last, the two hundred and fiftieth anniversary of the establishment of that village. There seems to be no one left in that neighborhood of the descendants of this colony.

A late and insufficient authority says that Natick means Place of the Hills. The Dictionary of Dr Trumbull affords no support for this etymology, and it is probably mistaken. Charles river, as a small stream, passes through the village. Captain John Smith gave to it its name, which was the name of Prince Charles, afterward King Charles. The Indian name of this stream seems to have been Quinobeguin; this would seem to mean Long river, from the root quin, it is long (compare Quinmchtukqut, the Connecticut); or, quite as probably, it means the river which turns about, from quinuppe, around about or all about.

South of the Natick Indians the Narragansett tribe spoke a dialect not very different from theirs, and west of these the Mohegan tribe used another dialect of the same language. There is now no Narragansett Indian who remembers any words of the language of his forefathers; Mrs Mitchell, who considered herself a descendant of King Philip and who did remember some of the words of his tribe, died in the spring of 1899. The Mashpee Indians still exist as a native community, occupying the town of Mashpee on Cape Cod. They have taken on all the habits of civilization; among others, they preserve their own trout brooks for the benefit of amateur sportsmen, and rent them to such sportsmen for considerable revenue. They maintain free schools as other towns of Massachusetts do, but in these schools no word of the language of their race is spoken, nor do any of the Mashpee Indians have further knowledge of it than does any other New

Englander. The Gay Head Indians, on Marthas Vineyard, a brave and spirited set of men, retained a knowledge of their own language later perhaps than did any other of the Indians of southern New England, but it has died out among them. In the eastern part of Maine, however, the Passamaquoddy and Miemac Indians, whose range extends into the British provinces, still use their dialects of the Algonquian stock. Vocabularies of the related dialect spoken by the Abnakis, prepared by the faithful Catholic minister, Sebastian Rasles, still exist; of these the most important was printed by the American Academy as edited by the distinguished scholar Mr John Pickering. ROXBURY, MASS., *July 19, 1901.*

B. A. E., BULL. 25—II

ABBREVIATIONS

Abn. = Abnaki.

act. = active.

Adelung = Adelung, Johann Christoph [and Vater, J. S.]. *Mithridates oder allgemeine sprachenkunde*. 4 vols. Berlin, 1806-17.

adj. = adjective.

adv. = adverb.

Afgh. = Afghan.

agent. See n. agent.

Alg. = Algic (Algonquian; in citations from McKenney, Chippewa); Algonkin (the Algonkin or Nippissing dialect of the Lake of the Two Mountains, near the western end of the island of Montreal); Algonquian.

an. = animate; animate object.

Ang.-Sax. = Anglo-Saxon.

Arab. = Arabic.

Arch. Amer. = *Archæologia Americana*. Transactions and collections of the American Antiquarian Society. Vols. i-iv. Worcester and Cambridge, 1820-60.

Archer = Archer, Gabriel. Relation of Captain Gesnold's voyage to the north part of Virginia, begun . . . 1602, etc. In Purchas, Samuel, *His pilgrimes*, vol. iv, London, 1625; Massachusetts Historical Soc. Coll., ser. 3, vol. viii, Boston, 1843.

AS. = Anglo-Saxon.

Assembly Catechism. See Quinney.

augm. = augmentative.

auxil. = auxiliary.

A. V. = Authorized version.

Bancroft = Bancroft, George. History of the United States from the discovery of the American continent. 10 vols. Boston, 1834-1874. Many other editions.

Bar., Baraga = Baraga, Rev. Frederic.

Dict. (or simply Bar.) = A dictionary of the Ojibwe language, explained in English. Cincinnati, 1853; Montreal, 1878, 1879 (with grammar), 1880, 1882 (with grammar). References are to the edition of 1853.

Gr. = A theoretical and practical grammar of the Ojibwe language. Detroit, 1850; Montreal, 1878, 1879 (with dictionary), 1882 (with dictionary). References are to the edition of 1850.

Bartlett = Bartlett, John Russell. Dictionary of Americanisms. A glossary of words and phrases usually regarded as peculiar to the United States. New York, 1848. Several later editions.

NOTE. It has not been possible to refer to the source of all quotations, and hence a few errors may have crept into the bibliographic parts of this list. All known editions of important works have been cited, note being made of the editions referred to in the Dictionary when these are known.

- Barton, Barton's Compar. Voc.=Barton, Benjamin Smith. New views of the origin of the tribes and nations of America. Philadelphia, 1797, 1798. Contains comparative vocabulary of a number of Indian languages.
- Beverly=Beverley, Robert. The history and present state of Virginia, in four parts . . . III. The native Indians, their religion, laws, and customs, in war and peace. London, 1705, 1722; Richmond, 1855. References are to the second edition.
- Bloch=Bloch, Mark Elieser. Several works on ichthyology, 1782-1801.
- Bonap.=Bonaparte, Charles Lucien Jules Laurent. American ornithology. Philadelphia, 1825-33.
- Bopp=Bopp, Franz. Comparative Grammar of the Sanscrit, Zend, Greek, Latin, Lithuanian, Gothic, German, and Slavonic languages. Translated from the German [Berlin, 1833-52, 1857-61, 1868-71] by E. B. Eastwick. 3 vols. London, 1845-50, 1856.
- Brebeuf=Brebeuf, Jean de. Relation de ce qui s'est passé dans le pays des Hurons en l'année 1636. With Le Jeune, Paul, Relation de ce qui s'est passé en la Nouvelle France en l'année 1636, Paris, 1637; in *Relations des Jésuites*, vol. 1, Quebec, 1858; *The Jesuit relations and allied documents* . . . edited by Reuben Gold Thwaites, vol. x, Cleveland, 1897. The Quebec edition was the one used.
- C., Cott., Cotton=Cotton, Josiah. Vocabulary of the Massachusetts (or Natick) Indian language. In *Massachusetts Historical Soc. Coll.*, ser. 3, vol. 11, Cambridge, 1830 (edited by John Pickering); issued separately, Cambridge, 1829.
- Caldw.=Caldwell, Robert. Comparative grammar of the Dravidian or South Indian family of languages. London, 1856.
- Camp.=Campanius, Johan. Lutheri catechismus öfversatt på American-Virginiske språket [followed by] *Vocabularium Barbaro-Virgineorum*. Stockholm, 1696. The vocabulary was reprinted with some additions in Campanius Holm, Thomas, *Kort beskrifning om provincien Nya Sverige uti America*, Stockholm, 1702. The latter work was translated as, *A short description of the province of New Sweden* . . . Translated . . . By Peter S. Du Ponceau, in *Pennsylvania Historical Soc. Mem.*, vol. III, pt. 1, Philadelphia, 1834; issued separately, Philadelphia, 1834.
- Cant.=Canticles (The song of Solomon).
- Cass=Cass, Lewis. Remarks on the condition, character, and languages, of the North American Indians. From the *North American Review*, no. L [vol. XXII], for January, 1826.
- Catechismo Algonchino=Catechismo dei missionari cattolici in lingua algonchina, pubblicato per cura di E. Teza. Pisa, 1872.
- caus., causat.=causative.
- cf.=confer, compare.
- Chald.=Chaldaic, Chaldee.
- Charlevoix=Charlevoix, Pierre François Xavier de. *Histoire et description générale de la Nouvelle France, avec le journal historique d'un voyage fait par ordre du roi dans l'Amérique Septentrionale*. Paris, 1744; London, 1761, 1763; Dublin, 1766. There are other editions not containing the linguistic material.
- Chey.=Cheyenne.
- Chip.=Chippewa.
- Gr. Trav.=Grand Traverse band.
- Mack.=Mackinaw band.
- Sag.=Saginaw band.
- St Marys=St Marys band.
- 1 Chr.=The first book of the chronicles.

2 Chr.=The second book of the chronicles.

C. M., C. Math., C. Mather=Mather, Cotton.

Family religion excited and assisted. *Indian heading*: Teashshinninneongane peantamoonk wogkounnumun kah anunumwontamun. Boston, 1714.

Notit. Ind.=Notitia Indiarum, in India Christiana. A discourse, delivered unto the Commissioners, for the propagation of the Gospel among the American Indians. Boston, 1721.

Wussukwhonk en Christianene asuh peantamiwae Indianog, etc. *Second title*: An epistle to the Christian Indians, etc. Boston, 1700, 1706.

Col.=The epistle of Paul to the Colossians.

comp.=compound.

compar.=comparative.

condit.=conditional.

conj.=conjunction.

Conn. Rec.=Public records of the colony of Connecticut. Vols. I-III, 1636-89, edited by J. H. Trumbull; vols. IV-XV, 1689-1776, edited by C. J. Hoadly; appendix, 1663-1710. Hartford, 1850-90.

constr.=construct state.

contract.=contracted form.

1 Cor.=The first epistle of Paul to the Corinthians.

2 Cor.=The second epistle of Paul to the Corinthians.

Cott., Cotton. See C.

Cotton, John. See Rawson; El. (I. P.).

Cuv.=Cuvier, Georges Léopold Chrétien Frédéric Dagobert, *Baron*. Several works on zoology.

Dan.=The book of the prophet Daniel; Danish.

Danf.=Danforth, Samuel.

Masukkenukeeg matcheseaenvog wequetog kah wuttooanatoog uppeyaonont Christoh kah neyeyen teanuk, etc. *Translation*: Greatest sinners called and encouraged to come to Christ, and that now, quickly, etc. Boston, 1698.

Oggus. Kutt.=The woful effects of drunkenness, etc. Address in Indian begins on page 43 with the words "Oggussunash kuttooookash." Boston, 1710.

Also a manuscript vocabulary of the Massachusetts language, in the library of the Massachusetts Historical Society, Boston.

Dawson=Dawson, Sir John William. *Acadian geology*. Edinburgh, 1855; Montreal, 1860; London, 1868.

Del.=Delaware.

derog.=derogatory.

Descr. N. Netherland, 1671. See Montanus.

Dent.=Deuteronomy.

De Vries=Vries, David Pietersz. de. *Voyages from Holland to America, A. D. 1632 to 1644*. . . Translated from the Dutch [Hoorn, 1655] . . . by Henry C. Murphy. New York, 1853; in *New York Historical Soc. Coll.*, ser. 2, vol. III, pt. I, New York, 1857.

dict.=dictionary. See Bar.; Grav.; Rasles.

dimin.=diminutive.

Duponceau=Duponceau, Peter Stephen.

Corresp. See Hkw.

Notes on El. Gr. See El.

east.=eastern.

Ecl., Eccles.=Ecclesiastes.

Edw.=Edwards, Jonathan. *Observations on the language of the Muhhekaneew [Mohegan] Indians*. . . Communicated to the Connecticut Society of Arts and Sciences, and published at the request of the society. New Haven,

Edw. = Edwards, Jonathan—continued.

1788; London, 1788, 1789; New York, 1801; in Massachusetts Historical Soc. Coll., ser. 2, vol. x, Boston, 1823 (with notes by Pickering); in Works of Jonathan Edwards, with a memoir of his life and character, by Edward Tryon (2 vols.), Hartford, 1842. References are to the edition of New Haven, 1788, and that in the Massachusetts Historical Society Collections.

Egyp. = Egyptian.

El., Eliot = Eliot, John.

Bible = The holy Bible: containing the Old Testament and the New. Translated into the Indian language, and ordered to be printed by the Commissioners of the United Colonies in New-England, at the charge and with the consent of the Corporation in England. *Second title:* Mamusse wunneetupanatamwe up-biblum God naneeswe nukkone testament kah wonk wusku testament, etc. Cambridge, 1663 (also with Indian title only), 1685, (with Indian title only). References are to the 1685 edition.

Gr., Gram. = The Indian grammar begun: or, An essay to bring the Indian language into rules, for the help of such as desire to learn the same, etc. Cambridge, 1666; in Massachusetts Historical Soc. Coll., ser. 2, vol. ix, Boston, 1822 (with notes by P. S. Duponceau and an introduction and supplementary observations by John Pickering); issued separately, Boston, 1822.

I. P., Ind. Prim. = Indian primer asuh negonneyeuuk. Ne nashpe muk kiesog woh tanog wunnamuhknttee ogketamunnate Indiane unnontoowaonk. Kah Meninnunk wutch muk kiesog. *Second title:* The Indian primer; or The first book. By which children may know truly to read the Indian language. And Milk for babes. Boston, 1720, 1747. This is a revised edition, probably by Experience Mayhew, of Eliot's Primer of 1654(?), 1662, 1669, 1687(?), printed with Rawson's translation of John Cotton's Spiritual milk for babes (also somewhat revised). Parts of the edition of 1720 were reprinted in Massachusetts Historical Soc. Coll., ser. 2, vol. ii, Cambridge, 1820.

Man. Pom., Manit. Pom. = Manitowompae poniantamoonk: sampwshanaa Christianoh uttoh woh an pomantog wussikkitteahonat God. *Translation:* Godly living: directs a Christian how he may live to please God. Cambridge, 1665, 1685.

N. T. = The New Testament of our lord and saviour Jesus Christ. Translated into the Indian language, and ordered to be printed, etc. *Second title:* Wusku wuttestamentum nul-lordumun Jesus Christ nuppoquohwussuaennumun. Cambridge, 1661 (also with Indian title only), 1680 (with Indian title only). References are to the 1680 edition.

S. Q., Samp. Quin., Samp. Quinnup. = Sampwutteeahae quinnuppekompauaenin . . . mache wussukhūmun ut English-māne unnontoowaonk nashpe . . . Thomas Shephard, quinnuppenūmun en Indiane nnontoowaonganit nashpe . . . John Eliot. Kah nawhutebe ut aiyuogash oggussemese onteheteaun nashpe Grindal Rawson. *Translation:* The sincere convert . . . written in English by . . . Thomas Shepard, translated into Indian by . . . John Eliot. And in some places a little amended by Grindal Rawson. Cambridge, 1689.

Also several other translations.

E. M., Exp. Mayhew = Mayhew, Experience.

Mass. Ps. = Massachusee psalter: asuh, Ukkuttoohomaongash David weche wunnaunchemookaonk ne ansukhogup John, ut Indiane kah Englishe nepatuhquonkash, etc. *Second title:* The Massachuset psalter: or, Psalms of David with the Gospel according to John, in columns of Indian and English, etc. Boston, 1709.

E. M., Exp. Mayhew=Mayhew, Experience—continued.

Ne kesukod Jehovah kesschtunkup. Kekuttoohkaonk papanne kuhquttum-moonk kah nanawehtoonk ukkosukodum Lord, etc. *Second title:* The day which the Lord hath made. A discourse concerning the institution and observation of the Lords-day, etc. Boston, 1707.

A manuscript letter to Honorable Paul Dudley on the Indian language of Connecticut colony, 1722. Contains a translation of the Lord's prayer. When E. M. alone is used this letter is referred to. It was printed in the New England Historical and Genealogical Register, vol. xxxix, Boston, 1885 (communicated by John S. H. Fogg, M. D.). Reprinted as follows:

Observations on the Indian language . . . Now published from the original ms. by John S. H. Fogg, etc. Boston, 1884.

It is probable that the Indian primer of 1720 and 1747 (see El., I. P.) was revised by Mayhew.

Engl.=English.

Eph.=The epistle of Paul to the Ephesians.

Esth.=The book of Esther.

Etch.=Etchemin.

Eth., Ethiop.=Ethiopian.

Ex.=Exodus.

Ezek.=The book of the prophet Ezekiel.

fem.=feminine.

Forbes' Dahomey=Forbes, F. E. Dahomey and the Dahomans; two missions to king of Dahomey in 1848-1850. 2 vols. London, 1851.

Force Tracts=Tracts and other papers relating principally to the origin, settlement, and progress of the colonies in North America, from the discovery to the year 1776. Collected by Peter Force. 4 vols. Washington, 1836-46.

Fr.=French.

freq.=frequentative.

Gal.=The epistle of Paul to the Galatians.

Gallatin=Gallatin, Albert.

A synopsis of the Indian tribes within the United States east of the Rocky mountains, etc. In American Antiquarian Soc. Trans. (Archæologia Americana), vol. II, Cambridge, 1836.

Hale's Indians of north-west America, and vocabularies of North America; with an introduction. In American Ethnological Soc. Trans., vol. II, New York, 1848.

Gen.=Genesis.

gen.=genitive.

Gen. Reg.=New England historical and genealogical register. Published under the direction of the New England Historic Genealogical Society. Vols. I-LVI, Boston and Albany, 1847-1902.

Gerard's Herbal=Gerard, John. The herball, or Generall historie of plantes. London, 1597, 1633, 1636.

Germ.=German.

Gookin=Gookin, Daniel.

Historical account of the doings and sufferings of the Christian Indians of New England. In American Antiquarian Soc. Trans. (Archæologia Americana), vol. II, Cambridge, 1836.

Historical collections of the Indians in New England. In Massachusetts Historical Soc. Coll., ser. I, vol. I, Boston, 1792, 1806.

Goth.=Gothic.

Gr.=Greek.

gr., gram.=grammar. See Bar., El., Howse, Maill., Zeisb., and others.

Grav., Gravier=Gravier, James. A manuscript dictionary of the Illinois language, belonging to Dr Trumbull.

Hab.=Habakkuk.

Hag.=Haggai.

Harmon=Harmon, Daniel Williams. A journal of voyages and travels in the interior of North America, between the 47th and 58th degrees of north latitude, extending from Montreal nearly to the Pacific ocean, etc. Andover, 1820. Contains Cree linguistic material.

Hayden=Hayden, Francis Vandever. Contributions to the ethnography and philology of the Indian tribes of the Missouri valley. In American Philosophical Soc. Trans., n. s., vol. xii, Philadelphia, 1863; printed separately, Philadelphia, 1862.

Heb.=Hebrew; The epistle of Paul to the Hebrews.

Hib.=Hiberno-Celtic.

Higginson=Higginson (or Higgeson), Francis. New England's plantation; or, A short and true description of the commodities and discommodities of that country. London, 1630; in Massachusetts Historical Soc. Coll., ser. 1, vol. 1, Boston, 1792, 1806; Force Tracts, vol. 1, Washington, 1836; Young, Alexander, Chronicles of the first planters of the colony of Massachusetts bay, Boston, 1846.

Hkw.=Heckewelder, John Gottlieb Ernestus.

Comp. Voc.=Comparative vocabulary of Algonquin dialects. From Heckewelder's manuscripts in the collections of the American Philosophical Society, Philadelphia. Printed for the "Alcove of American Native Languages" in Wellesley College library, by E. N. Horsford. Cambridge, 1887.

Corresp.=A correspondence between the Rev. John Heckewelder, of Bethlehem, and Peter S. Duponceau, esq., etc. In American Philosophical Soc., Trans. of the Historical and Literary Committee, vol. 1, Philadelphia, 1819; Pennsylvania Historical Soc. Mem., vol. xii, Philadelphia, 1876.

Hist. Acc.=An account of the history, manners, and customs of the Indian nations, who once inhabited Pennsylvania and the neighbouring states. In American Philosophical Soc., Trans. of the Historical and Literary Committee, vol. 1, Philadelphia, 1819; printed separately Philadelphia, 1818; also in Pennsylvania Historical Soc. Mem., vol. xii, Philadelphia, 1876.

Also manuscript vocabularies of Chippewa, Delaware, Mahicanni, Nanticoke, and Shawanese languages, in the library of the American Philosophical Society, Philadelphia, and several other works containing Delaware linguistic material.

Hos.=Hosea.

Howse=Howse, Joseph. A grammar of the Cree language, with which is combined an analysis of the Chippeway dialect. London, 1844, 1865.

i., intr., intrans.=intransitive.

i. e.=id est, that is.

Ill., Illin.=Illinois.

MS Dict. See Grav.

imp.=impersonal.

imper., imperat.=imperative.

inan.=inanimate, inanimate object.

indef.=indefinite.

Ind. Laws, Indian Laws=The hatchets, to hew down the tree of sin, which bears the fruit of death. Or, The laws, by which the magistrates are to punish offenses, among the Indians, as well as among the English. Boston, 1705.

Ind. Prim. See El.

infin.=infinitive.

intens.=intensive.

interj.=interjection.

interrog.=interrogative.

intr., intrans. See i.

introd.=introduction.

I. P. See El.

Is.=The book of the prophet Isaiah.

J.=Jones, John, and Jones, Peter.

John=The Gospel according to St. John. Translated into the Chippewa tongue by John Jones, and revised and corrected by Peter Jones, Indian teachers. London, 1831; Boston, 1838 (with Indian and English title).

Also several other translations into Chippewa by both authors.

Jeff.=Jefferson, Thomas.

A vocabulary of the language of the Unquachog Indians, who constitute the Pussatock settlement in the town of Brookhaven, south side of Long island. Manuscript in the library of the American Philosophical Society, Philadelphia. Copy in the library of the Bureau of American Ethnology.

[Vocabulary of the Mohican, Long Island, and Shawnoe languages.] In Gallatin, A., Synopsis of Indian tribes, American Antiquarian Soc. Trans. (Archæologia Americana), vol. II, Cambridge, 1836.

Several other manuscripts in the library of the American Philosophical Society.

Jer.=The book of the prophet Jeremiah.

John=The Gospel according to St John. For Chippewa Bible quotations see J.

Josh.=The book of Joshua.

Josselyn=Josselyn, John.

Rar., N. E. Rar.=New England's rarities discovered; in birds, beasts, fishes, serpents, and plants of that country. London, 1672; Boston, 1865; in American Antiquarian Soc. Trans. (Archæologia Americana), vol. IV, Boston, 1860.

Voy.=Account of two voyages to New England [1638, 1663]. London, 1674, 1675; Boston, 1865; in Massachusetts Historical Soc. Coll., ser. 3, vol. III, Cambridge, 1833.

Judd=Judd, Sylvester.

Gen. Reg.=Article on the fur trade on Connecticut river, in New England Historical and Genealogical Register, vol. XI, Boston, 1857.

Hadley, Hist. of Hadley=History of Hadley. Northampton, 1863.

Judg.=The book of judges.

1 K.=The first book of the kings.

2 K.=The second book of the kings.

K. A. See Osunk.

Keat., Keating=Keating, William Hypolitus. Narrative of an expedition to the source of St. Peter's river, etc. 2 vols. Philadelphia, 1824; London, 1825. Contains vocabularies of Sauk and Chippewa languages.

L.=Linné (or Linnæus), Karl von. Several works on botany.

Lah., Lahontan=Lahontan, Armand Louis de Belondarce, *Baron de*. New voyages to North America, containing an account of the several nations of that vast continent . . . To which is added, a dictionary of the Algonkine language, which is generally spoke in North America. 2 vols. London, 1703, 1735. Various editions in French, Dutch, and German.

Lam.=The lamentations of Jeremiah.

Lat.=Latin.

l. c., loc. cit.=loco citato, in the place cited.

Leechford=Leechford, Thomas. Plain dealing; or, News from New England. London, 1642; Boston, 1867 (with introduction and notes by J. H. Trumbull); in Massachusetts Historical Soc. Coll., ser. 3, vol. III, Cambridge, 1833.

Le Jeune=Le Jeune, *Père* Paul.

Relation de ce qui s'est passé en la Nouvelle France en l'année 1634, etc. Paris, 1635; in Relations de Jésuites, vol. I, Quebec, 1858; The Jesuit relations and allied documents . . . edited by Reuben Gold Thwaites, vols. VII-VIII, Cleveland, 1897. Quoted in Gallatin, A., Synopsis of tribes, American Antiquarian Soc. Trans. (Archæologia Americana), vol. II, Cambridge, 1836. Lescarbot=Lescarbot, Marc. Histoire de la Nouvelle France, etc. Paris, 1609, 1611, 1612, 1618, 1866; London (translated by P. E[rondelle]), 1609, [1612?].

LeSueur=LeSueur, Charles Alexander. Several works on zoology.

Lev.=Leviticus.

Lit., Litu.=Lithuanian, Lithuanian.

loc. cit. See l. c.

Long=Long, John. Voyages and travels of an Indian interpreter and trader . . . To which is added a vocabulary of the Chippeway language . . . A list of words in the Iroquois, Mohegan, Shawanee, and Esquimaux tongues, and a table, shewing the analogy between the Algonkin and Chippeway languages. London, 1791.

McK., McKenney=McKenney, Thomas Lorraine. Sketches of a tour to the lakes . . . Also, a vocabulary of the Algic, or Chippeway language, formed in part, and as far as it goes, upon the basis of one furnished by the Hon. Albert Gallatin. Baltimore, 1827.

Mah.=Mahicanni, Mohegan.

Maill., Maillard=Maillard, Anthony S.

Grammar of the Mikmaq language of Nova Scotia, edited from the manuscripts of the Abbé Maillard by the Rev. Joseph M. Bellenger. New York, 1864.

Also a number of manuscripts, preserved chiefly in the library of the Archbishopric of Quebec, and several published letters containing Micmac words.

Mal.=Malachi.

Man. Pom., Manit. Pom. See El.

Mar. Vin. Rec. =Manuscript deeds, etc., in the Indian language of Massachusetts, formerly in possession of Reverend D. W. Stevens, Vineyard Haven, Marthas Vineyard (?). Or, possibly, manuscript records of Marthas Vineyard in the custody of the town clerk at Edgartown, Massachusetts.

Martius=Martius, Karl Friedrich Philipp von. Beiträge zur ethnographie und sprachenkunde Brasiliens. Wörtersammlung brasilienischer sprachen. Erlangen, 1863; Leipzig, 1867.

Mason=Mason, Maj. John. Brief history of the Pequot war. Boston, 1736; in Massachusetts Historical Soc. Coll., ser. 2, vol. VIII, Boston, 1819 (with an introduction by Thomas Prince).

Mass.=Massachusetts.

Mass. Hist. Coll. See M. H. C.

Mass. Ps., Mass. Psalter. See E. M.

Mather. See C. M.

Matt.=The Gospel according to St Matthew.

Mayhew. See E. M.

Megapolensis=Megapolensis, Johannes. A short sketch of the Mohawk Indians in New Netherland . . . Revised from the translation [from the Dutch, Alkmaer [1644?], and Amsterdam, 1651 (in Hartgers, J., Beschrijvinghe van Virginia, Nieuw Nederlandt, Nieuw Engelandt, etc.)] in [Ebenuezer] Haz-

Megapolensis=Megapolensis, Johannes—continued.

and's Historical collections [Philadelphia, 1792], with an introduction and notes, by John Romeyn Brodhead. In New York Historical Soc. Coll., ser. 2, vol. III, part 1, New York, 1857.

Menom.=Menomini.

Mex.=Mexican.

M. H. C., Mass. Hist. Coll.=Collections of the Massachusetts Historical Society. Ser. 1 (1 M. H. C.), 10 vols., Boston, 1792-1809. Ser. 2 (2 M. H. C.), 10 vols., Boston, 1814-1823. Ser. 3 (3 M. H. C.), 10 vols., Boston and Cambridge, 1825-1849. Ser. 4 (4 M. H. C.), 10 vols., Boston, 1852-1871. Ser. 5, 10 vols., Boston, 1871-1888. Ser. 6, 10 vols., Boston, 1886-1899. Ser. 7, vols. I-III, Boston, 1900-1902.

Mic.=Micah.

Micn.=Micmac.

Mitch.=Mitchell, Samuel Latham. Several works on the fishes of New York.

mod.=modern.

Moh.=Mohegan.

Montagn.=Montagnais.

Montanus=Montanus (van Bergen or van den Berg), Arnoldus. Description of New Netherland. 1671. In Documentary history of the state of New York, arranged . . . by E. B. O'Callaghan, vol. IV, Albany, 1851 (translated from *De nieuwe en onbekende weereld; of, Beschryving van America en't Zuid-land*, Amsterdam, 1671).

Morton, N. E. Canaan=Morton, Thomas. New English Canaan; or New Canaan, containing an abstract of New England. Composed in three bookes. Amsterdam, 1637; Boston, 1883 (Publications of Prince Society); in *Force Tracts*, vol. II, Washington, 1838.

MS=manuscript.

Muh.=Muhhekaneew, Mohegan.

mut.=mutual.

M. V. Rec. See Mar. Vin. Rec.

n=noun.

n. agent., n. agentis=nomien agentis, nonn (or name) of the agent.

Nah.=Nahum.

N. A. Review=North American review. Vols. I-CLXXV. Boston and New York, 1815-1902.

Narr.=Narragansett, or, in citations from Roger Williams, more properly Cowweséneck or Cowesit.

Nash, Men. See Rawson.

Nav. Col.=Navarrete, Martín Fernandez de. Coleccion de los viages y descubrimientos, que hicieron por mar los Españoles desde fines del siglo xv, etc. 5 vols. Madrid, 1825-37.

neg., negat.=negative.

Neh.=The book of Nehemiah.

N. E. Plantation. See Higginson.

Nipm.=Nipmuc.

Norwood=Norwood, Col. Richard. Voyage to Virginia, 1649. In Churchill, Awnsham and John, Collection of voyages and travels, London, 1732, 1744, 1746; *Force Tracts*, vol. III, Washington, 1844; *The Virginia Historical Register*, vol. II, Richmond, 1849 (abridged).

Notit Ind. See C. M.

N. T.=New Testament. See El.

Num.=Numbers.

Nuttall=Nuttall, Thomas. The North American sylvia. 3 vols. Philadelphia, 1842-49.

N. Y. H. S. Coll.=Collections of the New York Historical Society. Ser. 1, 5 vols., New York, 1811-30. Ser. 2, 4 vols., New York, 1841-59. Publication fund ser., 27 vols., New York, 1868-94.

Obad.=Obadiah.

obj.=object, objective.

Oggus. Kutt. See Danf.

Ojib.=Ojibwa, Chippewa.

Onond.=Onondaga.

Osunk.=Osunkhirhine (or Wzokhilain), Peter Paul.

K. A.=Wəbanaki kinzowi awighigan, P. P. Wzokilhain, kizitokw [Spelling and reading book in the Penobscot dialect of the Abnaki language, including a number of vocabularies, Indian and English]. Boston, 1830.

Also several translations into Abnaki.

Palfrey=Palfrey, John Gorham. History of New England during the Stuart dynasty. 5 vols. Boston and London, 1859-90.

part., particip.=participle.

pass.=passive.

Peq.=Pequot.

pers.=person.

1 Pet.=The first general epistle of Peter.

2 Pet.=The second general epistle of Peter.

Phil.=The epistle of Paul to the Philippians.

Philem.=The epistle of Paul to Philemon.

Phil. Trans. See Winth.

Pickering=Pickering, John.

Intro. to El. Gr. See El.

Pier., Pierson=Pierson, Abraham. Some helps for the Indians, shewing them how to improve their natural reason, to know the true God, and the true Christian religion, etc. [Catechism in Quiripi]. Cambridge, 1658; Hartford, 1873 (from Connecticut Historical Soc. Coll., vol. III; with an introduction by James Hammond Trumbull); in Connecticut Historical Soc. Coll., vol. III, Hartford, 1895.

pl.=plural.

poss.=possessive.

Powh.=Powhatan.

Prayers=[Sergeant, Rev. John.] A morning prayer [and a number of other prayers, translated into Mohegan]. [Boston? 174-?]

pres.=present.

pret.=preterit.

prog.=progressive.

prob., prohib.=prohibitory.

Prov.=Proverbs.

Ps.=The book of psalms.

Quinney=[Quinney, John.] The Assembly's catechism [in Mohegan]. Stockbridge, 1795. Contains also a translation of Dr Watts' Shorter catechism for children.

Quinnip.=Quinnipiac (Quiripi).

Quir.=Quiripi.

q. v.=quod vide, which see.

rad.=radical, root.

Rand=Rand, Silas Tertius.

[Vocabulary of the Micmac language.] In Schoolcraft, Indian tribes, vol v, Philadelphia, 1855.

A first reading book in the Micmac language, etc. Halifax, 1875.

Rand=Rand, Silas Tertius—continued.

Also many translations into Micmac, and other works containing Micmac linguistic material.

Rasles = Rasles, Sébastien. A dictionary of the Abnaki language, in North America. With an introductory memoir and notes by John Pickering. In *American Acad. of Sciences and Arts, Memoirs, new ser.*, vol. 1, Cambridge, 1833; issued separately, Cambridge, 1833.

Rawson=Rawson, Grindal.

Nash. Men.=Nashauanittue meninnunk wutch nunkkiesog, wussesemumun wutch sogkootunganash nanceeswe testamentsash . . . Negoné wussukhûmun ut Englishmâne unnontoowaonganit nashpe . . . John Cotton. Kah yenyeu qushkinnûmun en Indiane unnontoowaonganit . . . nashpe Grindal Rawson. *Translation:* Spiritual milk for babes, drawn from the breasts of both Testaments . . . Formerly written in English, by . . . John Cotton. And now translated into Indian . . . by Grindal Rawson. Cambridge, 1691. Reprinted in somewhat altered form in the *Indian primer* of 1720, 1747 (see El., I. P.).

Wun. Samp.=A confession of faith owned and consented unto by the elders and messengers of the churches assembled at Boston in New England, May 12, 1680. *Second title:* Wunnampamoe sampooonk wussampooowontamun nashpe moenwehkomunganash ut New-England, etc. Boston, 1699.

See also El., Samp. Quin.

recipr.=reciprocal.

redupl.=reduplicate.

rel.=relative.

Rev.=The revelation of St John.

Rev. Ver.=Revised version.

Rom.=The epistle of Paul to the Romans.

Russ.=Russian.

R. W., R. Williams=Williams, Roger. A key into the language of America; or, An help to the language of the natives in that part of America, called New-England. London, 1643; in *Rhode Island Historical Soc. Coll.*, vol. 1, Providence, 1827; issued separately, Providence, 1827; in *Massachusetts Historical Soc. Coll.*, ser. 1, vol. in, Boston, 1794, 1810; and in *Narragansett Club Publications*, ser. 1, vol. 1, Providence, 1866 (edited by James Hammond Trumbull). The page references herein are to the *Rhode Island Historical Society* edition (1827).

1 Sam.=The first book of Samuel.

2 Sam.=The second book of Samuel.

Samp. Quin., Samp. Quinnup. See El.

Sansk.=Sanskrit.

Sax.=Saxon.

Say=Say, Thomas. Several works on American zoology.

S. B. (Chip.)=James, Edwin. Ojibwe spelling book. 2 parts. Boston, 1846. Earlier editions (in one volume), Utica, 1833; Boston, 1835.

S. B. (Del.). See Zeish.

sc.=scilicet, namely, to wit.

Sch., Schoolcraft=Schoolcraft, Henry Rowe.

Ind. Tribes=Historical and statistical information, respecting the history, condition, and prospects of the Indian tribes of the United States, etc. 6 parts. Philadelphia, 1851-1857; 1860; 1884 (partial reprint; 2 vols.).

Also several other works containing Indian (chiefly Algonquian) linguistic material.

Shawn.=Shawnee.

sing.=singular.

Smith, Capt. J.=Smith, *Captain John*.

Descr. N. England, 1616=A description of New England; or, The observations and discoveries of Captain John Smith, etc. London, 1616; Boston, 1865; Birmingham, 1884 (in *The English scholars library*. Capt. John Smith . . . Works. 1608-1631 . . . Edited by Edward Arber); in *Massachusetts Historical Soc. Coll.*, ser. 3, vol. vi, Boston, 1837; *Force Tracts*, vol. ii, Washington, 1838.

Virginia, Hist. of Va.=The generall historie of Virginia, New-England, and the Summer isles, etc. London, 1624, 1626, 1627, 1631, 1632, 1705 (in Harris, J., *Collection of voyages*, vol. i), 1812 (in Pinkerton, John, *A general collection of voyages and travels*, vol. xiii); Richmond, 1819 (*The true travels* . . . of Captaine John Smith, etc., vol. ii); Birmingham, 1884 (Arber edition; see above).

1631=Advertisements for the unexperienced planters of New England, etc. London, 1631; Boston, 1865; Birmingham, 1884 (Arber edition; see above); in *Massachusetts Historical Soc. Coll.*, ser. 3, vol. iii, Boston, 1833.

Smith, Fishes of Mass.=Smith, Jerome Van Crowninshield. *Natural history of the fishes of Massachusetts*. Boston, 1833.

S. Q. See El.

St., Stiles=Stiles, Ezra.

Peq.=A vocabulary of the Pequot, obtained by President Stiles in 1762 . . . at Groton, Conn. Manuscript in the library of Yale University. Copy in the library of the Bureau of American Ethnology.

Narr.=A manuscript vocabulary obtained from a Narragansett Indian, September 6, 1769. In the library of Yale University.

Storer, Rept. on Fishes of Mass.=Storer, David Humphreys, and Peabody, William Bourne Oliver. *Report on the fishes, reptiles, and birds of Massachusetts*. Boston, 1839 (*Report of Commissioners on the Zoological and Botanical Survey of the State*).

Stour. Misprint. See Storer.

Strachey=Strachey, William. *The historie of travaile into Virginia Britannia*, etc. London, printed for the Hakluyt Society, 1849.

subj.=subject.

suff.=suffix, suffix form.

Sum.=Summerfield, John. *Sketch of grammar of the Chippeway language, to which is added a vocabulary of some of the most common words*. By John Summerfield, alias Sahgahjewagahbahweh. Cazenovia, 1834.

suppos.=suppositive.

Sw.=Swedish.

s. v.=sub voce, under the entry; also same verse.

Syr.=Syriac.

t., trans.=transitive.

1 Thess.=The first epistle of Paul to the Thessalonians.

2 Thess.=The second epistle of Paul to the Thessalonians.

1 Tim.=The first epistle of Paul to Timothy.

2 Tim.=The second epistle of Paul to Timothy.

Tit.=The epistle of Paul to Titus.

Toqueville=Toqueville, Alexis Charles Henri Clérel de. *De la démocratie en Amérique*. 2 v. Bruxelles, 1835. Several other editions.

trans. See t.

v.=verse. See also s. v.

v., vb.=verb.

vbl.=verbal, verbal noun.

Vespucius=Vespucio, Amerigo (Lat. Vespucius, Americus).

Nav. Col.=Navarrete, Martin Fernandez de, *Coleccion de los viages y descubrimientos, que hicieron por mar los Españoles desde fines del siglo xv.* 5 vols. Madrid, 1825-37.

Vineyard Rec. See Mar. Vin. Rec.

Virg.=Virginian.

voc.=vocabulary.

Von Martius. See Martius.

Watts' Cat. See Quinney.

Weber=Weber, Albrecht Friedrich. Several works on East Indian language and literature.

Webst., Webster=Webster, Noah. Dictionary of the English language. Many editions and revisions.

White=White, Andrew. A relation of the colony of the lord baron of Baltimore, in Maryland, near Virginia; a narrative of the voyage to Maryland, by Father Andrew White, etc. In *Force Tracts*, vol. iv, Washington, 1846.

Williams. See R. W.

Wils.=Wilson, Alexander. Several works on American ornithology.

Winslow, Relation=W[inslow], E[dward]. Good neeves from New-England; or A true relation of things very remarkable at the plantation of Plimoth, etc. London, 1624; partly reprinted in Purchas, Samuel, *His pilgrimes*, vol. iv, London, 1625; also in Massachusetts Historical Soc. Coll., ser. 1, vol. viii, Boston, 1802, and ser. 2, vol. ix, Boston, 1822, 1832, and in Young, A., *Chronicles of the Pilgrim fathers*, Boston, 1841, 1844.

Winth=Winthrop (=Winthrop) [Adam?]. The description, culture, and use of maiz. In *Philosophical Transactions*, no. 142, for December, January, and February, 1678 [-79]. London, 1679.

Wood (N. E.)=Wood, William. Nevv Englands prospect. A true, lively, and experimentall description of that part of America, commonly called Nevv England, etc. London, 1634; 1635; 1639; 1764; Boston, 1865 (in *Publications of Prince Society*).

Wood (L. I.), S. Wood=Wood, Silas. A sketch of the first settlement of the several towns on Long island, with their political condition, to the end of the American revolution. Brooklyn, 1824; 1826; 1828; 1865.

Wnn. Samp. See Rawson.

Zech.=Zechariah.

Zeisb.=Zeisberger, David.

Gr., Gram.=A grammar of the language of the Lenni Lenape or Delaware Indians. Translated from the German manuscript of the author by Peter Stephen Du Ponceau. With a preface and notes by the translator. Published by order of the American Philosophical Society in the third volume of the new series of their Transactions. Philadelphia, 1827; in *American Philosophical Soc. Trans.*, new ser., vol. iii, Philadelphia, 1830.

S. B., Spelling Book=Essay of a Delaware-Indian and English spelling-book, for the use of the schools of Christian Indians on Muskingum river. Philadelphia, 1776; reprinted with additions and omissions, Philadelphia, 1806.

Voc.=Vocabularies by Zeisberger. From the collection of manuscripts presented by Judge Lane to Harvard University. Nos. 1 and 2. Printed for the "Alcove of American Native Languages" in Wellesley College library, by E. N. Horsford. Cambridge, 1887.

Also several translations into Delaware, and other works containing Delaware linguistic material.

Zeph.=Zephaniah.

Zig,=(Germ.) Zigeuner, Gypsy.

*In the Natick-English part this sign indicates that the words it precedes do not belong to the Natick dialect proper. In the English-Natick part it apparently indicates that the words it precedes represent ideas foreign to the aboriginal thought. Its use seems to have been discontinued soon after the commencement of this part of the dictionary.

NATICK—ENGLISH

A

***Abbamocho**. See **chepy*; **Hobbamoco*.

***abockquósin-ash** (Narr.), n. pl. 'the mats of the house' (with which the wigwam was covered), R. W. See *appahquósu*; *appóhquos*.

abohquas, n. a mouse. See *mishaboh-quas*.

abohquos, n. a covert; — *sokanom*, a covert from rain, Is. 4, 6. See *appah-quósu*; *appóhquos*.

***acawminen** (Narr.), on the other side of, beyond. See *ongkome*.

***achmowonk**, vbl. n. news, C. See *awchenawakúu*.

adchau, v. i. he hunts, is hunting. Vbl. n. *adcháonk*, *audcháonk*, hunting, what is taken by hunting, Prov. 12, 27. N. agent, *adchaen*, a hunter, Gen. 10, 9 (*adchāen-in*, a fowler, C.). With an. obj. *adchanaū*, he hunts (him, live game); pl. *-audog*, Mic. 7, 2; suppos. *achanont*, when he hunts, when hunting, Lev. 17, 13; infin. *achanat*, to hunt, C. From *achau*, he strives after, is diligent or active to secure.

[Narr. *aurchāū*, he is gone to hunt or fowl; *n'tauchānau*, I go a fowling or hunting. Cree *ach*, he is active, diligent.]

-adchaubuk, in comp. words, root, or roots. See *wadchaubuk*.

adchuwompag, 'in the morning watch', just before light, Ex. 14, 24; Judg. 16, 2. Suppos. of *atchuromapan* (it dawns, light comes), q. v.; *no pajeh atchuwompait*, 'until the day dawn', 2 Pet. 1, 19.

adt, **át**, prep. in, at, to, El. Gr. 22 (sometimes written *ahout*): *adt yaút maigag*, upon the four corners, Ex. 38, 2; [*ayewonk*] *adt sepaginūt hashab*, [a place] for spreading nets upon, Ezek. 26, 14 (*ahhut sepagenūt*, *ibid.* 47, 10).

As a prefix, *adt* (sometimes *at*, *ut*, or

adt, **át**—continued.

'*t*') is apparently related to *ohtāū*, he has; *ohtau* (se habet), it is; *ohtāc*, belonging to, or possessing (a quality, attribute, etc.). So, in the Cree, according to Howse (Gr. 21), *ou* prefixed, or, before a vowel, *oot*, "shows that the subject possesses the noun—he has, i. e., owns, or possesses (it)," as "assām, a snowshoe; *oot-assām-u*, he has snowshoes." [Vineyard Rev. *ta*, *tah*.]

adtahshe [*adt-tahshe*], adv. as often as, as many as, Rev. 3, 19; *attache*, Rev. 11, 6; *ahhut tahshe*, 2 K. 4, 8; *attache*, 1 Cor. 11, 25, 26. See *tohsu*; *attache*.

[Narr. *ayátche*, as often as. Cree *it-tássu-uk*, they are so many; *hí it-tásc-chick*, as many as they are. Del. *eudchi*, so much as, as many; *eudchen*, so often as, Zeishb.]

adtahtou, v. t. he hides (it), Matt. 25, 18; *nut-adtahtau-un*, I hide it, Ps. 119, 11; Jer. 13, 5; imper. 2d pers. *adtahtaush*, hide it, Jer. 13, 4. This is a caus. inan. form, from a primary not found in Eliot. See **aítah* (Narr.), an apron, = *adtan*, he hides. See also *adtashāū*.

adtannegen, **-nekin**, v. t. (inan. subj.) it brings forth, bears, produces (as the earth when cultivated, plants, a cultivated tree, fruit, etc.). See *tannegen*. The prefix *adt* marks appropriation, a growing, or bringing forth, to or for an owner.

adtannekitteau, v. i. he plants (lays the foundation of) his house; suppos. *adtannekitteadt qussukumūt*, when he built (founded) his house on a rock, Matt. 7, 24; — *nuguntu*, — in the sand, v. 26. With inan. subj., *adtannehtau*, *uttanc*, the house is planted, or founded, v. 25. See *wekitteau*.

adtashau, v. t. an. he hides (himself, or another), Jer. 23, 24; Luke 1, 24; *wut-táttash-uh*, she hid them, Josh. 2, 4. See *adtahtou*.

[Cree *káht-ow*, he hides it; *káht-tayoo*, he hides him. Abn. *ne-kaúdašau*, *ne-kaú-štašau*, je le lui cache; *ne-kaúdašau*, je cache cela.]

adtóau, **adtauau**, **attóau**, v. t. he acquires possession of, makes his own; (used by Eliot for) he buys; imperat. *adtóash*, buy thou (it), Jer. 32, 7, 8; *adtóagk*, buy ye, Is. 55, 1; suppos. *noh adtóadt*, . . . *noh maguk*, he who buys, . . . he who sells, Is. 24, 2; *adt mish-óadtik*, 'of great price', 1 Pet. 3, 4; *anoadt rubishash*, she is of price above [is worth more than] rubies, Prov. 31, 10; vbl. n. *adtóonk*, purchasing, acquiring, Jer. 32, 8; adj. and adv. *adtóae*, of or relating to purchase, Jer. 32, 11, 12, 16. Cf. *adtóukau*, he pays (him).

[Narr. *kut-tattáam-ish aúke*, I will buy land of you. Abn. *net-ataúšé*, j'achète, je traite; *net-ataúmaú*, j'achète de lui; *ataš:šauigan*, achat, traitement. Cree *at-áwáyo* [*ahd-ahwá*, Chip.], he exchanges, barter, Hovse. Chip. *atá-wenan*, he sells (him), Bar.]

adtóekit, suppos. of *hohtóekiu* (?), she is next in growth (?); *noh adtóekit*, she who comes next, a 'second daughter', Job 42, 14. Cf. *hohtóen*.

[Abn. *šdš'kanar*, son frère cadet.]

adtonkqs, as n. a kinsman, or kinswoman; pl. *-sog*; *kadtónkqs*, 'thy cousin', Luke 1, 36; *natónkqs*, 'my kinswoman', Prov. 7, 4; *wadtónkqs-oh*, 'her cousins', Luke 1, 58; *wadtónkqsín*, a cousin, C. One who is akin to or in some sense belongs to another. Cf. *adtóau*; *oh-tunk*; *toqquos* (a twin).

[Narr. *matóncks*, my cousin; *watóncks*, a (his) cousin; *wat-tonksittuock* (v. mut.) they are cousins. Abn. *madatúigs*, pl. *-šsak*, mon cousin, seu le fils des parents de ma mère (dicít vir vel mulier); *madatúigs*, dit-on à la femme de son frère, dit le père au mari de sa fille, etc. Cree *táhkoo-mayoo*, he is related to him. Chip. *núndangoshe*, my mother's broth-

adtonkqs—continued.

er's daughter, or my father's sister's daughter (dicít mulier).]

adtuhtag, suppos. when (it was) in order, or seasonable (?); — *wenominneash*, at 'the time of grapes', Num. 13, 20.

aétaí, **aeetaue**, **aetawe**, **éhtái**, adv. at both sides, Ezek. 47, 7, 12; Ex. 25, 19; — *šcep*, on both sides of the river, Rev. 22, 2; *éhtái-kenag*, sharp on both sides, 'two-edged', Prov. 5, 4.

[Abn. *éidašisi*, au épemáši, au bout, aux deux bouts de quelque chose.]

agkemut, suppos. of *ogkemaú*, v. t. an. he counts. See *ogkenómt*.

agqueneunkquok, suppos. as n., likeness, resemblance, Deut. 4, 16, 17, 18. See *ogqué*; *ogqueneuk*.

agquit, **áquit**, suppos. of *hogkoo*, he is covered or clothed with, he wears (as clothing); *ne agquit*, *ne áquit*, that which he wears, Gen. 37, 23; 1 K. 11, 30. Adv. *agwee*, for wear; 'to put on', Gen. 28, 20. See *hogkoo*.

águshau, v. t. he goes under (it)—for shelter or concealment is implied—2 Sam. 18, 9; pl. *ágqshaog*, Job 24, 8. Cf. *ogkachin*.

agwe. See *agru*.

agwonk, under a tree, 1 Sam. 31, 13. From *agwu* and *-onk*, formative. See *nehtag*.

agwu, **agwe**, **ogwu**, (it is) underneath, below, Deut. 33, 27; Josh. 15, 19; Ex. 20, 4. The contracted form of *ohkeiyeu*, earthward (El. Gr. 21); *ohkeieu*, C.

[Del. *equiri*, Zeisb.]

ahámaquésuúk (?), **ahámogq** (suppos. as n.), a needle, Mark 10, 25; Luke 18, 25; *ohhomaquesuuk*, C. Adj. and adv. *-ogqezúe*, made by the needle, of needlework, Judg. 15, 10. Cf. *ahkemmoo*.

[Abn. *tsamakš*, aiguille pour faire des nattes ou des raquettes; *tsaukkaúdi*, aiguille française.]

ahanehtam, v. t. he laughs at (it). See *hahanehtam*.

ahánu, v. i. he laughs. See *hahánu*.

ahašukqueu. See *hóšekieu*.

***a'háwgwut** (Req.), a bear, Stiles.

ahcheu. See *ahchu*.

ahchewontam, v. t. he is very desirous of (it), covets (it); *ahcheu-antam*, he is earnest-minded; imper. 2d pl. *ahche-*

ahchewontam—continued.

wontamâk, covet ye (the best gifts), 1 Cor. 12, 31; imperat. of prohibition, *ahchewontakun*, thou shalt not covet, or 'desire' it, Deut. 5, 21; suppos. *ahchewontog*, he who is covetous: pl. *-gig*, the covetous, Luke 16, 4. Vbl. n. — *tam-ôonk*, coveting, covetousness, Hab. 2, 9 (*ahdahchurônk*, Man. Pom. 86). Cotton has *nut-ahchewontom* (?), I procure; *nutdahchutem*, I get (?).

ahchu, **acheu**, v. i. he is diligent, makes effort, exerts himself (cf. *achau*, he hunts). Used by Eliot only as an adverb, in the sense of diligently, earnestly, exceedingly, very much, etc.: *ahchu anakausog*, they 'had a mind to work' (worked 'with a will'), Neh. 4, 6; *ahchue taphekun* (prohib. i., 'labor not to comfort me', Is. 22, 4; *ahche mishe kut-oukquatumk*, 'thy exceeding great reward', Gen. 15, 1; *ahchue pinowp-wushan* S—, 'he must needs go through S—', Mass. Ps. This verb may be regarded as, in some sort, an intensive of *usu*, *usseu*, which expresses animate action, he moves, he does (Lat. agit), while *achau* denotes action for a purpose or directed toward an end.

[Cree "*ache-oo* (*ch=th*) or *age-oo* (*y=dy*), he moves (quasi, Lat. age-re)", Howse, 156. Chip. *amj-eh*. Abn. *ahañtsi*, de plus en plus; — *negai-mihssi*, surpasse-toi de plus en plus. Del. *ahchur* (when prefixed), very, Hkw.: *achowat*, hard, painful, Zeish.]

ahchunk (?), n. a corpse, the dead body of a man, Num. 19, 11, 16.

***ahchusittam**, (Mass. Ps.) he 'inclines his ear' to (it); he gives attention; *nut-tahchusittam*, I incline my ear to it, Ps. 49, 4 [= *nuk-kodnotam*, EL.]; imperat. 2d sing. *ahchusutash*, Ps. 45, 10 [= *kuk-kritash*, EL.; see *kukketau*].

ahenit, suppos. of *henau*, q. v.

áhhaohómóonk. See *anrohómóonk*.

ahhut. See *adh*.

ahkehteauat. See *ohkehteauat*.

***ahketeamuk**, an herb, C. (that which is planted). See *ohkehteauat*.

-**âhkon**, -**uhkon**, -**ogkon**, the characteristic (suffix) of the imperative of prohibition, 2d sing. Its force is equivalent to that of *ahue* prefixed: *outah-*

-**âhkon**, -**uhkon**, **ogkon**—continued.

âhkon, do not remove it, Prov. 23, 10; *kunumat-âhkon*, do not steal, steal not, Ex. 20, 15.

ahkuhk. See *ohkuk*, an (earthen) pot.

ahpappin. See *appappin*.

ahpéh. See *appéh*, a trap.

ahpôteau, **uppôteau**, v. i. it withers, Ps. 90, 6; Is. 40, 7, 8; i. e. becomes dry, dries up: *nussappôteau* (*wumîn-ahpôteau-na*, he maketh (it) dry, Hag. 1, 4. From *apprau*, *ohdeu*, it is dried by heat, parched. Cf. *nunâpi*; *nunas-senât*; *nunabohôteau*. See *apwôu*.

[**ahquantam**.] **ahquontam**, **ahquontam**, v. t. he forgives (it), pardons [*ahque-antam*, refrains from thinking of], 2 Chr. 7, 14; imperat. 2d sing. *ahquontash*, forgive thou (it), 1 Sam. 25, 28; — *tamâinnem*, forgive thou to us (our sins), Matt. 6, 12. With an. 2d obj., — *tamau*, he forgives (it) to (him); act. intrans. *ahquontasau*, he exercises forgiveness, pardons, forgives. Vbl. n. — *ausônk*, the exercise of forgiveness, Ps. 130, 4; — *tamônk*, a forgiving, forgiveness (e. g. of sins, Col. 1, 14). Cf. *mequantam*.

ahquanumau, **ohquan**-, v. t. an. he forsakes, abandons (keeps away from, *ahque*) him; pl. *-ndog*, they forsake (him), Judg. 2, 13; suppos. *-môg*, if ye forsake, Josh. 24, 20. Cf. *âhquanumau* (intens.), he abhors, forsakes or abandons with abhorrence.

ahque, v. i. he leaves off, desists, refrains: — *keketahkawot*, he left off (when) talking with him, Gen. 17, 22; *matu ahque womonuk*, he leaves not off his kindness, Ruth 2, 20. More commonly used as a negative-imperative or prohibitive particle—answering to Greek *up*; Fr. ne pas: *ahque wabesish*, 'fear not', do not fear, Gen. 15, 1; — *nutrontamok*, take ye not thought, leave off thinking, Matt. 10, 19; — *hettash*, do not call (it), Acts 10, 15; — *tape-nuk*, 'when she could not longer', etc. (when she left off being able), Ex. 2, 3. Sometimes it receives the regular verbal inflections: *ahqueh*, have thou patience with me, refrain thou to me, Matt. 18, 26 [= *ahkuneh*, v. 29, a more question-

ahque—continued.

able form]; *ahqhoq* [*ahque-ok*], refrain ye, Prov. 17, 14. Cf. *ahquâe*; *ahque*.

[Narr. *aqûe*, leave off, do not; *aqûe assôkîsh*, be not foolish, R. W. 39, 41. Quir. *matla cakquino*, it ceaseth not, Pier. 15, 40. Cree “*eg’â* [= *ihkâ*]. subordin. neg. not; used with subj. and imperative”; “*âk-*, or *awk’-*, and *âkoo-*, privative and intensive” prefixes. Abn. *êksi*, cessationem significat; *ned-êksiipî*, je cesse de manger; *êksihaiia*, demeure en repos (dit-on à celui qui se fâche, badine, etc.).]

ahquedne, as n. an island; *kishke ahquedn-et*, near an island, Acts 27, 16; pl. *-nash* (*agquidnash*, Is. 40, 15).

[Howse (Cree Gr. 152) gives a “verb expressive of a state of rest”: “*a’koo-su*, he sits (a bird, in a tree); *a’koo-moo*, he suspends, sits (e. g., a duck in the water); *a’koo-tin*, inan. subj. it suspends, is situate, e. g., an island in the water.” Micm. *agwêk*, it is in the water; *Epi-âgwêl*, it lies in the water (name of Prince Edward island), Dawson’s Acadian Geology, app., p. 673.]

ahquêteau, **quehteau**, v. t. (caus.) he refrains from (it), leaves it off; imper. 2d pl. *ahquêteônk ussenat*, refrain from doing, ‘take heed that ye do not’, Matt. 6, 1. With the characteristic of forcible or disastrous action, *ahqshau*, he is compelled to refrain, unwillingly refrains, or the like, Is. 33, 8.

[Narr. *aqûetuck*, ‘let us cease’ (fighting); but the verb is imperat. 2d pl.]

ahquêkin, v. i. inan. subj., it ceases to bear, or produce, becomes barren, Ps. 107, 34. From *ahque*, with the formative of verbs of inan. growth, *-ekin*.

[**ahquène**.] See **aqûène*, peace; a truce.

ahquiyehleûû, v. i. he refrains from fighting, Jer. 51, 30. From *ahque* and *aqûhtean*.

ahquon, v. imp. it ceases to rain, holds up, Cant. 2, 11. From *ahque*, privative, with *-non*, the formative of verbs of raining (falling water). See *sokanon*.

[Abn. *êksranû*, (la pluie) cesse.]

ahquoantam. See *ahquantam*.

ahquompi, v. imp.; as n. a time, a season; Ezek. 16, 8; Dan. 7, 12; 8, 17; suppos. and indef. *ahquompuk*, when it is the

ahquompi—continued.

time, at the time when; *ne aqumpak*, at that time, Josh. 11, 10. In his Grammar (p. 21), Eliot classes “*ahquompak*, when”, with “adverbs of time”. With verb subst. *ahquompigemo*, time is, there is a time, Eccles. 3, 2, et seq. (*oggosohquompi*, a little time; *kesuk-kâttue ahquompi*, daytime, C.)

ahquontam. See *ahquantam*.

ahtauunât. See *ahtauunât*.

***ahteah** (Peq.), a dog, Stiles. See *amûn*.

ahteûk. See *ohdeuk*, a (cultivated) field.

ahtinosuk, when she ‘fluttereth over’ (her young), Deut. 32, 11.

ahtomp. See *ohkomp*, a bow.

ahtôonk. See *ohdeonk*, a possession.

ahtotapagodtut, ‘beside the still waters’, Ps. 23, 2.

ahtou, **ahtouu**. See *ahtauunât*.

ahtuk, n. a deer; pl. *ahtukpog*, El. Gr. 9; *ahtukpog*, 1 K. 4, 23 (*attûk*, C.; *ottucke*, Wood). This name is used by Eliot for ‘roe’, ‘roe-buck’, and in one place for ‘hart’, as well as for ‘deer’, generic. Elsewhere he has *nukkonahuk* (old deer) for ‘hart’ (Deut. 12, 15); and more often, *oigomp* or *eigomp* (Ps. 42, 1; Cant. 2, 17), also transl. ‘roe’ (Prov. 5, 19; 6, 5; Cant. 8, 14). Of the several names applied by Eliot to deer-kind:

ahtuk, in New England, appears to have been the common name of the fallow deer, *Cervus virginianus*. Narr. *attuck* and *nôonatch*. Peq. *noughitch*, *nôgh-ich*, deer; *waughtâggych*, ‘deer, i. e., wet-nose’; *ewiggachic maukijase*, a great deer (Abn. *maürss*, ‘cerf’; ‘maurouse’ of Josselyn); *maussahket maukijase* ‘the biggest deer’ (moose?), Stiles MS. Etch. *adook*. Del. *ahtûeh*. Abn. *uorkê*, chevreuil. Old Alg. *uwas-kesh*, Lah. Chip. *uwasûkeshi*, *uwasûw-shesh*, red deer; *atûk*, reindeer, *Cervus sylvestris*. [See what Schoolcraft (Ind. Tribes, III, 520) says of the tradition that at the first deer were the hunters of men, and his statement that the mythic “*Adik* was a famous hunter of the North”, etc. Look for the possible relation of Mass. *adchûû*, ‘he hunts’, *ahcha*, ‘he strives after’, etc., and *ahtuk* (*attuck*), ‘deer’.]

ahtuk—continued.

aiyomp, *ayimp*, *eyyomp*, 'hart', 'roe', is Abn. *aiwābe*, the male of deer or deerkind, a buck. Narr. *kuttionp* [*keht-eyyomp*], 'a great buck'; and so, *puicottāwau*, *-tāwāt*, a buck. Del. *ayapēn*, Zeish. East. Chip. *ayarbey awaskesh*, male deer, Long.

eyyompēnēse, pl. -*sog*, 'young hart', Cant. 8, 14; 'young roes', Cant. 4, 5; dimin. of *eyyomp*.

qunnegk, pl. -*gquāog*, -*quāog*, 'hind', Gen. 49, 21; Cant. 2, 7; a doe, the female deer. Narr. *auñān*, *qunnēke* (the former term corresponding to Abn. *hē'car*, female of deer-kind); *qunnegūwēse*, a young doe.

masōog, 'fallow deer'. See *mas*.

ahtúshkouwaü, pl. -*uug*, 'nobles', principal men, Num. 21, 18.

[Narr. *utāshkavūnog*, -*kowāy*, rulers, lords, R. W. 120, 133.]

ahunou. See *henuñ*.

***aiannaü**, v. t. an. he imitates (him); *muttiannū*, I imitate, C. See *ōntōh-kouauont*; *unneu*.

***aiāne**, C. See *eydau*.

***a'ontogkomp**, n. a knave, C.

aiypanehtau, v. caus. he maketh calm (*nishittashineñ*, the storm), Ps. 107, 29. See *enwēpū*.

aüt, suppos. of *ayeu*, q. v.

aiuhkóntowáonk. See *auwakóntowáonk*.

aiuskoiantam, v. i. he repents, is sorry; *nut-aiuskoiantam*, I repent, Jer. 18, 10; imperat. 2d sing. *aiuskoiantamush*, repent thou, be sorry for, Acts 8, 22.

aiyomp, a buck. See *ahtuk*.

***akésu-og** (Narr.), they are counting. See *nyketamñdāt*.

akodchu, v. i. he is ashamed; *nut-akodj* (*nut-āgkodch*, C.), I am ashamed, Luke 16, 3; *matu akodchuog*, they were not ashamed, Gen. 2, 25 (*nut-āgkodchēhik-gun*, it ashamed me, C.). Vbl. n. -*chuonk*, shame, Prov. 18, 13 (*ogkodchuonk*, C.). Caus. an. *akodchekheuu*, he shames (him), makes him ashamed; *kut-a-kodchekheoog*, thou puttest them to shame, Ps. 44, 7. Imperat. 2d + 3d pers. *ahque akodjheh*, put me not to shame, Ps. 119, 31.

amāeü, **amāei**, v. i. he departs, goes away, withdraws himself, Job 27, 21; Gal. 2, 12 (without reference to the mode or to the act of going, but simply to the separation or removal of one person or thing from another); imperat. 2d pers. sing. *amaish*, depart, go away; suppos. *amaüt*, *amañit*, when he went away; with an. obj. *amēciāü*, he goes away from him; *amaeuoh*, *amayesh*, he went away from him, Judg. 6, 21 (?), more commonly, *amachtauau*, he departs or goes away from (him), 1 Sam. 16, 14; imperat. 2d + 1st sing. *amañitah*, depart thou from me, Luke 5, 8; suppos. part. *amehtauont*, when he departs, when departing, from (him), Jer. 17, 5.

-āmag, **-āmaug**, pl. *āmagquog*, n. gen. for 'fish taken by the hook.' See **numañi*.

[**amakompau**, v. i. he stands away;] imperat. -*pauish*, stand thou away, C.

āmacohkauau, v. t. an. he drives (him) away; pl. -*kauāog*, they drive away, Job 24, 3.

-āmaug. See *-āmaug*.

amāunum, v. t. he takes (it) away, Job 20, 19; Judg. 8, 21; imperat. *amaunsh*, take thou (it) away, Prov. 25, 4. From *amēü*, with characteristic (-*um*) of action by the hand. Cf. **ummañi*.

[Narr. *amāunsh*, take it away.]

amaushau, v. i. he departs secretly or with evil purpose, or the like; he 'slips away', 1 Sam. 19, 10. From *amēü*, with *sh* of derogation.

amayeuonk [= *amāciōnk*], vbl. n. departure, going away, 2 Tim. 4, 6.

***amisque** [= *amishq*], Muh. a beaver, Edw. Cf. *tuamnik*, a name which was applied properly only to the living adult animal. (Abn. *temt'kšé*, castor vivant.) *Amisk*, a generic name for beaver-kind, has been retained in the principal Algonquian dialects: Abn. *pepsh-emeskš*, *nāpen-emeskš*, winter beaver, summer beaver; *kemiskš*, great beaver, or beaver skin; *atsimeskš* (or *nūñ-emeskš*), male, *nšš-emeskš* (or *sk-emeskš*), female beaver. Cree *amisk*. Chip. *amik*. Shawn. *amēch wih*. Miami *makhwau*. Del. (Minsi) *amochk*, Zeish.

***ammiát**, perhaps, it may be, C.

amômau, v. t. an. he warns (him); gives (him) warning; pl. *-âog*, Ps. 19, 11; *kut-amômoh*, thou warnest him, Ezek. 5, 18; *wut-amômuh*, he warned him, Acts 10, 22; suppos. *amâmont*, if he warn, Ezek. 33, 3. Vbl. n. (pass.) *anôn-tuonk*, warning, Ezek. 33, 45.

***a'mucksh** (Peq.), n. a weasel, Stiles. See **musquash*.

anakausu, v. i. he works, he labors, Prov. 31, 13; *naut-anakous*, I labor, John 5, 17; suppos. *noh anakusit*, he who works, Eccl. 3, 9. N. agent. *-suen*, a worker, Is. 40, 19; pl. *-enuog*, Is. 44, 11. Vbl. n. *-suonk*, laboring; work, labor, Eccl. 3, 10, 11.

[Narr. *anakâusu*, 'a laborer', pl. (suppos.) *-sichik*. Abn. *ned-arokké*, je travaille; *ned-arokkêhssi*, je travaille pour moi. Chip. *anoki*, Bar.; *anuokee*, Sch.]

***anamakéesuck** (Narr.), this day, today [= *yeu kesukod*, El.]; *anamanû-kock*, tonight, R. W.

[Abn. *êremi-kizgak*, pendant le jour; (*aîremi*, sign. la continuation d'une action; *êremi*, qui va laissant, coulant). Del. *elîgishquik*, today; *eleni-siquonk*, this spring; *eleni-nipunk*, this summer, Zeisb.]

anántam, **unántam**, v. i. he thinks, purposes, wills; is mind-ed, Luke 12, 17; Acts 19, 21; *ne anantamup* (pret.), that which I thought, Is. 14, 24; suppos. *ne anontog*, what he may think, or will; 'according to his will', Dan. 4, 35 (*anantog*, 'if he permit', Heb. 6, 3). With an. obj. *anantenau*, he wills to (him), he permits (him); suppos. *anantenû*, if he permit (me), 1 Cor. 16, 7. Vbl. n. *anantamoonk*, thought, purpose, opinion, will; *anantumaonk*, permission, will or thought (in relation to an an. obj.), Job 12, 5. Adj. and adv. *anantamwe*, *anantamœ*, willingly, Judg. 5, 2.

This is the intens. or augment. form of the primary verb *antam*, he is mind-ed, has in mind (with an an. obj. *antenau*), which is not, perhaps, found separately in Eliot, but is the base of all verbs of mental action and of emotion. Maillard (Micmac Gr. 91)

anántam, **unántam**—continued.

distinguishes this class of verbs as "personnels mentaux: ces verbes designent les différentes modifications de l'esprit, de la pensée, ou de l'âme."

[Narr. *nt-rántam* or *nt-unántam*, I think; *nt-entâm-mowonck*, my thought or opinion. Abn. *ned-eréndam*, je pense. Chip. *inendam*, he thinks; *kashk-endam*, he is sad, etc., Bar.; *nind-enándum*, I think, J. Cree *itêhetam*, he thinks (it); *itêthe-mayoo*, he so thinks (him); *nêtho-êhetum*, he well thinks, approves, etc. Del. *elendam*, 'indicates a disposition of the mind'; *nîw-elendam*, I am sad, Zeisb.]

anaquabit, as a prep., before, in the presence of (him), Ex. 8, 20; 9, 13; Luke 21, 36. This is a verb in the suppositive (its regular indicat. pres. would be *anaquappu*), and varies in number and person with its subject, which is the object of the preposition by which we must translate the verb:

nun-neepoh anaquab-eau (2d sing.), I stand before thee, Ex. 17, 6; — *anaquab-it* (3d sing.), — before him; — *anaquab-eôg* (2d pl.), — before you; — *anaquab-hettit* (3d pl.), — before them, Deut. 9, 2; *neepau anaquabeh* (1st sing.), he stands before me, Ps. 139, 5.

In some dialects this prepositive verb is further varied with the position or attitude of its subject—before him when sitting, when standing, when lying down, etc. (see Baraga, Otchipwe Gr., 469); but if such distinction was made in the Massachusetts language it escaped Eliot's observation.

anaquappu is formed of *appu* (he remains, he is) and *onkour* (beyond, in advance of) or some nearly related word.

With inan. subj. *anaquohdag* (suppos. of *anaquohcenû*), before it, Ex. 19, 2; Judg. 20, 28; *anaquohdag wek*, before his house, C. Cf. Quir. *arquabi*, Pier.

anaquesuonk, **ônoq-**, vbl. n. a joining, a joint, Eph. 4, 16; pl. *-angush*, Cant. 7, 1.

anaquashaû, v. i. he trades, traffics; imperat. *anaquashunk*, trade ye, Gen. 34, 10; 3d pl. *ana-quashihettick*, let them

anaquashai—continued.

trade, v. 21 (*unakeshto*, will you truck? Wood). N. *agentis anaquashaen*; pl. *-enuag*, traders, 1 K. 10, 14.

[Narr. *anaquashaiog* (they trade), 'traders'; *mouanaquashaiog* or *mouanaquashanchick*, 'chapmen'; *anaquashento*, let us trade, R. W.]

anaskham, v. i. he digs, hoes, breaks the earth, Luke 16, 3 (*-hamun*, as infinitive).

[Narr. *anashómmin*, to hoe, or break up; pl. *anashk-hómroog*, they hoe. Abn. *Sidererk'hemen*, il le bêche.]

***anáskig** (Narr.), n. (a digging instrument,) a hoe, pl. *-ganash*, R. W.

[Abn. *arakhigian*.]

***anáuchemineash** (Narr.), n. pl. acorns, R. W.; *annachim*, nut, pl. *-minash*, C.

[Del. *wonachquim*, Hkw. Abn. *aneskemen*, pl. *-nar*, glands; *anaskamesi*, chène qui porte des glands.]

-ane, of the kind of, etc. See *unne*.

anéa, adv. further, Luke 24, 28 [= *ongkoue* (?)]. Cf. *ánué*, more than.

[Narr. *enèick*, further; *n'neickománu*, a little further.]

***anéqas** (Narr.), n. the ground or striped squirrel, or chipmunk (*Tamias lysteri*). Cf. *annuncks* (ant).

[Abn. *anikosess*. Cf. Abn. *nañnañ-kessop*, il est léger.]

aneuham, v. i. he has advantage, gains [goes beyond, *aneu-ánn*]. With inan. obj. — *hamañaiü*, he profits or is profited by (it); *toh unne aneuhamaiü-un vosketomp*, what is a man profited, etc., Matt. 16, 26; suppos. (t. inan.) *aneuhamauüt*, if he gain (it), *ibid.*; suppos. pass. or inan. subj. *aneu-hamuk*, what is gained; pl. *yeus aneuhamug-ish*, these things are gained, Phil. 3, 7; *nut-taññurum*, I overcome or conquer, C. Vbl. n. *aneu-mauáonk*, gain, advantage, profit; and pass. *aneu-móadtuoñk*, 1 Tim. 6, 6.

aneupáé. See *ánuápé*.

ánin, anun, v. i. (1) it exceeds, goes beyond, is more than. (2) it rots, corrupts. From *ánué*, more, beyond, with the formative of verbs of growth: it goes beyond, exceeds (the good or normal); with an. subj. *aninua*, *amunaw*, he rots ('stinketh', John 11, 39), pl. *aninroog*,

ánin, anun—continued.

'they are corrupt', Ps. 14, 1; Is. 50, 2; *wuskannem anit ut agve puhquohkit*, 'the seed is rotten under the clods', Joel 1, 17; suppos. inan. *ne anéük*, 'a corrupt thing', Mal. 1, 14; 'rotteness', Prov. 12, 4; suppos. an. *noh anit*, he who is rotten or is corrupt; corrupted or putrefied flesh or an. being (sometimes used by Eliot for *anéük*, after an inan. substantive, as Prov. 10, 7). Vbl. n. *annawonk*, decay, rottenness, Prov. 14, 30; *annawonuk*, rottenness (of flesh, or an. obj.), putrefaction, Lev. 22, 25; Job 17, 14; suppos. (inan. subj.) *annunauuk*, when it is rotted, rottenness, Hos. 5, 12.

The primary signification, it will be observed, is to exceed, to pass beyond; hence *noh anit*, he who exceeds or goes beyond (the natural, the common, or the normal) designates any an. being of supernatural, uncommon, or abnormal qualities or powers; and with the indef. prefix instead of the demonstrative, *n'anit* (somebody or something that exceeds), became the name of supernatural being or agency, which is usually translated 'God'.

[Del. *alett*, rotten, Zeish.]

[NOTE—It was the intention of the compiler to rewrite the foregoing definition.]

aninnuhkwo, it is a help or support (*-uhk* marking continuance or permanence); as n. a support, 'a stay', 1 K. 10, 19.

aninum, v. t. he gives (with the hand), he hands (it), presents (it). From *aninñamaiü* (q. v.), with the characteristic (*num*) of action of the hand. Imperat. 2d pl. *aninummak metsuonk*, give ye (them) food, Matt. 14, 16. With an. 2d obj. *aninnumau*, he gives (it) to (him); imperat. 2d + 1st sing. *aninnumeh*, give thou (it) to me, Matt. 14, 8 (*aninnumeh*, help thou me, Ps. 22, 19; 38, 22; *ken unñmñnah*, give thou me, C.); *aninñamaiü*, he gives (him) assistance, helps (him); *-mañaiü mittanvrossiosoh*, he helped the woman, Rev. 12, 16; *kut-aninum-óush*, I help thee, Is. 41, 10. See *aninñamaiü*.

[Narr. *kut-aninum-mi*, will you help me?; *anñnema*, help me.]

***anishámog**, n. codfish, C. See **paug-nuit*.

anisheau. See *ámusscheau*.

-anit, in compos. for *anuit*, *anuitto*, q. v.

anitchewan, **anútchuan** [*anue-utchan*], v. i. it overflows, flows abundantly, Ps. 78, 16, 20. See *ánupár*; *ánuwutchuan*.

anítue, adj. corrupted; pl. *-tush*, Ps. 38, 5; Prov. 25, 26. See *ániu*.

***anna**, n. a shell, C.; shell-fish. See *hogki*.

[Narr. (pl.) *ánúrsuck*, shells. Abn. *és*, pl. *éssuk*, coquilles; *ne-múnéé*, j'a-masse coquillage pour manger.]

***annachim**, n. a nut, C.; an acorn. See **ánúchemínash*; *áin*.

anneganuhtuk, n. a fish spear, Job 41, 7.

annimmungquot, n. a stench, Is. 3, 24; bad smell (smell of corruption or putridity, *anni* + *munngquot*, the formative of verbals of smelling, or emitting odor).

annin. See *ánúin*.

anninnoonk, **annun-**, vbl. n. corruption, Job 17, 14; Lev. 22, 25.

annoke. See *ánóhke*.

annóosu, **anncoosu**, v. i. he hopes, trusts, is hopeful, 1 Cor. 13, 7 (*noh annóosu*, C.); *nut-annóos*, I hope, 2 Cor. 1, 13; suppos. *annóosit*, when, or if, he hopes. Vbl. n. *annóosuonk* (*annóous*, *annóous*, etc.), hoping; hope, expectation of good, Rom. 8, 24; Ps. 62, 5.

anno, **unnaü**, v. t. an. he says to, tells (him). See *unnaü* and cf. *anóonit*. Pret. *anóop*, *anúrop*, he said to him, he told him; *ne ánuu*, what is commanded (said), Ex. 34, 11; suppos. *noh anont*, he who tells or says to, 'commands', or directs; *toh anont*, what he commands (may command), 'his commandment', Prov. 8, 29. With inan. obj. *annánuü* (q. v.), he gives (command) to, commands (it) to (him). In the verse last cited three forms of the primary verb occur in the suppositive: *annánuant*, when he gave (his decree) to; *toh anont*, 'his commandment', i. e. his commanding, world-giving; *ánanóant*, 'when he appoints', commands (it).

Eliot's use of the several forms and derivatives of this verb does not enable us to distinguish them accurately. The

anno, **unnaü**—continued.

primary signification of the root is, perhaps, to send (cf. *anóonam*, *annanóü*); to commission, to direct, to tell.

[Cf. Abn. *ned-á-raü*, j'ai coutume de lui dire; *arss*, flèche [i. e. a missile]. Del. *allunsi*, go along; *alluns*, arrow, bullet; *allunnuhen*, to throw; *ptuk-atuns* [round missile], bullet, Zeish.]

annónaü, v. t. an. (1) he commands, directs (him); *nut-annón*, I command or tell (them), 1 K. 17, 4; suppos. *ne-annónog*, that which I command you, Dent. 4, 2. (2) he hires, employs (him); *nut-annón-uk*, he hires me, Judg. 18, 4; suppos. *noh annónont*, he who hires, Matt. 20, 1; suppos. pass. *annónit*, when he is hired, Neh. 6, 13. (3) he sends (him), Ex. 24, 5; *nut-annón*, I send, Matt. 11, 10; imperat. 2d + 1st pers. send thou to me, Is. 6, 8. N. agent. *annódeu*, one who serves for hire, Ex. 12, 45; one sent, a messenger, Prov. 17, 11; *annónuwuen*, a commander, Is. 55, 4.

[Narr. *anóce* (= *annós*), hire him; *kut-annóush*, I hire you.]

anncoosu. See *annóosu*.

annótag (?), suppos. inan. (that which) is ripe, or seasonable, Hos. 9, 10; Jer. 24, 2. Cf. *adhtag*; *kesanóhtenn*.

annótam, v. t. inan. he sends (it), Lam. 1, 13; imper. 2d pl. *-tamak*, *-tanuak*, send you, 2 Sam. 17, 16. Vbl. n. *-team-óonk*, a sending, a command, 2 John 4.

annúmaü, v. t. an. (1) he gives word to, commands (him): *anókusóonk ne annúmanont*, the task which he (suppos.) giveth (to them) to do, Eccles. 3, 10; *annúmanit*, when he gives (to the sea) his decree, Prov. 8, 29. See *annun*. Cf. *annúman*. (2) he helps, assists (him): *nut-annúma-oh*, he helped them, Acts 18, 27; *kut-annun-nukyan*, he helps us, 1 Sam. 7, 12.

annún, **anniu**, v. t. he lays hold of, puts hands on, seizes; with an. obj. *annu* (?). In either form the verb signifies to take hold of an an. object; in the inan. form, to seize (him) by a part, a limb, the dress, etc. (inan. obj.): *nut-tannuuh wan-watcheg-an-ü*, he took her by the hand, Mark 1, 31; *kut-annuh*, thou holdest me up, Ps. 73, 23; *nut-annun anusscet-ut*, she caught him by the feet,

annún, annin—continued.

2 K. 4, 27; imperat. *anú wassukpun-at*, take (him) by the tail, Ex. 4, 4; suppos. *nóh anúm-woh anunont wehtawog-at*, he who a dog takes by his ears, Prov. 26, 17.

annuneks, n. an ant, pl. *-soy*, Prov. 6, 7; 30, 25. Cf. **anéqus* (Abn. *anikassess*), chipmunk.

[Del. *e li cus*, pismire, ant, Zeisb. Mod. Abn. *at-ikws*, pismire.]

annunnæonk. See *anninnæonk*.

***arnuonk**, vbl. n. sneezing, C. Cf. **nanngkaonk*, 'snorting', C.

anogku, v. i. he paints (beautifies?) himself, 2 K. 9, 30; *kut-ánogkem*, thou paintest thyself, Ezek. 23, 40 (*unt-annogkinum*, I paint, C). (Vb. adj. an. *anogkesu*, *anogquesu*, he is painted, appears fine.)

[Narr. (v. adj. an.) *annak'su*, he is painted; pl. *annak'suck*, they are painted. Abn. *eraghinañss*, il le faut mâtacher, peinturer, etc.; *néd-éraghi*, je me mâtache; *érags*, il se mâtache.]

anógqs, n. an. a star; pl. *anogysog*. El. Gr. 9; 1 Cor. 15, 41; Job 22, 12; *nis-hánogkus* [*nishe anogys*, great star], the morning or day star, 2 Pet. 1, 19. For *anógysusu*, he appears, shows himself. In distinction from the sun, which rises or comes forth (*paspishau*) and sets (goes away, *wayau*), the stars appear in their places when the absence of the sun and moon makes them visible.

[Narr. *anóckqus*, pl. *anócksnuck*; *nis-hánosuck*, morning star. Chip. *anúng*, Bar.; (St. Mary's) *an-óung*. Del. *aránek* (C'amp.); *alank* (Zeisb.). Modern Abn. *at-akws*, K. A.]

anóhke, annoke, n. onlure, dung, Job 20, 7; Zeph. 1, 17 (*annóhke*, C.)

[Abn. *arikkauñ*, d'une odeur forte, comme de pourri.]

anóme, (it is) within, it is inside of, Neh. 6, 10; Ps. 122, 2; *en anóme*, in the innermost parts of, Prov. 26, 22, = *en anamut*, Prov. 18, 8; suppos. (or locat.?) *anomut*, when it is within or inside; 'adv. of place', within, El. Gr. 21 (*unommutyeu*, adj. (?) within, C.); *watt innom hog*, the inwards, entrails (within his body), Lev. 1, 9. In other dialects the primary meaning of *anóme* is 'below', 'under'.

[Abn. *aránnuck*, dessous; *aránnuk'sé-*

anóme—continued.

mek, sous l'arbre. Chip. *anúanú* or *anúan'*, under, underneath, below, Bar. 460 (*pinújail*, *pinúj'*, in, within, inside of). Del. *allamí*, *-iyey*, therein, in there, Zeisb. Gr. 175.]

anóhom, v. t. he sings (a song); imperat.

2d pl. *anóhowók* . . . *anóhómónk*, sing ye a song. Ps. 149, 1. With an. 2d obj. *-homai*, he sings to (him); suppos. *-homont*, when he sings, he singing, Prov. 25, 20. Cf. *ketahomom*. From *anó* (*anua*), he tells, and *ai*, he goes on telling, he narrates.

anóhque, a defective or unipersonal verb used as an adverb or auxiliary, does not admit of exact translation. It signifies, primarily, to correspond with, to be like in form, degree, extent, duration, etc. (cf. *ne-ane*, to be like in kind, of the same kind.) As an adv. it is variously translated 'as much as', 'as far as', 'as large as', 'in like manner', etc.: *ne anóhque* . . . *ne noohque*, as much as, . . . so much, Rev. 18, 7; *nóh ne anóhque ussit*, he who so does ('hath so done this deed'), 1 Cor. 5, 3; *nesuhéang ne anóhque kishkag*, the length of it corresponds with the breadth, 2 Chr. 3, 8; suppos. inan. *ne anukkenuk*, *pasuk ne anukkenuk*, 'of one size', one in extent, 1 K. 6, 25. See *nohque*.

[Narr. *tu anúckquaque*, how big?; *yó anúckquaque*, so far; dim. *yó anukquaque*, so little way (hence); *tonúckquaque*, how far? Abn. *énašiši*, 'avec ressemblance d'une chose à une autre'.]

anótai (?), v. i. he revengeth himself, takes revenge, Nah. 1, 2; with an. obj. *-taiuñ*, he takes revenge on (him), ibid. Vbl. n. *anótáonk*, revenge, 2 Cor. 7, 11.

anótawanshteunk, suppos. of *-shuh-tean*, when he takes revenge (by blood); an avenger of blood, Num. 35, 19, 21, 24.

anótawanshuhtéaen-in, n. agent. an avenger, he who revenges (by blood); *anótáon*, Rom. 13, 4.

-antam, the characteristic and formative of verbs expressing mental states and activities. See *anútam*. [In the Delaware, *-elendam*, in verbs which "express a disposition, situation, or operation of the mind", Zeisb. Gr. 89.]

antōshau, v. i. he falls backward, violently or by mischance; pl. -*aog*, Is. 28, 13. See *antonu*.

anūchuwān. See *anitchewan*, it overflows.

ānue, (it exceeds, surpasses) as adv. 'more, rather', El. Gr. 21; the sign of the comparative degree: *anue wunwigen*, (it is) better, Matt. 18, 8, 9; *anue onk uen* (object.), more than me, Matt. 10, 37.

[Quir. *arwe*, *arche*, *artehe*, Pier.; *arche mēsi*, the greatest, p. 40; *arche*, 'chiefly', p. 40; in compos. *arwe*, *arwe-āguot*, more noble; *arwenāngese*, more excellent, p. 10; *arwe-kittamaanchāsko*, most merciful, p. 41. Del. *allowiri*, Zeish. and for the superl. degree *churi*, most.]

anūkhau, v. t. he is superior to, better than, surpasses, Nah. 3, 8; *sun kut* —, art thou better than?, Nah. 3, 6.

[Quir. *arrōkawah* and *ārrōkaurin*, Pier. 10.]

anūm, n. a dog; pl. *anūmwog*, Matt. 7, 6 (Narr. *ayim*; Nipm. *ānūm*; Quinnip. *arūm*, El. Gr. 2; R. W. 107). From *anumai*, he holds with his mouth (*anue-n*, with -*mai* the characteristic of action performed by the mouth). [The Peg. *ahteak* (Abn. *ati*), is related to *adchu*, he hunts. Cf. Engl. hound (Gothic, *hunda*) and hunt.]

[Abn. *atē*, pl. *atiak*; *arems*, -*ssak*. Peg. *n'ahteak*, (my) dog, Stiles. Etch. *allomoos*. Del. *allum*. Chip. (St Mary's) *an'ēmoosh*; (Sag.) *we nee mouch*, dog (Sch.); *anīm*, 'mean-dog', Bar. Miami *lām wāh*. Menom. *ah naim*.]

anumwussukup, -*sikkup*, -*kuppe*, n. a willow tree, Ezek. 17, 5; Is. 44, 4; Job 40, 22 (-*sukup*, Mass. Is.).

anun. See *ānin*.

ānupāe, **aneu-**, as adj. and adv. overflowing, Is. 28, 18; with *sokanon*, an 'overflowing shower', Ezek. 13, 13; *noh pish anūpadto*, 'he [it] shall overflow'; Is. 8, 8. See *anitchewan*.

ānusseheau, **anisheau**, v. caus. an. he corrupts, makes corrupt. From *āuwe*, or *ānin* (q. v.), it rots, becomes corrupt, with -*sh* of derogation: *ānush-cāng wuhhogkrah*, they corrupt themselves, Ex. 32, 7; suppos. 2d pl. *ānise-heog*, when you are corrupted, corrupt yourselves, Deut. 4, 24. With inan.

ānusseheau, **anisheau**—continued. subj. *anisteau*, (it) corrupts (it), 1 Cor. 15, 33.

anūtchuan. See *anitchewan*.

ānuwodt, as adv. too much, more than enough, Ex. 36, 7, = *ānue woh adt*, Ex. 36, 5.

ānuwutchuwan [= *anūchuwān*], it overflows, Ps. 78, 20. See *anitchewan*.

anwohhou, n. a staff, 1 Sam. 17, 40; Is. 10, 15; pl. -*hounash*, 1 Sam. 17, 43.

[Narr. *wattācho*, (his) staff. Abn. *aiabadhsh*, *bāton* (*ne'* *aiabadhsh*, je m'appuie sur (quelque chose) en marchant).]

anwōhsin, v. i. he rests himself, takes rest, Ex. 20, 11; 31, 17 [*nutt' anawōs-simwch nūhlog*, I rest myself, C. (bad)]; imperat. 2d pl. -*sinok*, rest ye, Mark 6, 41; *uttoh adt anwōsik* (suppos. 1, whereon he re-steth, Job 24, 23. Vbl. n. -*sinōōnk*, resting, rest, a resting place, Num. 10, 33.

[Abn. *arēssissin*, il se repose, aiant travaillé.]

āohkeomō[s], n. a hornet, Josh. 24, 12; *āohkēammas*, bee, Ps. 118, 12 (but 'hornet' is transferred, Dent. 7, 20, and 'bees-og', Judg. 14, 8, etc.); *ohkeom-mōs-og*, bees, C.; *āohkeommas*, Mass. Ps. Cf. *ahāmagūssuik* (*ohhōmagūssuk*, C.), a needle or pin.

[Del. *amōc*, a bee, wasp, Zeish.]

āohsuhqueāi. See *hōsekeben*.

aongkoue. See *ongkoue*.

āoque, **āohque** (?), v. i. he is against, or opposed; he is an adversary; *howan āoque*, who is my adversary? Is. 50, 8; suppos. *noh ayeguquēik*, he who is adverse, an adversary; pl. -*queagig*, Neh. 4, 11. See *ayeuhteau*; *ayeuikkonait*.

apehtunk. See *appohteau*, it remains or rests in.

***apōme** (Narr.), n. the thigh; pl. -*mash*. See *mechuan*; *mohpre*.

[Chip. (St Mary's) *bawum*; (Mack.) *bawm*, Sch. II, 458. Del. *lu neh poa mē*, the middle of the thigh, Zeish.]

appahquōsu. See *appahquōsu*.

appappin, **ahp-**, v. i. he sits upon (it); *wutahpappin*, she sits on it, Lev. 15, 20; suppos. *we appapit*, that whereon he sits, Lev. 15, 22, 23, 26. Augm. of *appin*. [Chip. *ahpahbeerin*, a saddle, Sum.]

appéh, ahpéh (-han), n. a trap, a snare; Is. 8, 14; 24, 17; Job 18, 10; pl. *-hanog, -heonog*, 2 Sam. 22, 6; Job 22, 10. From *pahhean*, it waits for (?) (*n'uppaih*, I wait for him, Ps. 130, 5). Cf. *ohppch*.

[Narr. *apè*; pl. *apéhana*, traps; *wusk-apéhana*, new traps. Cf. Cree *appit*, 'tobacco bag'.]

appesettúkquassin (?), he kneels; caus. + *heuh*, he made them kneel, Gen. 24, 11; (v. i.) rest on their knees; to kneel on his knees, 1 K. 8, 54; 2 Chr. 6, 13, etc.

appesetukquassin, (-un), v. act. intr. he kneels, bows the knee; imperat. 2d pl. *appesetukquassinook*, bow the knee, Gen. 41, 43.

appin, n. a bed (a place to sit or rest on), Lev. 15, 26; Is. 28, 20; *wut-appin*, his bed, Cant. 3, 7 (as a verb, *na wut-appin*, he sits down there, Ruth 4, 1). See *appappin, áppu*.

[Abn. *tésákshabsh*, lit, élevé de terre; *apsn*, lit qui ne l'est pas. Chip.: "To each person who is a member of the lodge-family is assigned a fixed seat, or habitual abiding place, which is called *abbinos*."—Sch. II, 63. Del. *ach pi ney*, a place to sleep on, Zeisb.]

appohteau, it remains or rests in.

[NOTE.—It was the intention of the compiler, judging from his reference under *apch-tunk*, to complete the definition of the term *appohteau*, but aside from a marginal note in pencil no reference to it is made in the manuscript.]

apposu, apwósu, op-, v. i. he roasts, bakes; pass. it (an. subj.) is roasted, Prov. 12, 27; Is. 44, 16; 1 K. 19, 6 (*apwósu*, roasted; *apposish weyans*, roast the meat, C.). See *apwóba*.

[Del. *ach pus si*, Zeisb.]

áppu, v. i. (1) he sits; *aut-ap*, I sit, Ezek. 28, 2; pl. *appuog*, they sit, Ps. 119, 3; suppos. *ken áppean*, thou that sittest, Jer. 22, 2. (2) he rests, remains, abides (*névret*), Ps. 10, 8; 1 John 3, 14; imperat. *apsh*, pl. *apek, apegk*, Gen. 22, 5; 1 Sam. 19, 2; Matt. 10, 11; suppos. *noh apit*, he that abideth, who remains (*ô névret*), 2 John 9 (*matta apéi*, 'he is not at home,' Prov. 7, 19). (3) he is, he continues to be, lives, in a state where rest or inactivity is implied: *tah kutapin*, where art thou? Gen. 3, 9; *na kutappin*, thou art there, Ps. 139, 8; in-

áppu—continued.

perat. *na apsh*, 'he there' (remain there), Ex. 24, 12; cf. 1 Sam. 19, 3; suppos. *ne apit*, where he was, Ex. 20, 21; pl. part. *ney apitcheg*, they who are, were, Ex. 7, 18, 21; Luke 5, 7; *matta pish nut-áppu*, I shall not be, Job 7, 21. With *áppu* (he is at rest, or inactive) cf. *ageu* (he is in place, posited), *ahlean* (he has himself, or is in possession; habet, se habet; see *ohtauwúdt*), *ussu* (he acts, is doing, agit), and *wamün, wut-wamün* (he is such as, or of the sort of): the verbs by which Eliot translates, with sufficient accuracy, the substantive verb of existence.

[Narr. *yo áppitch ewò*, let him sit here; *nut-apéi*, he is not at home. Abn. *ned'-ápi*, je suis assis; 3d sing. *ap8*. Cree, *áppu*, (1) he sits; (2) he remains. Del. *w'dappin, achpin*, he is there in a particular place; suppos. *epit*, Zeisb.; *achpo*, he is at home, Zeisb.]

appuhquassumæ (?), n. a pillow; pl. *-mawunash*, Ezek. 13, 18; *appuhquassumawun-it*, on a pillow, Mark 4, 38. See **abockquósin*.

[Abn. *ps'kshésimsh*, coussin de tête; *ps'kshésin ish*, ai cela pour coussin.]

appuhquau, v. t. he puts over (it) as a covering (e. g. of a floor, side, or roof); he ceils (it) with: *appuhquau anomuk-komuk mehtugquash*, 'he covered the walls on the inside with wool', 1 K. 6, 15.

appuhquósu, appah-, v. i. he covers, puts on that which covers; — *nashpe cedar*, he covers [the house] with cedar, and, pass., it is covered, etc., 1 K. 7, 3; suppos. inan. *ne ábuhquosik*, its covering, Cant. 3, 10. Hence *appóhquós, obbohquos, abohquos*, n. a tent, the covering of a tent, a covert, Ex. 40, 19; Is. 4, 6.

[Narr. *abockquósinosh* (inan. pl.), the mats with which the wigwam was covered. Chip. *ah-pük-we*, covering for a lodge.]

appúminneónash, n. pl. parched corn, 1 Sam. 17, 17; (*up-*) 2 Sam. 17, 28. From *apwóba*, he bakes or roasts, and *min-neash*, kernels or fruit.

[Narr. *appúminneónash*, parched corn; *appúmince-naw-sáump*, parched

appúminneónash—continued.

meal boiled with water. Abn. *abîmin-aînar*, blé groulé; *neî'abîniné*, *neî'abînisî*, je fais griller du blé d'Inde; j'en groule.]

appunnonneónash, n. pl. 'parched pulse', 2 Sam. 17, 28.

appuonk, vbl. n. sitting, a seat, Rev. 4, 41 (*appuonk*, a chair, C.).

apsin, v. t. he lies upon (it); suppos. *ne apsin*, that whereon he lies, Lev. 15, 20.

***apwonnah**, an oyster, C. See **oppone-naûhock*.

apwôsu, it is baked, roasted. See *ap-pôsu*.

apwôu, -wau, v. t. an. he roasts or cooks (meat): *apwônat weyau*, to roast flesh, 1 Sam. 2, 15; also, as used by Eliot, v. t. inan. he bakes or cooks (bread or other inan. obj.): *apwôog petukquaunk*, they bake bread (in an oven), Lev. 26, 26; *apawan petukquung*, he baketh (a cake of) bread, Is. 44, 15; 2 Sam. 13, 8; *pish kut-apwôn*, thou shalt bake it, Lev. 24, 5. See *apwôsu*.

[Rasles gives for the Abnaki several verbs expressing the mode of preparing animal and vegetal food, all of which, doubtless, had correspondences in the Massachusetts dialect, though these are not to be found in Eliot: e. g. *neî'abîpesî* [= *neî'apepesî*?], je fais cuire dans la cendre; *ne-bagoštŕu*, je fais cuire (v. g. de la viande); *ne-bagasse-maîk penak*, je fais cuire des poires de terre; *neî'abînaégšé*, je fais cuire sur les charbons; *ne-pesukšabânégšé*, — à la broche; *ne-pesî kyšabân*, je grille (v. g. un anguille, viande); *neî-abîšâin*, je grille de la viande, sans broche; *neššéšabapš kšé*, je rôtis, me servant d'une corde; *neî'apšsin*, *ne-pessagšabân*, etc., je rôtis avec une broche, etc.; *neî'abân*, je rôtis (v. g. un lièvre); je le fais rôtir, etc. [Cf. Del. *achpôtu*, bread, Zeish.]]

***aquaunduu** (Peq.), n. the 'blue fish' [Temnodon saltator, Cuv.], Stiles. Cf. **osacôutuck*.

***aquène** (Narr.), n. 'peace', R. W.; a truce, cessation of hostilities. From *ahque* (*aquie*, R. W.), he desists, leaves off, refrains.

aquidnet, at the island. See *ahquedue*.

âqut = *agquit*, (when he is) clothed. See *hogkin*.

as. See *ash*.

asampamukquodt. See *assompamuk quodt*.

***asaúanash** (Narr.), n. pl. 'a kind of dice which are plumb stones painted, which they cast in a tray', R. W. 145, 146.

[Abn. *šsécšân-ar*, les grains du jeu du plat.]

âse-, in comp. words. See *hóse-*.

âsekcsukokish, day by day. See *hóse; hósekôen*.

asemuk, suppos. pass. part. of *usséu: ne asemuk*, that which is done, Eccl. 8, 17; pl. -*kish*, v. 16.

aséquam, v. t. he sews (it); — *o wush-konayk*, he sews new cloth, Mark 2, 21; *kut-ushquam*, thou sewest up, Job 14, 17 (*ushquammûnat monag*, to sew one's clothes, C.).

[Abn. *neî'âskšasaî*, je couds chemise; *skšasaî*, il la faut coudre; *neî'askšamen*, je le couds (v. g. canot, item vestem, etc.).]

ash, **as**, adv. 'of continuance', 'still', El. Gr. 21; while, Mark 5, 35; Luke 22, 47 (*ash pamauut*, 'while he yet spake'); *ash pamautum* [on], while I live, Ps. 63, 4 (*as pamoutum*, Ps. 146, 2); *as yeu apesh*, 'while I have any being', while I remain here, Ps. 146, 2. (Cf. *asq*.)

[Narr. *as pammévi*, 'he is not gone by', i. e., he is yet going. Miem. *echk*, lorsque, pendant que. Chip. *ku mashî*, *mashî nânye*, not yet; *bwa mashî*, before. Del. *es*, yet, Zeish.]

âshabp, **âshâp**. See *hushâbp*, a net.

***ashaünt** (Narr.), a lobster, pl. -*teuây*, R. W.; *au so hau nanc haw*, lobster, Wood. Peq. *unischindang*, Stiles.

ashim (?), n. a fountain, Cant. 4, 12 (but elsewhere *tohkekam*). The nearest correspondence with this word found in any dialect of the Algonquian is Abn. *asieu nebi*, 'il puise de l'eau'; *âshî neî*, 'vas quérir, puise, de l'eau, soit du ruisseau, soit à la cabane'; *neî'âsîhîb*, 'je puise de l'eau, fonti vel fluvio.' Perhaps related to *assum-âû*, he gives nourishment to, he provides (?).

ashkon. See *askôn*.

ashkoshqui, -ki; oshkoski, (v. i. it is) green; as adj. green, Ps. 37, 2; Jer. 17, 8 (*askosqu*, C.): *ashkoshqukontu*, in green places, 'in green pastures', Mass. Ps., Ps. 23, 2; 'on the green grass.' Mark 6, 39; suppos. *oskosquit*, when it is green, Ps. 37, 2 ('the green herb'); inan. pl. *ashkoski-yuash*, Esth. 1, 6. Augm. of *aske*, q. v.

[Narr. *askáski*. Del. *asgask*, Zeisb.]

ashkuhquame, (it is) green, i. e. growing (of a tree, or of wood), Gen. 30, 37; *omat-uh ashkuhquam-ut*, 'like the green tree', Ps. 37, 35; *ut askunkquam-ut*, under a green tree, Deut. 12, 2; 1 K. 14, 23. See *askunk*.

[Abn. *areskskš*, arbre vert, qui ne peut brüler; *skškšr*, bois que n'est pas sec; (modern Abn. *sku-kuram*, green stick, K. A.).]

***ashónaquo** (Narr.), a cap or hat. See *hushanuk*; **onkquekhu*.

ášhpohntag, ohshpohntag, suppos. of *ushpohntau*, (when it is) high or (when it) reaches up to; in height, from bottom to top, Ex. 37, 25; 38, 1: *ne áshpohntag*, the height of it.

ášhpukquodt, spukquodt, it has the taste of, tastes of; suppos. *ne áshpukquok*, *ne spukquok*, the taste of it, its taste. See *spukquodt*.

ashpummeu, adv. as yet. See *ash*; *pummeu*.

ashpunadt, suppos. when it happens to, or befalls (him). See *ashpinuú*.

ashpunuk, suppos. of *ashpunum*, when he lifts or hoists (it) up.

ashq. See *asq.*

ashqshont, suppos. part. he who remains; pl. *-oncheq*, Ezek. 36, 3, 4.

ashqshunk, n. coll. the remainder, what is left. See *ishkont*; *sequinai*.

ashqueteânuuk, suppos. pass. inan. that which is left. See *sequetteanuuk*.

ashqunut, suppos. of *sequinai*; *noli ashquunt*, he who is left, who remains; pl. *-utcheq*, Neh. 1, 3.

ashquosh, pl. of *ashq.* See *asq.*

asinnekkôús, assunekôáz, has-, n. a thorn, thorn bush, Is. 34, 13; Ex. 3, 2; Prov. 26, 9; Ezek. 28, 24; pl. *-kôšog*, thorns, Gen. 3, 18. From *hassanne* and *kôús*, stony (i. e. very hard) briar.

aske, (it is) raw, not cooked or prepared for food (*askin*, C.): *askeyaiús* [*askeyaiús*], raw flesh, 1 Sam. 2, 15. The primary signification is, not yet (see *asq*); not yet mature, green (whence *moskcht*, grass, etc.); not yet fitted to be eaten, raw.

[Narr. *askûn*, it is raw. Abn. *skîé*, crud; *skîšî*, cruement, on le mange cru; *skîhai* (an.), cru. Del. *askîwi*, raw, Zeisb. Gr. 104; S. B. 14.]

askéquttum, n. a snail, Lev. 11, 30; Ps. 58, 8.

askkuhuk. See *askunk*.

áskon (?), n. a horn (?), 2 Sam. 22, 3; Ps. 75, 4; 1 K. 1, 29: *wut-askon*, his horn, Ps. 112, 9; pl. *áskowig*, Dan. 7, 8 (*weweren*, horn, C.). Cf. *muskon*, a bone.

askón, ashkon, n. an undressed skin, a raw hide, Lev. 8, 17; 9, 11; Gen. 27, 16; *áskon*, Ex. 29, 14 (*uskón*, C.); *wutaskon*, his hide, Lev. 4, 11; pl. *-naog*. From *aske*; *askûn*, it is not yet (prepared). Cf. *ohkam*.

[Del. *askehey*, Zeisb.]

askonemes (?), n. dim. a little horn, Dan. 7, 8.

askoók, n. a serpent, pl. *askoókog*, Gen. 3, 1; Deut. 8, 15. ("Snakes divers; . . . the general Salvage name of them is *ascorks*."—Morton's N. E. Canaan, b. 2, ch. 5.) *askoók*, Mass. Ps., John 3, 14. See *ahk*; *seéckq*.

[Narr. *askûg*; *môaskug*, a black snake. Abn. *skšk*, pl. *skšgak*. Peq. *skoog*s, Stiles. Chip. *kenahbeg*, J.; *ginchiq*, Bar.; (St Mary's) *ke náí bik*, Sch. Del. *achgook* (cf. *schahachgekhusat*, v. adj. long, straight, striped), Zeisb. Gr.]

askoatasq, n., pl. *-asquash*, Num. 11, 5, where it is put for 'cucumbers'; *mon-askoatasquash*, 'melons', ibid. (but *mon-asketânuuk*, 'cucumbers', 'or a raw thing', and *ohhosketânuuk*, 'watermelon', C.). From *-asq*, n. generic for that which is eaten raw or green, with *askeht*, green (in color); green-colored fruit which may be eaten raw or unripe. "*Isputontersquashes* is their best bread in summer when their corn is spent; a fruit like a young pumpkin."—Wood's N. E. Prospect, b. 2, ch. 6. See *asq*.

askōtasq—continued.

[Narr. *askūtāsqwash*, "their vine apple, which the English from them call squashes, about the bigness of apples, of several colors," R. W. (Chip. (Gr. Trav.) *ashketuhno*, melon; (Saginaw) *esh-ke-tah-mo*, Sch. n. 462. Shawn. *qeskōtuhmūikee*, melon [cf. *ohhosketā-muk*, C. supra]. Del. *chaskitamuk* (pl.), watermelons, Zeish.]

askuhhum, v. t. he waits (and watches) for (it), pl. *-humuog*, John 5, 3; imperat. 2d pl. *-humāk*, watch ye (it), Ezra 8, 29.

askuhwheteau, v. i. he keeps watch, watches, 1 Sam. 4, 13; *nut-askuhwheteau* (*-askurteam*, Ps. 102, 7), I watch; imper. 2d pl. *-teagk*, watch ye, Mark 13, 35, 37. Adj. and adv. *-teae*, of watching (with *komuk*, a watch tower), Is. 21, 5. Vbl. n. *-teauon*, watching, a watch. N. agent. *-teaeu*, a watchman, Ps. 90, 4; Judg. 7, 19.

***askūn** (Narr.), it is raw. See *aske*.

askunkq, askkuhuk, n. a green tree, Ezek. 17, 24; 20, 47; cf. *kishkunk*; *mussoonk*.

askuwhekonau, v. t. an. (with characteristic of continued action) he habitually watches or is a spy upon (him).

asōkekekoteāmo, v. i. he is a deceiver, (habitually) deceives; suppos. *noh asōkekoteamwit*, he who deceives, Job 12, 16. (*nut-asōkekoteam*, I cheat, C.) Vbl. n. *-amōonk*, *-amuonk*, deceiving, deceit, craft. N. agent. *-amawu*, a deceiver, one who is crafty, Job 5, 12; 15, 5.

[Narr. *kutt asōkakōmme*, you deceive me.]

asōkekōmau, v. t. an. he deceives, cheats (him), John 7, 12; suppos. *noh asōkekōmont*, he who deceives (another), Prov. 26, 19; pass. *noh asōkekōmit*, he who is deceived, Job 12, 16.

asōtu, v. i. he is foolish, ignorant, simple, Prov. 14, 15, 18; 17, 7; pl. *-uog*, Is. 56, 10. Vbl. n. *asōtaonk*, folly.

[Narr. *asōtu* and *asōko*, a fool. Abn. *asōyūnagan*, folie; *asōghī*, il est fou, il n'a point d'esprit.]

aspuhquaeū. See *ušt-puhquaeū*.

asq. ashq. asquam, not yet, before that, Jer. 1, 5; 1 Sam. 3, 7; Luke 22, 34. Opposed to *ānu*, further, more than. It is the base of *aske*, **askan*, it is raw or not prepared for food; *ashkoshki*, green; *wuske*, young, new. In composition it serves as the n. generic for whatever is eaten or otherwise used when green or immature; not yet ripe; pl. *asquash*, whence our 'squash.' See *askatasq*.

[Narr. *asquam*, not yet; *as pummiwi*, he is not gone by; *askūn*, it is raw. Abn. *ēskitamuk* *sa'sašē*, melon d'eau, qu'on ne fait pas cuire. Micm. *echk*, lorsque, pendant que; *echksmenuhh*, auparavant. Cree *numma ēskwa*, not yet. Del. *esquo*, *esquota*, not yet. Zeish. Ill. *esča*, not yet.]

***asqhuttōche**, whilst, C. = *asq-uttōche*. **assa[au (?)]**, v. i. to turn back: *matta nut-assaap*, I did not turn back, Is. 50, 5. See *assūshai*.

[Chip. *nūd ajta*, 'I draw (move) backwards,' Bar.]

assamaū, v. t. an. he feeds (him), gives (him) to eat, Ps. 136, 25; imperat. 2d pl. *assamāk*, feed ye (the flock), Zech. 11, 4; 2d + 1st sing. *assameh*, give me to eat; *sohkomaū* [= *assohkomaū*], he goes on feeding, habitually feeds or provides food for (him); *nut-sohkomon* (suppos. when) I feed (the flock), Zech. 11, 7; imperat. 2d sing. *sohkomonas* *nut-shēpsemēšuy*, feed my lambs, John 21, 15. From *assamaū*, with characteristic (*ohk*) of continued action.

[Narr. *assāmmē*, give me to eat. Abn. *ned'a'samaū*, je lui donne à manger; *ned'a'sar*, je donne à manger. Micm. *eshemšey*, je donne à manger. Cree *āssamuyoo*, he gives him food; *āssam-issoo*, he gives himself food, serves himself.]

assau. See *assu*.

assepinum, v. t. he ties (it) together, binds up; imper. 2d pl. *assepinak*, bind ye (the tares, in bundles), Matt. 13, 30; = *wushpunum*, q. v.

assishquttauag, n. pl. the Pleiades, or seven stars, according to Eliot, in Job 38, 31; Amos 5, 8; but R. Williams gives *shwīshentowwāuag* as the name of 'the golden metewand', i. e. the three

assishquttauag—continued.

stars in the belt of Orion, and this is more probably correct, the name signifying 'three fires', or a long wigwam in which there are three fires; *shwîsh-ruttow*, R. W. 47, 80. See (Narr.) *chip-pâpuck* under *chipappu*.

assôépôsu, *os*, v. i. he slides or slips backward, Hos. 4, 16.

assompamukquodt, **asamp**, (suppos. where he hides,) n. a hiding-place, a place of concealment: — *tut*, 'in a secret place,' 1 Sam. 19, 2; Jer. 23, 24; 'in a den,' Heb. 11, 38. Adj. and adv. *assompamukque*: — *ayeonk*, hiding place, covert, Is. 32, 2.

[Abn. *subksâigan*, cache, espèce d'armoire dans un arbre, etc.]

assôúshâü, v. i. he goes backward; *nut-assôúsham*, 1 go backward, Job 23, 8; *kut*, thou goest backward, Jer. 15, 6; *assôúshaog*, they go backward, Jer. 7, 24 (*assushahog*, John 18, 6).

[Cree *assêche*, backward. Abn. *asê-tâüsi*, d'une façon directement opposée; *ned-asê-tâüsi*, je marche à reculons.]

assownch. See *ausownch*.

assotamoonk, n. a kingdom, Dan. 7, 27; Obad. 21; = *tahsatamoonk*, q. v. Cf. *ketsasot*.

assushâü. See *assôúshâü*, he goes backward.

assun. See *hassun*, a stone.

assunekôaz. See *assimekôüs*.

asuh, conj. disj. or (El. Gr. 22); *asuh mat*, nor, Gen. 21, 23; Matt. 5, 34, 35. Its primary meaning is 'after' or 'behind.' Perhaps related to *neese*, two.

[Cree *âche*, *âche*, else, other, alias; *êguh*, or. Chip. *ishkwâ*, in comp. 'after, or the end of something'; *ajawâü*, behind. Del. *schî*, *schita*, or, Zeish.]

asuhkaüaü, v. t. an. he goes after (him), pursues, follows, Deut. 1, 36; pl. *-kawâog*; imperat. pl. *asukkiek*, follow me, 1 Cor. 4, 16; suppos. *noh usukiit*, he who follows, comes after, Eccl. 2, 18. With inan. subj. *asuhkom*, he goes after (it); pl. *asukkomuog*, Jer. 2, 8.

asuhkaue, (it comes) after; as prep. and adv. after; *negonne onk nen* . . . *asuhkaue onk nen*, before me . . . after me.

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asuhkaue—continued.

Is. 43, 10. From *asuh* and *aü*, with characteristic of continuing action or progress (-'k).

asumungquodt, **ussu**-, it smells of, has the smell or odor of; pl. inan. *-quodtash*, they smell of, Ps. 45, 8; suppos. *ne asumungquok*, what it smells of, its smell or odor, Cant. 4, 10; 7, 8; with an. subj. *wut-assumungquossu*, he smells of. Vbl. n. *-qussuonk*, his smell; *manontam ne asumungquok hogkæonk*, 'he smelled the smell of his raiment,' Gen. 27, 27. Cf. *matchemanguot*, *weetmungquot*.

ât. See *adt*.

***atâuntowash** (Narr.), imper. 2d sing. climb (it); *atâuntawem*, I climb. See *wuttontâüaü*.

***ataúskawaw** (Narr.), pl. *-wâuog*, *-wâüg*, lords, rulers, R. W. See *ahúshkounwâü*.

***attaboan** (Qnir.), to pray, Pier. 59; *attâbounwauk*, prayer, ibid. 58, 59.

***attitâash** (Narr.), n. pl. 'hurtle-berries, of which there are divers sorts, sweet like currants,' R. W. 91. See *sautânthig*.

[Abn. *sâ'tar*, blüets frais, sans être secs (sing. *sâ'tê*); lorsqu'ils sont secs, *sikisâ'tar* (*at'sitar*, les fruits sont mûrs; bons à manger). Narr. *sautâash*, 'are these currants [these berries are] dried by the natives?']

attôaü. See *atôaü*.

attuk. See *ahuk*, a deer.

attumunnum, v. t. he receives (it); takes, as his own, from another; lit. takes in his hand (*-num*), Gen. 26, 12; suppos. *noh attumunuk*, he who receiveth, Prov. 29, 4; pass. inan. *ne attumunumuk*, that which is received, 2 K. 5, 26. With an. 2d obj. *attumunnumâüaü*, he receives (it) from (him). [Cree *otînum*, he takes it.]

aü, **âü**, v. i. he goes thither (to or toward a person or place); opposed to *wom*, *am*, he goes thence (from a person or place), Gen. 26, 1; 33, 17; Ex. 4, 18 (*aüi*, he is gone, Prov. 7, 19); pl. *anog* ('they journeyed', i. e. went on their way, Gen. 35, 5), Hos. 7, 11; imperat. 2d sing. *auah*; 1st pl. *otuh* (*otuh*, *anotuh*, Mass. Ps.), let us go to; 2d pl. *ongg*, go ye, Matt. 21, 2; Josh. 2, 16; suppos. *uttoh ayôî* (*abi*, Mass. Ps.), whither

atü, äü—continued.

I (may) go, John 14, 4; *may ne äyoi*, the way in which I go, Job 23, 10 (but *adön*, as I go, as I went to, Acts 26, 12; *öön uttoh wöh äoi*, going whither I may go, 2 Sam. 15, 20; *uöon*, if I go to, Ps. 139, 8); *toh äyöan*, where thou goest; *ne ayöan*, 'in thy way', as thou goest, Ex. 23, 20; suppos. 3d sing. and part. *ayont* (*aiont*, *uönt*), when he goes, he going, Jer. 41, 6; John 12, 35; 2d pl. *adög*, when you go, Deut. 4, 5; 11, 8; 3d pl. *ne äahetüt*, 'as they went', when they were going, Luke 10, 38 (with inan. subj. *auomä*; *uttoh auomä-ak*, 'whither it goeth', Mass. Ps., John 3, 8). From the root of this verb is formed, by prefixing *m'* (preteritive?), *m'ai*, *may*, a path; i. e. where there has been going (old Engl. gang).

äü or *wan* was used when going to or from a place which was spoken of without reference to the locality of the speaker; *peyäu* (he comes) and *monchu* (he goes) to or from the place of the speaker, or in which the speaker assumes to be; *andüch*, he absents himself, takes himself away, without reference to the act of going.

[Narr. *yö kutt äunan*, go (you) that way; *yö uänta*, let us go that way. Chip. *nind-ehah*, I go (John 11, 11); pret. *ke ezhäh*, he went to (2, 12); suppos. *azhähgon*, whither I go (8, 14; 14, 4); *azhähwahnan*, whither thou goest (14, 5). Abn. *nemaiü neda*, je vas là; *nemaiütsi*, je vas, je m'en vas. Del. *en* or *waen*, he goes (thither, to a place); suppos. *uane*, if I go; *ate*, if he goes; part. *eyat*, going; imperat. *aak*, go ye.]

***aucüp** (Narr.), a little cove, or creek, R. W. See *kuppi*.

audcháonk. See *udcháü*.

audtä. See *aitah*.

***äühaqut** (Narr.), a mantle. See *hogkop*.

***aukeetédmitch** (Narr.), spring or seed-time, R. W. 69.

***äümanep** (Narr.), a fishing line, pl. *-napcush*, R. W. 104.

[Del. *a mü na tac*, Zeish.]

***aumaüi** (Narr.), he is fishing, 'is gone to fish'; pl. *uunatiog*, they fish; *ut aümen*, I am fishing; suppos. pl. *auunach-ick* (*onächeg*, El.), they who fish, fishermen. (N. agent. *öuüen*, pl. *-öuüog*,

***aumaüi**—continued.

fishermen, El.) This verb signifies to fish with hook and line. It is not used by Eliot except in the participial *äma-cheg*, and the derived n. agent. (Cf. *notamägquau*, I go a fishing.) Its base is *äm* (*aum*), a fishhook (Matt. 17, 27), primarily a verb signifying 'he takes fish,' or simply 'he takes' (cf. *amänuum*, he takes, with his hand etc.), which in the suppos. has *änaik* (*ämniäg*, *önmäg*), 'when he takes,' and pass. 'what is taken'; pl. *ämägquog*, *ämniägquog*. This suppos. or participial serves in composition as a noun generic for 'fish taken by the hook', and (in the singular) for a place of taking fish, 'fishing place'; and it was used by Eliot, in a wider sense, for all fish, as *kehah-hun-ämaquog*, sea-fishes, Num. 11, 22; *mogk-önmägquog*, great fishes, John 21, 11; *how-amag-qut*, (objective) to any fish, Deut. 4, 18. See *namoha*.

[Abn. *ned-äüme*, je pêche à l'hameçon; *äüme*, il pêche, etc.; *äümaügan*, on pêche là, il y a pêche. Del. *a-man*, fishhook, Zeish.]

***aumsü-og** (Narr.), n. pl. a fish somewhat like a herring, R. W. See *ömmis*.

äunag, önag, unnag, suppos. of *wine*, q. v., if it be so, when it is so; *ne auuag*, *neauuak*, that which is (i. e. when it is) so or thus; pl. *nish auuagish*, -*kish*; used substantively for event, occurrence, action; what is to be, or may be, so, or in such manner: *wane ne auuag papawne ayewuathuonk*, 'all the things concerning the war', 2 Sam. 11, 18; *uttoh auuak*, 'how the matter may fall', Ruth 3, 18; *pasak ne wöh auuag*, 'one thing is needful', must be so, Luke 10, 42; *ne äumak*, 'the color of it', i. e. its appearance, likeness, Num. 11, 7; Ezek. 1, 16. Negat. *uatta äunagk*, 'if it were not so', John 14, 12, = *uatta unanag*, Judg. 9, 15 (*nedung*, such, 'C'). As prep. according to, after the manner of. See *nan*; *newe*; *nüh*.

***auanakësu**, he is painted. See *unogku*. **aunchemökau, unnaunch-**, v. i. he tells news, bears tidings, relates, communicates information; pl. *-kaog*, they told the tidings, 1 Sam. 11, 4; *pish kut-aunchemökou*, thou shalt bear tidings,

aunchemōkaū, unnaunch—cont'd.

2 Sam. 18, 20. With an. obj. *-ōkaūū*, he bears tidings to, tells news to (him); *nuttinaunchemōkaūōah* *unnaunchemōkaūōnk*, I told them good news, 'I communicated to them the gospel', Gal. 2, 2. Vbl. n. *-ōkaūōnk, -ōkaūōnk*, news, tidings, 2 Sam. 13, 30; 18, 25, 26 (*nuchmōwōnk*, news, C.). Continuative of *aunchemāū* (*-mō*), he tells, gives information.

[Narr. *aunchemōkav*, tell me your news; *awaw mesh aunchemōkau*, who (has) brought this news; *tockete-āunchim*, what news (do you tell)? Cree *āchmoo*, he relates. Abn. *kégēi uritāi-gšut*, quelles nouvelles dit on? *šritāi-gšut*, bonnes nouvelles; *aitsemš*, il en dit, il en raconte.]

***aunkuck** (Narr.), pl. *-quāuog*, 'heath cocks', R. W. Pinnated grouse, prairie hen (Tetrao cupido, Wils.), formerly common in Massachusetts. From *anogku* (*aunakēsu*, R. W.), he paints himself, or is painted(?).

auohquāeu, at the end, or extremity. See *uhquāeu*.

auskomuwaū, autšk-, v. t. an. he chides, reproves, scolds (him). Vbl. n. act. *auškomuwaōnk*, chiding, reproof given; pass. *auškontuōnk*, being reproved, reproof received, correction, Prov. 15, 10; 27, 5.

***ausounch, a'ssownch**, (Peg.) n. a skunk, Stiles. See *squnk*.

[Abn. *ségaūkš*, bête puante.]

***aūsup** (Narr.), pl. *-pāūuog*, the raccoon, R. W.

[Abn. *ēssebanes*, 'chat sauvage', Rasles; modern Abn. *asban*, raccoon, K. A. Del. *nuchernum*, raccoon; but *espanni-nūnschi*, 'raccoon wood, yellow wood', Zeisb. S. B. 66. Chip. *asceban*, Long; *ais'w bun*, Sch.; *anschun*, Sum.]

***autah, autā, autawhun** (Narr.), the apron or covering worn in front, R. W.; for *adaw*, he hides; and (caus.) *adtah-hcan-un* (*adtahwhun*), hidden. Cf. *ad-tah-tou*. Eliot has *nish wut-adtahwhun-uhkomuōash*, (of) these they made aprons, Gen. 3, 7; i. e. things which continue to (or permanently, *uh-k-*), hide.

auwakompanōnk, vbl. n. torment (endured or suffered), Rev. 18, 7. See *onkapamuittuōnk*.

auwakompanau, v. i. he suffers torment, is tormented. Adv. and adj. *auwakompanāe ayeuōnk*, the place of torment.

auwakompunnassu, v. i. (act.) he inflicts torment, he tortures.

auwakōntowāōnk, āiuhk-, vbl. n. groaning, Ps. 6, 6; 38, 9.

auwassu, auwōsu, āwossu, ou-, v. i. (adj. an.) he warms himself, Is. 44, 15, 16; Mark 14, 54; John 18, 18; *aut-aurās*, I am warmed, Is. 44, 16 (*auwā-sish*, warm thyself, C.).

[Narr. *auwāssish*, warm thyself. Abn. *asšisš*, il se chauffe. Del. *a wos si*, warm yourself, Zeisb.]

auwépin, v. i. the wind ceases, Mark 4, 39; there is a calm (*auweppūhquot*, 'calm weather', when it is calm; *auweppū ahquōnpi*, a calm season; *owweppinūe*, calmly, C.).

[Narr. *auwépu*, a calm, (the calm of) peace. Abn. *asšiben*, il fait calme sur la rivière.]

auwohkhómōōnk, āhhaoh-, āhhauwōh-, vbl. n. complaining, expressing of suffering, 'groaning', Ex. 2, 24; 6, 5.

auwohkon, v. i. it is used or made use of (habitually); of the fat of meat, etc., Lev. 7, 24; of a sword, Ezek. 21, 11 (*auwohkōnat*, to use, to be used, to wear clothes out, C.).

[Del. *au wee ke*, to use, Zeisb.]

auwohkonche, awak-, adv. scarcely, hardly (with difficulty), Acts 14, 18, 1 Pet. 4, 18 (*auwohkōnche*, hardly; *awā-kōnche*, scarcely, C.).

auwohkhōntōāu, owohk-, v. i. he groans (aloud), Joel 1, 18; Rom. 8, 22.

auwohteongash. See **onpategash*.

auwohteau, v. t. inan. he makes use of, uses (it); pl. *-tēog nuttinohkon*, they use the right hand, 1 Chr. 12, 2; — *yeu siogkawaōnk*, they use this proverb, Ezek. 18, 2; suppos. *noh auwohteadt*, he who uses, the user, Deut. 18, 10. (*nutt-awohteau*, I use; *nutt auwohteau*, I wear, C.). Vbl. n. *auwohteauōnk*, making use of, using; pl. *-ongash*, weapons, Gen. 27, 3; 1 Sam. 21, 8. (Cf. *ayeuh-teau*.)

auwōsu. See *auwassu*.

awakonche. See *auwohkonche*.

***a'waumps, a'wumps** (Peg.), a fox, Stiles.

***awâhûn** (Narr.), someone; interrog. who?
= *howan*, q. v.

***awausseus** (Peq.), a bear, Stiles.

[Abn. *aššassû*. Menom. *ah wâg sha*.
Del. *au we sis*, a beast, Zeish. Chip. *ah-
wâgsee*, a wild beast, S. B.]

awossu. See *awassu*.

***awwusse** (Narr.), adv. farther; *awwas-
sêse*, 'a little further', R. W.

[Chip. (St Mary's) *wans'suth*, far off;
(Mack.) *was-sau* (*wâssa*, Bar.). Cree
wâthour, afar off. Abn. *aššassû*, plus
avant, derrière; *niššat*, c'est loin;
mañdu niššatšû, ce n'est pas loin. (See
nôadt; *nôôhtenunûat*.) Del. *awossû*, *-igû*,
beyond, over, the other side, Zeish.]

ayeu, v. i. (1) he is here, or there; he is in
a place, is located. (2) he dwells; *noh
ayeu kah appu*, he dwells and abides,
Job 39, 28; *nutt ai*, *nutt aih*, I dwell (in
or at), Ps. 23, 6; Ezek. 43, 9; *kutt ai*,
thou dwellest; pl. *ayeuog*, they dwell,
Dan. 4, 12; Is. 30, 19; negat. *matla
ayeuog*, they do not dwell, do not
have place, 'they were not', Jer. 31,
15; pret. *nutt a-w-up*, I was (there), Acts
11, 5 [indef. *na mo nutt ain*, I was there,
Prov. 8, 27; *toh kutt ain*, *toh kutt ai-in*,
where dwellest thou? John 1, 38]; imperat.
ayish, dwell thou; suppos. 1st
pers. *uttoh âye* (*âri*), where I may
dwell, Is. 49, 20; Ezek. 43, 7; 2d pers.
âyeau; 3d pers. *noh âyit*, he who dwells,
Is. 8, 18; *ne ayig*, where he dwells, Job
15, 28; pl. (particip.) *ney ayegig*, *neg na
ayitcheg*, the inhabitants, they who
dwell there, Ezek. 38, 11; Mic. 7, 13.
Vbl. n. *ayeuonk*, a place, Gen. 18, 24;
Deut. 12, 21; dwelling place, Num. 24,
21.

[Muh. (suppos.) *oiect*, he 'who lives
or dwells in a place', Edw. Chip. *ahyâh*,
he is (in a place), John 6, 9; 8,
35, 40; *tuh ahyâh*, he shall be (there),
John 12, 26; (*ahmende aindahyau*, where
dwellest thou? 1, 38); suppos. *âhyâyon*,
while I am (here), 9, 5; *ahy-ôd*, (where)
he is, 7, 11. Cree, *net lan*, 'I am being
or existent'; *i-ôw*, *i-ôoo*, he is, etc.;
inan. *i-ôw*, it is, etc.; suppos. *i-i-ân*, or
i-a-gân, if I am, etc.; *i-ât*, if he is, etc.
(*i-â-thit*, if he is, in relation to another).
Howse (136, 198) regards this as "the
verb substantive in its absolute form."

ayeu—continued.

and Schoolcraft (II, 436-441) gives the
whole conjugation of the corresponding
Chip. verb, "*i-e-uu*, to be," as a sub-
stantive verb.]

ayeuhteau, **ayeuwehteau**, v. i. he
makes war, engages in war, fights; im-
perat. *ayeuhtewâsh*, make war, do bat-
tle, fight, Prov. 20, 18. Vbl. n. *ayeuht-
teauk*, *ayeuht-*, war, a battle; pl.
-ongush, Job 10, 17. N. agent. *ayeuht-
teau*, *-in*, one who fights or makes war,
Josh. 17, 1; 1 Sam. 16, 18. Cf. Sans-
krit *yudh* (pret. *âyutsi*), pugnare; cum
acc., impugnare; *âyudha*, arma.

[Narr. (imperat. 2d pl.) *jâhetteke*,
fight; (1st pl.) *jâhetâttea*, let us fight.
Muh. (suppos.) *oioteet*, the man who
fights, Edw. Abn. *aiššâk*, ils com-
battent; *ned-aššâšûmai*, je combats
contre lui. Cree *ooteetentiyoo*, he at-
tacks him.]

ayeuquetûk, pl. *-quengig*, he who is op-
posed, an adversary. See *âoqur*.

ayeteaontowaonk, vbl. n. an alarm
of war, Jer. 4, 19. (From *ayeuhteau*,
and *ontawaonk*, calling out, shouting.)

[Narr. *wawwâhtawawâmanat*, 'tis
an alarm'; *wawwâhtawâduog*, they hal-
loo, shout, R. W.]

ayeuühkonaû, v. t. an. he goes against,
makes war on (him), Ps. 18, 34; 144, 1.
With inan. subj. *waw-nutcheq ayeuht-
konau*, his hand is against, opposes
(him), Gen. 16, 12; suppos. an. *ayeuht-
konout*, when he goes to war with
(him), Luke 14, 31. Adv. and adj.
ayeuühkone, against, in opposition, Prov.
17, 11; Luke 10, 11; (mutual) *ayeuht-
konittue*, in mutual or reciprocal op-
position, reciprocally against, Matt.
10, 35.

ayim, **ayum**, v. t. he makes (it), Ex.
37, 1; Ps. 78, 16; pl. *ayimawog*, they
make (*nutt iyam*, I make, C.); with an.
obj. *ayéwâi ahtompeh*, he makes a bow
(but *ayim kôuhquodash*, he makes ar-
rows); suppos. *noh ayik*, *ayig*, he who
makes (it), the maker. Pass. inan.
ayima, it is made; pret. *ayimaw-up*, it was
made, 'it became', John 1, 14; particip.
ayimawun, made, built, Dent. 13, 16. [Is
this, in fact, a v. t. inan. corresponding
to *ayen*, he places it?]

Ch

[Eliot did not use the letter *c*, "saying in *ch*, of which there is frequent use in the language," and he gave to *ch* the name of *chee* (with the sound of *ch* in cheat, cheese), Gr. 2, 3. Words written by R. Williams with *c* hard will be found under *k*.]

chachepissûe. See **chatchepissûe*, wildly.

chadchabenum, v. t. he divides (it), Job 26, 12. Freq. of *chippinum*, q. v.

chadchabenumôonk, **chacha-**, vbl. n. a (permanent or continuing) division, a bound-mark, Hos. 5, 10.

chadchapenuk, (when) he divided (to the nations), i. e. set the bounds, etc., Deut. 32, 8.

chadchekeyeau, v. i. he speaks vehemently; (used by Eliot for) he swears. ["The word we make for swearing signifieth to speak vehemently," Gr. 21.] More exactly, to be vehement; the freq. or augment. of *cheke-yen*, it is violent, vehement. Imperat. *-yeuash*, swear thou, Deut. 10, 20; suppos. *chadchekeyenuk*, if he swear, Lev. 5, 4. Vbl. n. *-yeuâonk*, swearing, an oath, Lev. 5, 4. See *chekec*.

châgohtag, **chik-**, suppos. of *chikohtau*, it burns.

châgwas, **chaugwas**, prom. interrog. and relative, what, Matt. 5, 46; 6, 25. See *teagwas*; *teagwe*.

[Quir. *chagruash*, that which; pl. *chagruash*, Pier. Abn. *kégs âss*, qu'y a-t-il? qu'est-ce que c'est?; *kégsî kesi*, que veux tu dire? Cree *kéko*, what? *kékwon*, something, anything, whatever, what? Chip. *kágo*, what? anything, etc.]

***chah**, interj. lie upon it! C. See *quah*.

[Cree *ch! ché!* 'expressive of surprise and disappointment.' Chip. *sê*, shame! *pshaw!* Ear.]

chahquôg. See *chohquôg*, a knife.

chanantam, v. i. he doubts, is doubtful; *-tamwog*, they doubt, Matt. 28, 17 (*nul-chânântam*, I doubt; *ahque chanantah*, do not doubt me, 'you may take it for granted', C.).

***chanishau**, v. i. he reels or staggers (like a drunken man), C. Vbl. n. (augm.) *chachannishauonk*, staggering, reeling.

chansomps, n. 'the locust', Joel 1, 4; 2, 25; pl. *-somp*, 2 Chr. 6, 28; but 'grasshopper', Judg. 7, 12; Jer. 46, 23; Nah. 3, 17. Cf. *quaquequesont*. The word 'locust' is transferred without translation in Lev. 11, 22; Matt. 3, 4. *chansomps*, locust, Mass. Ps., Ps. 78, 46; *chân-sops quashan*, 'a grasshopper jumps', C.

[Abn. *tsâures*; pl. *-sak*, sauterelles, Rastes; *châls*, cricket, K. A.]

***chatchepissûe**, **chach-**, adv. wildly; *chatchepissu*, [he is] wild (?), C.

chaubohkish, 'except, or, besides', El. Gr. 22; 1 K. 10, 15; Judg. 8, 26. From *chippi*, separate, apart. (Is it primarily a plural? *nish chankuk-ish*, these things apart?)

chaugwas. See *châgwas*, what.

chauohpuhteau, v. caus. inan. he puts it in water; imperat. *chauohpuhteah om*, 'cast thou [into the water] an hook', Matt. 17, 27.

chauopham, v. t. he puts into water; hence he seethes or boils (it): — *wegwas*, he boiled the flesh, 1 K. 19, 21. Cf. *totopham*.

[Narr. *choicwophônnia*, to cast overboard; *chowrophash*, east (thou it) overboard. Abn. *tsaâ'ps*, il est jeté dans l'eau.]

chauopsheau, v. i. he falls into the water (by mischance, *-sh*), Matt. 17, 15; *chauopshash*, 'be thou cast into [i. e. cast thyself into] the sea', Matt. 21, 21.

[Abn. *ne-tsaâ'pî'ra*, je tombe dans l'eau; *tsaâ'pî'ré*, il tombe, etc.]

***Châuquaquock** (Narr.), Englishmen. See *Chokquog*.

cheâouash, **cheouash** (?), n. pl. branches or shoots (of a vine, Gen. 40, 10, 12).

chechegunaû. See *chegunaû*.

***checout**, **chequit**, n. the name of a fish (Labrusque-teage, Mitch.) From *choh-kî*, spotted (?).

cheeby. See **chepy*.

chéke, **chechéke**, adv. slowly, Prov. 14, 29; Neh. 9, 17; late (in the day or

chéke, chechéke—continued.

night), Ps. 127, 2. V. i. *cheken, cheku*, it is late, a long time: *newatch cheku*, 'after a long time', Matt. 25, 19. See *chequinnappu*, etc.

[Narr. *wussaune tásha*, it is too late (in the day or night).]

chekee, adv. violently, Hab. 1, 9; Is. 22, 18 [*chekeyeu*, v. i. it is violent, vehement, forcible; frequent and intens. *chudchekeyeu*; with an. subj. *-keyeäü*, q. v.]; *chekee usseonk*, doing violently, an act of violence, Is. 59, 6; (*chekewäe*, forcibly, C.) See *chequäü*.

[Abn. *tsigüñšiši*, malgré, à contre-cœur; par force.]

chekeenehtuonk, vbl. n. pass. for *-ittuonk*, violence (suffered), Hab. 1, 3 (*chekeittine-at*, to be compelled, C.?).

chekeheäü, v. caus. an. (1) he forces, uses force with or on (him). (2) he ravishes (her), 2 Sam. 13, 22; *wut-chekehe-uh*, he forced her, 2 Sam. 13, 14 (*wut-chekeyeu-wae*, I compel, C.).

***chékesu** (Narr.), the northwest wind; suppos. *chékesitch*, when it blows northwest, R. W. Cf. *wut-cheksuü*, northwestward. From *chekeyeu*, it is violent.

***Chekesuwänd**, n. pr. 'the [north-] western god', R. W.

cheketamoonk (?), vbl. n. rebellion, Prov. 17, 11 (*cheketamöe*, rebellious, C.).

chekham, v. t. he sweeps (it); *wut-chekham-un*, I sweep it, Is. 14, 23 (*wut-jeeskham*, I wipe, C.). Suppos. inan. *chekhikunk*, (it sweeps,) a broom, Is. 14, 23 (*checomuachutöonk*, C.). See *jiskham*.

[Abn. *tsikkéhigan*, balai; *ne-tsikekchémen šigšam*, je balaye la cabane. Chip. *nin tchigatáige*, I sweep; *tchigatáigan*, broom, Bar. Del. *tschikhammen*, to sweep; *tschikhikan*, broom, Zeisb.]

chekhäüsu, -ösu, v. i. act. an. he sweeps, is sweeping; pass. it is swept, wiped, Luke, 11, 25; Matt. 12, 44.

cheku, 'after a long time', Matt. 25, 19 [?].

chemäü, v. i. he paddles or rows (a boat); *menuhke chemüog*, they paddle hard, with exertion; 'toil in rowing', Mark 6, 48; suppos. *noh chemäüt*, pl. *neg chemacheq*, they who paddle, who 'handle the oar', Ezek. 27, 29.

[Narr. *chémosh* (imperat. 2d sing.), paddle, row; pl. *chéneck*. Chip. *che-*

chemäü—continued.

mai, he paddles; imperat. 2d sing. *chimain* (*chemaun*, a canoe), Sch. II, 387; *tchíman*, canoe, Bar. Del. *tschímacan*, a paddle, Zeisb.]

***chenauöšüe**, adj. (an.) churlish, cross, Cott.

chenesit, (suppos. of *chenesu*?) a dwarf, Lev. 21, 20.

cheouash. See *chéaouash*.

chepaiyeuonk, vbl. n. freedom, Acts 22, 28. See *chippe*.

***chépeck** (Narr.), a dead person. See **chepy*.

***chépéssin** (Narr.), the northeast wind, R. W. See *wutchepwöiyeu* (in the east); *wutchepwosh* (the east wind). The cold northeast was perhaps assigned to *Chépy* and the spirits of evil, as was *sowanü*, the pleasant southwest, to *Kautáutowit*.

***chepewäukitaüog** (Narr.), v. pl. 'they fly northward' [i. e. to the northeast], R. W.; = *chepwöi-uhk-it aüog*.

chepiohke [*chippi, ohke*], n. the place apart, place of separation; *chepiohkomuk*, the inclosed place [*komuk*] of separation, hades, hell, Deut. 32, 22; Rev. 6, 8; 20, 13; Is. 14, 9. With locat. affix, *chepiohk-it*, *chepiohkomuk-qut*.

[Del. *tschipey-archgink*, 'the world of spirits, spectres, or ghosts', Hkw.]

chepiontup [*chippi, ontup*], n. a skull, Matt. 27, 33. Cf. *mishkonöutup*.

[Abn. *tsipanaütep*, tête de mort.]

chepisk. See *chippipisk*.

chepshaü, v. i. he is astonished, amazed, frightened, Dan. 4, 19 (*chepshi*, Is. 50, 7); pl. -*äog*, Mark 5, 42; Job 32, 15; Dan. 5, 9. Adv. *chepsäe*, in astonishment, in amazement, amazedly, Ezra 9, 3; Ezek. 4, 16. Vbl. n. *chepshamuk*, astonishment, Deut. 28, 37; 2 Chr. 29, 8.

[Abn. *tsibaghinaügsat*, cela est effroyable.]

chepshontam, v. t. he fears or is amazed at (it); pret. *wuk-chepshontamup*, I was astonished at (it), Dan. 8, 27.

***chepy, cheeby** (Peq.), 'evil spirit, or devil,' Stiles. "*Abbamochu* or *Chépie* many times smites them with incurable diseases, scares them with apparitions and panic terrors," etc., Josselyn's Voy., 133. From a letter of Hecke-welder's (quoted in 2 Mass. Hist. Coll.,

***chepy, cheeby**—continued.

x. 147) it appears that the corresponding Delaware word (*tshipey*) "had been made use of, even by missionaries, who knew no better," for "the soul or spirit in man"; a use, he adds, which "none of our old converted Indians would suffer." The word is, in fact, only another form of *chippe* (q. v.), it is separate, or apart; *chippeu*, (1) he separates or goes apart; hence, (2) he is dead or separated (from the living); pl. *chippeoy* (Narr. *chippeck*), they are separated, the dead; (3) a specter, ghost, or apparition of one deceased; something separated, and preternatural, as *manit* (from *ánue*) is something supernatural.

[Narr. *chêpeck* (pl.), the dead; *chep-assôtam*, the dead sachem; *chep-asquâw*, a dead woman. Abn. *tsebiši*, séparément, Rasles (*chibâi*, ghost, K. A.). Del. *tshîpy*. Nanticoke, *tsee-e-p*, ghost, dead man.]

chequit. See **cherout*.

chequnappu, v. i. (1) he sits still, is at rest; (2) he keeps silence, he is quiet; pl. -puog, Judg. 16, 2; Ex. 15, 16; 2 K. 7, 4; imperat. 2d sing. *chequnapsh*, be still, Mark 4, 39; 2d pl. -appek, be ye still, Ps. 46, 10; *nanepanshadt chequnappu*, 'the moon stayed', Josh. 10, 13; and *nepuuz chequnappeup*, 'the sun stood still', ibid. (*nud-chequnap*, I am silent, C.). From *chêke* and *âppu*.

[Abn. *ne-tsikâpi*, je me tais, taceo; *tsigîši*, sans rien dire, en silence.]

chequnaû, chechequnaû, v. t. an. he takes by violence from (him), he robs (him): *ney chechequnukquraney pish chechequnaog* (pass.), 'they that prey upon thee will I give for a prey' (they who rob thee shall be robbed), Jer. 30, 16.

[Narr. *aqûie chechequnuwash*, do not rob me; suppos. pl. *chechequnuwâchick*, robbers; pass. *chechequmûttin*, there is a robbery committed. Abn. *tsigânîši*, par force, malgré.]

chequnikompaû, v. i. he stands still; pl. -puog, -puog, 2 Sam. 2, 23; imper. 2d sing. *chequnikompaush*, stand thou still, Josh. 10, 12; and indic. *chequnikompan*, (he) stood still, v. 13 [where it was mistaken for the preceding substantive, *nepauz*, 'sun,' by Adelung, who in the

chequnikompaû—continued.

Mithridates (3 Th., 3^e Abth., p. 388) has given a place among words of the "Naticks, nach Elliott" to '*chequikom-puh*, Sonne.' Cf. *nanepanshadt chequappu*, 'the moon stayed', v. 13]. From *chêke* and -*kompaû*.

chequnussin, v. i. he lies still; *woh nutchequnussin*, I would lie still, Job 3, 13.

chequodwehham, v. caus. inan. he shaves (it) off, cuts (it) off (makes clean by cutting; caus. of *chekôttam*, v. t. inan.; cf. *chekham*, he sweeps or wipes); *chequodwehhamwog up-puhkukosh*, they shave their heads (with negat., Ezek. 44, 20). With an. obj. *chequodtweyâeuû nashpe chequodtweyâeg*, he shaves (him) with a razor, Is. 7, 20 (*chequâdweehquog*, razor, C.).

chequuttumwô, v. i. he roars (as a lion or wild beast); pl. -unuwog, Jer. 51, 38.

[Abn. *zaskadêms*, (le chien) jappe.]

chétaeu, v. i. it is stiff. As adj. — *missitupuk*, a stiff neck, Ps. 75, 5. Caus. inan. *chetaurehtau*, he stiffens, makes (it) stiff, 2 Chr. 36, 13. Intrans. (adj. an.) *chetaûes*, he is stiff, unyielding (*nutchetaûes*, I am stiff, C.).

chetanunaû, v. t. an. he supports (him); imperat. 2d pl. *chetanunaak naechunwesitchey*, 'support ye the weak', 1 Thess. 5, 14.

chetimaû, v. t. he compels (him), 2 Chr. 21, 11; *wut-chetim-o-uh*, they compelled him, Matt. 27, 32 (*wut-chetimûwam*, I am urgent, C.).

chetuhquab, n. a crown, Cant. 3, 11; Is. 28, 3.

[Abn. *tsî'tokkêchiar*, parures, soit de cou, soit de tête.]

***chicháuquat** (Narr.), it is day [-break], R. W. 67.

[Abn. *tsî'kSat*, il est jour, jour commence.]

***chichêgin** (Narr.), a hatchet, R. W.

***chickot** (Narr.), fire (*chikhoht*, C.). From *chekce* and *ohtau*, it rages, is violent. See *chikhoiteau*.

chikkinâsuog, n. pl. sparks of fire; with *notêr* (of fire), Job 41, 19; Is. 50, 11.

chikkup, n. a cedar, Is. 44, 14; pl. -pog, Ps. 148, 9 (*utchukkippenis*, cedar, C.). Adj. and adv. *chikkupûe*, of cedar, 1 K. 5, 8.

chikkup—continued.

[Chip. *jingwák*, pine tree, Bar.; *shin gwaúk*, Sch.]

chikohteau, v. i. it burns, as a fire or a torch, Ex. 3, 2; Deut. 5, 23; Jer. 7, 20; pret. *naútau chikohtop*, the fire burned, Ps. 39, 3; suppos. *ne chágohtag*, that which burns, Gen. 15, 17. From *chekee* and *ohteau*, it is (by nature, inherently) violent, it rages, is fierce.

[Narr. *chickot* (*chikkot*, C.), fire.]

chikosum, chikkohsum, v. t. he burns (it), Ex. 40, 27; Is. 44, 16; with an. obj. *-súú*; *wut-chikoss-oh*, he burned (him), Lev. 9, 11. From *chekee*, with the formative (*-sum*, an. *-súú*) of verbs denoting the action of heat. Vbl. n. act. *chikkósuonk*, a burning, Lev. 10, 6; Is. 9, 5; vbl. n. pass. *chikkósuuttáonk*, being burned, a burn, Ex. 21, 25.

chipappu, v. i. (1) he remains apart, separate, Prov. 19, 4; from *chippi* and *áppa*. (2) he is free, at liberty (i. e. separated or apart from any tribe, not the subject of any sachem); *chipappu áwretauononat*, she is at liberty to marry, I Cor. 7, 39. Cf. **chepy*.

[Narr. *chippápuock*, the Pleiades, i. e. they sit apart, form a group by themselves.]

chipohke, n. land not occupied; *en chipohk-it*, 'into a land not inhabited', Lev. 16, 22. From *chippe* and *ohke*, separate or free land.

***chippacháusin**, it divides (as a path where it forks), R. W. From *chippeu*.

chippe, -pi, (it is) separated, apart; *chippe ayewonk*, the separate place, Ezek. 41, 13. Adv. and adj. *chippiyuc*, Ezek. 41, 12; 42, 1, 10, 13. [For derivatives see *chepy*, *chepiohke*, *chepionup*, etc.] Vbl. n. *chippayewonk*, separation, freedom. As n. a part, a portion; *pinkyur chippi*, a tenth part, Ex. 16, 36. Cf. *chonchippe*.

[Abn. *tsebiši*, *tsatsbiši*, *tzatzbiši*, séparation. Del. *tspiwi*, *tspat*, separately; *tschetsch-pi*, asunder, apart, Zeisb.]

chippehtam, v. t. he makes (it) separate, keeps (it) apart, Num. 6, 2; with an. obj. *-ehtáúáú*; suppos. *chapehtáúont*, Heb. 7, 26.

chippesu. See *chippissu*.

chipeu, v. i. he separates himself, goes apart, Num. 6, 12; Gal. 2, 12; suppos.

chipeu—continued.

uoh chapit, he who separates himself; pl. *neg chapicheg*, Ezra 6, 21; Jude 19; freq. *chadchapen*; with inan. subj. *-penaú*, it divides, marks separation (or pass. is divided, Hos. 10, 2); imperat. *chadchapenauúj*, let it divide (one thing from another, Gen. 1, 6). As adv. *wut-chadchunbe ponumnu*, he put it dividingly or for separation, Gen. 1, 4. Perhaps this last form should be referred to a freq. or augm. of *chipappu*, q. v. See **chepy*.

chippi. See *chippe*.

chippinehteau, v. caus. (inan. subj.) it causes or effects separation. Vbl. n. *chippindunk*, that which separates, a wall, Ezek. 42, 20 (a hedge, C.).

chippinetu, v. i. he is born free; *wut-chippinetip*, I was born free, Acts 22, 28.

chippinnin, n. a free man, Rev. 6, 15; *-inunnu*, he is a free man; *sunnumutta nut-chippininnu-w*, am not I free? 1 Cor. 9, 1; suppos. pass. *chapiinunnuít*, when he is freed, 'being free', 1 Cor. 7, 22. Lit. a man apart, not subject to any sachem or master. Cf. *missinnin*, a captive.

chippinum, v. t. he separates (it), puts it apart. From *chippi*, with characteristic (*-num*) of action performed by the hand. Augm. *chadchubenun* [= *chachippinun*], he separates permanently or authoritatively, establishes a division; with inan. subj. *-moú*, it establishes a division, it divides. Vbl. n. *-unawonk*, *-unáonk*, a dividing, a bondmark; *-wonk*, *-awonwank*, a separation of animate beings, a tribe, Judg. 21, 3; Heb. 7, 13. With an. obj. *chippinaú*, he separates or parts (them); imperat. 2d sing. *chippin*, Gen. 13, 9; pl. *-inuonk*, Num. 31, 27; suppos. *chaymond*, when he parts (them), Num. 6, 5; Prov. 18, 1.

chippisk, chepisk, n. a [single or detached?] rock, or crag; for *chippi-onpisk*; *at chippisksqut*, on the rocks, Acts 27, 29.

[Narr. *nachipsqut*, a stony path; i. e. *may-chippisk-ut*.]

chippishinneutugk(?), n. a bush, Job 30, 7; Is. 7, 19.

chippissu, -esu, v. adj. an. he is separate, apart; pl. *-suog*, a people, a distinct race, Gen. 25, 23.

chippohteau, v. i. he is (habitually, by custom) separate; he keeps apart. Vbl. n. *chippotauok*, a keeping apart, separation, Lev. 12, 5.

chipwuttonapwau, v. t. an. he kisses (him); *chipwutdam*, v. t. inan. he kisses (it); *wut-chipwuttonap-oh*, he kisses him, Gen. 27, 27; *wut-chipwutdam-wukquoh wusertash*, she kissed (to him) his feet, Luke 7, 38 (*wut-chipwuttanup*, I kiss, C.).

[Abn. *Sstédaunen*, il le baise.]

chishkham. See *jishkham*, he wipes (it).

chiskenitchóhhou, n. a towel, John 13, 5; that which wipes the hands, or with which the hand is wiped. From *chishkham* and *nutch*, with the inan. instrument, formative -óhhou.

***chógan** (Narr.), a blackbird; pl. *choganúek*, R. W.

[Peq. *anchugyese*; *massowyan*, Stiles. Abn. *tsgheres*; *tsgheresk*, étourneau, Rasles; modern Abn. *chog-lúskur*, K. A. Del. *tschoquati*, blackbird, Zeish.]

chogq, n. a spot, a bit, a small piece (for 'farthing', Matt. 5, 26). For *chohki* or *cháhkí*, (it is) like a point or spot. Cf. *kodehuki*. Suppos. inan. *chohkag*, a spot, a blemish; *wampe chohkag*, a bright spot, Lev. 13, 4, 19.

[Cree, *chá-cháchagour*, it is striped.]

Chogquussuog. See **Chokquog*.

***chogset**. See **eachauwet*, under *K*.

chohchohkag (freq. of *chohkag*, a spot), that which is spotted, or marked with spots, Jude 23. See *chogq*.

chohchohkésu, v. adj. an. (freq. of *chohkésu*) he is spotted, blemished. Vbl. n. -*tsuonk*, a spot, mark, or blemish, Jer. 13, 23.

***chohchunkquttahham**. See *chuhchunkquttohám*, he knocks.

chohkésu, v. adj. an. (1) he is spotted; pl. *mohmoe chohkésuog*, they are thickly spotted, 'speckled', Gen. 31, 10, 12.

chohkésu—continued.

(2) he has a blemish, or deformity, Lev. 21, 21, 23. Suppos. *chohkesit*, when he is spotted; pl. *weg chohkesitcheg* (freq. *chohchohk-*), they who are spotted, Gen. 30, 32, 39.

[Del. *chi qua su*, patched, Zeish.]

***chohki**, (a point) a minute, C. (= *chogy*).

chohkōwaonk (?), vbl. n. a sting[ing],

1 Cor. 15, 55, 56; *chohkahuu*, a sting, C.

chohkushik, (suppos. as) n. 'a jot', a point, a speck, Matt. 5, 18; Luke 16, 17.

chohquòg, chahquòg, n. a knife, Gen. 22, 6; Judg. 19, 29; pl. -*gash* (cf. *kench-quog*, a sharp knife, under *kēnai*); *kenag chahquòg*, a sharp razor, Ps. 52, 2.

[Narr. *chauquok* (for -*quock*?). Abn. *nts'ksak*, routeau; pl. -*agšr*. Menom. *ahshaykon*.]

***Chokquog, Chogquussuog**, n. pl. Englishmen, C. "*Englishuansog usuh Chohkquog*," title-page of Indian laws, 1700. "They call Englishmen *Chauququock*, that is, Knife-men", R. W. 51.

[Abn. *nts'ksakší*, he has a knife.]

chonchippe, besides (praeter), Is. 44, 6, 8; 1 K. 22, 7. For *chuchippe* (*chud-chaupe?*), as implying separation, 'that apart', besides. See *chippe*. The Mass. Ps. has *chippe*, 'save' (besides, excepting), Ps. 18, 31.

chōchōwáog, n. pl. quails, Ex. 16, 13 (but 'quailsog', transferred, Num. 11, 31). See **pauquock*.

chuh, interj. ho! look! *chuh, ken, qush-kish*, 'ho! such a one [thou], turn aside,' Ruth 4, 1.

chuhchunkquttohám, v. t. he knocks at or upon (it); *nut-* —, I knock (at the door, Rev. 3, 20). For *chuh, chuh, quttahham*, he makes a measured *chuh chuh*, or call of attention(?). Cf. (Narr.) *popowuttáhiq*, a drum, R. W.

***chūnkō**, n. an oyster, C. See *oppon-enuhock*.

E

***eachimmineash**, n. pl. (Indian) corn, C. See *wetchimmineash*.

***eatawús** (Narr.), it is old, said of cloth; *eatauhana*, old traps.

ehhoh, interj. 'of exhorting or encouraging', El. Gr. 21, 22.

éhtái. See *aitái*, on (at) both sides.

eiantogkōnaūāū, v. t. an. he mocks at (him). See *ōantōhkōnaūauat*.

***eiassunck** and **wiaseck** (Narr.), a knife, R. W. Peq. *wigauzzege*, Stiles.

eiyáne (*iane*, Mass. Ps.), of divers sorts

eiyañe—continued.

or kinds; all sorts of; of every kind; *maoche eiyañe wine*, 'store of all sorts of wine', Neh. 5, 18; *wame eiyañe*, all kinds of, Dan. 3, 15; *iyáñ-askehtuash*, many (divers kinds of) medicines, Jer. 46, 11. See *unne*.

eiyoñp, n. a male deer, a buck. See *ahtuk*.

en, prep. to, toward (after verbs of motion), Lev. 21, 6; Acts 10, 32.

-en, -ēñin, the formative of verbals denoting the active subject, male (nomen agentis), represents *-ñinnu* (*mñn*, *enñ*, R. W.), a male, man. The second (*-ēñin* = *-ñin-unne*) is the general or indefinite form, e. g. *adcha-u*, he hunts; *adcha-en*, he who is hunting, as distinguished from one who may be hunting or who habitually hunts (suppos. an. *noh adcha-nont*) game; *adchaēñin* (pl. *-ēñinnu-og*), anyone who is hunting, some hunter; *usse-u*, agit; suppos. *noh áse-ít*, qui (quum) agit, oraget; n. agent. *usse-a-en*, ille agens. *usseaēñ-in*, qui agens. See **mñn*.

***énada** (Narr.), seven (*emutta tukshe*, M. V. Rec.).

***enewáshim** (Narr.), a male (beast). See *ninnu*; *nompashim*.

***enín** (Narr.), a man. See **mñn*.

enneapeyau (**unne-**), v. i. he sojourns. Cf. *namshpeyau*; imperat. *enneapeyaush yeu okke*, 'sojourn in this land', Gen. 26, 3; *unneapeyonat*, to sojourn (here), Gen. 47, 4; suppos. part. (pl.) *áneapeoncheq*, (who are) strangers, sojourners, Lev. 25, 45; (sing.) *anyapeont*, v. 40; *anea-*, v. 47.

enninneáonk, vbl. n. a pestilence, contagious or infectious disease; Lev. 13, 44, 46; Num. 11, 33; Jer. 29, 17 (*en ninnu-og*, ἐπὶ δῆμος, an epidemic?). See *uēsausháonk*, the pestilence or yellow disease.

***ennomai**. See *unnomái*, a reason.

***eteaussonk**(?), pl. *-kash*, knives, C. Cf. **eassunck*.

***ewò** (Narr.), pron. 3d sing. he, she; *awùn ewò*, who is that? *ewò manñ*, this God; *ewò uckquáshnéchick*, they who fear him, R. W. See *yewoh*; *noh*; *-aw-*. It is properly a demonstrative.

II

hahanehtam, v. t. he laughs at (it), Job 41, 29; *-ehaiaü*, he laughs at (him), Job 9, 23; suppos. *ahanehtantont*, when he laughs at or mocks (him), Prov. 30, 17.

hahánu, ahánu (**-nou**), v. i. he laughs, Gen. 17, 17; 18, 12; Ps. 2, 4; *matta nut-ahani*, I do not laugh; pret. *kut-aháñup*, thou didst laugh, Gen. 18, 15; *toh-witch hakanit* (suppos.), wherefore does she laugh? v. 13; *ahquompí aít ahani-muk* (suppos. inan. or supine), 'a time to laugh', Eccl. 3, 4.

[Narr. *ahánu*, he laughs; pl. *-nock*; *tawhitch aháñcan* (suppos.), why dost thou laugh? Menom. *ah-yi-ah-nen*, to laugh. Shawn. *ah-yü-lec*.]

hahanuonk, ahani-, vbl. n. laughing, laughter, Job 8, 21; Eccl. 7, 3 (*ahhanu-onk*, *ahansháonk*, C.).

hashábp, hasháb, n. (1) a net, Micah 7, 2; Luke 5, 5; pl. *hashabpog*, Ezek. 47, 10; Hab. 1, 16 (*ásháp*, pl. *-appog*, C.). (2) vegetal fiber or fibrous material used for making thread or cord;

hashábp, hasháb—continued.

hashábpog, 'flax' (the plant, when in the field), Ex. 9, 31; *hashobp*, flax (prepared), Judg. 15, 14; 'tow', Is. 43, 17; *hashabpe tuttuppun*, a tow thread, Judg. 16, 9; *hashabp-onak*, linen cloth, Mark 14, 51 (*hashaponag*, Ex. 35, 25). (3) a spider's web, i. e. net, Job 8, 14; Is. 59, 5. "Les sauvages racontent que ce fut Michabou qui apprit à leurs ancêtres à pêcher, qu'il inventa les Rêts, et que ce fut la toile d'araignée qui lui en donna l'idée."—Charlevoix, III, 282.

[Narr. *asháp*, 'their nets'; *asháppock*, hemp; *masaáñnock*, flax (Canada nettle?), R. W. Abu. *rhápe*, filets, rets; *sé tayšk*, espèce de chanvre dont on fait des rets (*taghenañk*, le chanvre). Chip. *assáb*, pl. *-big*, nets.]

hashabuhtugq, -bpuhtugq(?) (*hash-abpuhtugq*, flax-wood), n. stalks of flax, Josh. 2, 7; a distaff, Prov. 31, 19.

hashonuko, n. a hat; pl. *hashamukawunash*, their hats, Dan. 3, 21.

[Narr. *ashónaquo*, or *saunketúppo*, a cap or hat, R. W.]

hasinnekkôûs. See *assinnekkôûs*.

hassun, n. a stone; *hussun*, pl. *-nash*, El. Gr. 10; dim. *hassunêmes*, a little stone, ib. p. 12; pl. *-sash*, little stones, 'gravel', Prov. 20, 17. From a word signifying to pierce, to cut (?).

[Chip. *assini*, pl. *-nig* (inan.), Bar.; *ossin*, *assiu*, pl. (an.) *-neen*, Sch. Cree *assinêe*; dimin. *assinûis*. Del. *achsun*, Zeisb.]

hassunekôaz. See *assinnekkôûs*.

hassunnek, -negk, n. a cave, Gen. 23, 17, 20. (That which covers? Cf. *hashanukoa*, a hat.)

hassunneutunk, n. a (stone) wall, Jer. 51, 44; Ezek. 13, 12.

***hawûnshech** (Narr.), farewell, R. W.

hennaû, hennou, shunou, v. t. an. he calls him (by a name or appellation; appellat. Cf. *ussowennaû*, he calls him by his name, nominat); pass. he is called: *pish hennou Ishah*, 'she shall be called Woman', Gen. 2, 23; *pish hennou magocênin*, 'he shall be called Bountiful' (i. e. the Giver), Is. 32, 5; suffix form *wutûinûh*, appellation eum, he addresses him, he calls him: *David nagan wutûinûh* [= *wut-henna-uh*?] *nûn-Manit-toun*, 'David himself calleth him [my] Lord', Mark 12, 37; *tah kutthenit*, 'what art thou called?' Gen. 32, 27; *nah ahhenit* (*ahhanut*, Mass. Ps.) he who is called, John 9, 11; suppos. *âhnmont*, when he calls, when calling (him), 1 Pet. 3, 6. Mutual or reciprocal *hettunog*, they call one another, they address one another, Gen. 11, 3. Vbl. n. *hettawonk, hettunok*, mutual address, language, speech, Gen. 11, 1. See *ahenit*.

[Narr. *tahêna* [= *tah hennau*], 'what is his name?' how is he called?]

hettam, v. t. inan. he calls (it); pass. *hettamun*, it is called [cf. *ussowettam*, he names (it); *ussowettamun*, it is named]; pl. *hettamwog*, they call (it), Ps. 49, 11; pass. *aweswunk hettamun*, his name is called, Luke 2, 21; *hettamun*, it is called, Gen. 2, 11, 14; Is. 56, 7.

[Narr. *tahêttamen* [= *tah hettamun*], what is this called?]

-hk. See *ʼk-*.

***Hobbamoco,** n. 'their evil God,' Lechford's Pl. Dealing, 52. "That we suppose their Devil, they call *Hobamouk*," Capt. J. Smith (1631). "*Abamocho* or

***Hobbamoco**—continued.

Cheepie," Josselyn Voy. (See *chepy*.)

"In the night . . . they will not budge from their own dwellings for fear of their *Abamocho* (the Devil) whom they much fear."—Wood's N. E. Prospect, pt. 2, ch. 8. "Whom they [the Indians near Plymouth] call *Hobhamock*, and to the northward of us, *Hobbamocui*; this, as far as we can conceive, is the Devil."—E. Winslow's Rel. (1624).

-hog, -hogk, n. (1) body, corpus, that which is external or which covers the living man or animal. For *hogki* (it covers), or *hogkoo* (he covers himself, wears as covering). With impers. prefix, *nuhhog*, the (any) body; pl. *nuhhogkwoog*, El. Gr. 9. (2) the person; with the prefixed pronouns it has the force of ipse; *nuhhog* [*u'hog*], my body, or myself, ego ipse; *kukhog*, thy body, thyself; *wuhhog*, his body, himself.

[Narr. *nohûck*, my body; *wuhûck*, the body (i. e. his body). Abn. *nhaghê, shoghê*, mon, son corps. Del. *hackey*, Zeisb. Cree *weyôw*, the body; *ne-yôw*, my body, myself.]

hogki, v. i. it covers, or serves as a covering; as n. *wuh-hogki*, pl. *wuh-hogkiash*, the scales (of a fish), Job 41, 15; suppos. *wuh-hogkiû*, if it have (that which has) scales; pl. *neg wuh-hogkiûcheq*, they which have scales, Lev. 11, 9 (with inan. or impers. subj. *wuhhogkiegig*, v. 10). So, *wuh-hogki*, a shell (*wuhhogke*, C.). Cf. Engl. shell, scale; Germ. schale; Greek *κολεός, σκεῦλον*.

[Narr. *suckwûhock* [*sucki-wuhhogki*], black-shell money, R. W. Abn. *Sara-hôghê, écaille de poisson*.]

hogkoo, v. i. he clothes or covers himself; with inan. subj., it is a covering, it clothes; sometimes v. t. he wears (or is covered by) it, Prov. 23, 21; Ezek. 9, 2; Ps. 93, 1; imperat. 2d pl. *hogkak*, 'put ye on', clothe yourselves with, Eph. 6, 11; suppos. an. *hogput, âqut, agquû*, when he wears, or is clothed with, Ps. 109, 18; 68, 13; Dan. 12, 7; *ne âqut, agquû*, that which he wears, which 'is on him', Gen. 37, 23; 1 K. 11, 30. Vbl. n. *hogkwoonk*, clothing, a garment, Num. 31, 20; Prov. 30, 4; pl. *-ongush* (*aukwonk*, C.). With a subst. expressing the thing worn or put on, *hogkunnum*, v. t. he puts (it) on.

hogkō—continued.

[Narr. *acōh*, 'their deer skin', which serves for clothing [= *hogkō*]; *ucyush* [= *hogkush*, El.], put on; *uūhaqut*, a mantle (i. e. what he wears). Del. *achgunau*, he is clothed; *e hach quit*, his cloth; *e hach quink*, clothing, Zeisb.]

hogkōchin. See *ogkōchin*.

hohkōn. See *ohkōn*, a dressed skin.

hohpaheu, v. i. (caus.) he humbles himself, 2 Chr. 32, 26; Ps. 10, 10; makes himself small (?). Cf. *pēcheu*, he makes him small, or low (see *pēu*); suppos. *howan hohpaheu*, whoso humbleth himself, Matt. 18, 4.

hohpau, v. i. he is humble; pl. *hohpōg* (indicat. for suppos.), 'the humble', they are humble, Ps. 34, 2; imperat. *hohpash*, 'humble thyself', be humble, Prov. 6, 3; suppos. *akhohpāchey* [*hohpash*; pl. *hohpāchey*], Prov. 16, 19; *hohhohpāchey*, the humble, Ps. 10, 12. Vbl. n. *hohpōnuk*, *hohpōnuk*, humbling, humility, Prov. 15, 33; 22, 4. N. agent. *hohpau*, one who humbles himself, a humble man, Job 22, 29. Adj. and adv. *hohpāe*, Prov. 16, 19 (*hohpau*, C.).

hohtōeu, **-tōeu**, adv. ex ordine, in order, Acts 11, 4; 'from time to time', Ezek. 4, 10, 11. The primary signification of the verb is, 'it comes next', or 'in course'; *ne hohtōeu*, that which comes next, the second, = *uhohtōeu*, secondly (El. Gr. 21). With the formative (*-kin*) of verbs of growth, *hohtōkin*, he or it grows next, is next in growth; whence, probably, suppos. *uoh at-tōekit*, she who is next in age, 'a second daughter', Job 42, 14. Cf. *at-tōekit*.

[Abn. *ittuši*; *thēsokkē*, tour à tour; *ahuūtsiši*, *ahuūteghikkēši*, de plus en plus.]

***hōmes** (Narr.), an old man; pl. *hōmesuk*, R. W. [?]

[Abn. *nenus-smes*, mon grand père; *usuk-surs*, ma grande mère, etc. Chip. *nāmishōmiss*, my grandfather, Bar.]

***hominey**. "They beat [the Indian corn] in a mortar and sift the flour out of it: the remainder they call *hominey*, which they put into a pot . . . with water, and boil," etc.—Josselyn's *Rar.*, 53. Powhatan, *homony*, broken maize, *Beverley*. "*Homini*, which is

***hominey**—continued.

the corn of that country beat and boiled to mash."—Norwood's *Voy. to Virginia* (1649). "They live mostly on a pap, which they call *pou* or *homin*, each of which is made of corn."—White's *Relation of Maryland* (1633). From the generic for 'small fruit', 'berry', or 'grain', *-min-ne*, pl. *-minucash*, which formed part of all names given to prepared corn. Cf. Narr. *aupāminucash*, parched corn; *awpū minucash*, parched meal boiled, etc.; *was-kokkanuck-ōmencash*, new-ground corn; *ewāchī-m'ne-cash*, corn, etc. Abn. *skā-ūmūnē*, il pile le blé; *skānūn-nar* (pl.), blé d'Inde (blé pilé).

***hōnck** (Narr.), a goose; pl. *hōnckock*, R. W. the gray or Canada goose (*Anser canadensis*, L.). See *wāmpatuck* (the snow-goose).

[Del. *kauk*, Zeisb.; *mareck kauk*, gray goose, Camp. Abn. *kauk*(?) Peq. *kaukuk*, Stiles.]

***hopuōnck** (Narr.), a tobacco pipe, R. W. See *nipōnuk*.

***hoquaun** (Narr.), a fishhook. See *nhepaun*.

hōse-, **āse-**, in composition, is a distributive, signifying each in its turn, one after another in course: *āse-kesukokish*, day by day, in daily course, Gen. 39, 10; Matt. 6, 11; *āse-nompākish*, morning by morning, every morning, Ex. 30, 7.

hōsekōeu, adv. in course; turn by turn: — *kesukokush*, 'day unto day' (*kesukokush* *hohsukhōn*, Mass. Ps.); — *ukonash*, 'night unto night', Ps. 19, 2. Cf. *usukhau*, it follows, comes after; *ūsh-suhqu*, *āsh-suhqu*, to and fro; *pāpauun-shau ūsh-suhqu*, he walked to and fro, 2 K. 4, 35; *ūsh-suhquēu* and *ahātshuk-quetū*, he goes to and fro, this way and that, Job 1, 7; 2, 2 (infin.); *thāshuk-quetū* *ūsh-suhquēu*, he looked this way and that, Ex. 2, 12.

[Abn. *thēsokkē*, tour à tour; *thēsus-siši*, de deux l'un; *tsi*, à toute occasion, ainsi toujours de même.]

howaas, n. See *ōaas*, a living creature; a live animal.

howan [*erō-ūnni*, *u-ūnni*], someone, anyone; as interrog. who? (El. Gr. 7); pl. *howanig* (*auwan*, who? *auwan*, *howan*, anybody, C.). In Prov. 14, 34, the adj.

howan—continued.

adv. form is used: *howac missinninnawog*, any people.

[Narr. *awâim*, 'there is somebody'; *awâan erô*, who is that? pl. *awanick*, 'some come.' Peq. *Wânnamuruk*, 'Englishmen', Stiles, i. e. 'some men', or 'who are these?'; *awmum*, Mason's Narrat. of Peq. War. Micm. *Sen*, quel-qu'un, celui qui, etc. Abn. *asēmī*, quel-

howan—continued.

qu'un; *asēmāiga*, quel homme est-ce qui, etc. Del. *aween*; pl. *aweenik*, who are they? Zeisb. Gr. 176. Cree *ow'enā*, pl. *ow'uckee*, who? whosoever; indef. *ow'uk*, someone, anyone. Chip. *awēnen*, who? pl. + *ag*; *awēna*, one, somebody, anybody; *awēgrēn*, whoever, whosoever, I don't know who; pl. + *ag*.]

I

-i, postpositive, gives to the indicative present, which is in fact a preterit, the definite and limited force of the truly present or actual; e. g. *aii*, he goes; *aii*, he is going, is now on his way, Prov. 7, 19; *sokanon*, there is rain; *sokenoni* (*sakenonni*, C.), it is now raining. Though this limited present is not noticed by Eliot in his Grammar, and is not often to be found in his translations, it unquestionably had place in the Massachusetts, as well as in other dialects of the same group.

[Abn. *ē*, postposit. significat actualitatem actionis; *sāgheraimē*, il pleut actuellement; *paan*, il neige; *psaīmē*, il neige actuellement, etc.]

ianāuwussu, v. adj. an. he is lean; pl. *-suog*, Gen. 41, 3; suppos. pl. (particip.) *-sitcheg*, v. 4. See *āuucussu*.

iāne. See *eiāne*.

iānuussuog, suppos. pl. *iānuussitcheg*, for 'swarms of flies', Ex. 8, 21, 24, 29; they are of divers kinds (?), all sorts of creatures (?).

in, (in fine comp. *-hen*, *-unne*) of the kind or manner of; *yeu in kah yeu in*, of this manner and of this, 'thus and thus', 2 Sam. 17, 15.

iōgkōsishōmcō, v. i. — *onutuh niechip-pog-wut*, it 'distils as the dew', Deut. 32, 2; it moistens (?). Cf. *ogguški*.

***ishkauaussūe**, (he is) envious; *iskouaoussie*, enviously, C.

ishkont, conj. lest (El. Gr. 22), Gen. 38, 9; Luke 22, 46. For *ashqunuk*, *ashqunūt*, there remains (*ne ashqshunk*, what remains, is left)?

ishkouanatuonk, vbl. n. envy, Prov. 14, 30. Cf. *jishanittuonk*, hatred, under *jishontam*.

ishpuhquāeu. See *ushpuhquāeu*, he looks upward.

ishquanogkod, **-kot**, (after a numeral) a cubit's length; suppos. *ishquanogkok*, measured by cubits, by cubits' length; with an. subj. *-ogkussu*, 2 Chr. 2, 11, 12. *Nean ishquanogkok*; *nequt-ishquanogkod ne nequt ishquanogkod*, etc., (measured) by cubits; the cubit is a cubit, etc., Ezek. 43, 13. From *misquan* (*mvesk*, C., q. v.), the elbow, and *-ogk*, the base of verbs of counting or numbering: so many times the length to the elbow.

J

jishontam, v. t. he despises, rejects, hates (it); *nus-sekeneam kah nut-jishontam*, I hate and despise (it), Amos 5, 21; I abhor, Ps. 119, 163; Amos 6, 8; suppos. *jishantog*, when he despises, he despising, hating, Prov. 15, 10. With an. obj. *jishanumau*, he despises or hates (him); suppos. *noh jishanumont*, he who despises; pass. *noh jishanumit*, he who is despised, Job 12, 5. Vbl. n. *jishanumavonk*; pass. *jishanittuonk*, hatred, Ps. 25, 19.

jishkam, **jishkham**, **chishkham**, v. i. he wipes (it); *nut-jishkam*, I wipe (it); suppos. *onutuh wosketomp jishkog wumouk*, as [when] a man wipes a dish, 2 K. 21, 13. With an. attributive, *jishkamau*, he wipes (it) for (him); *chishkamauāp wussatash*, she wiped [to him] his feet, John 11, 2. Cf. *chekham*, he sweeps.

[Abn. *ne-kasshai*, je l'essuie; *ne-kassessit'hai*, je lui essuie les piés; *kasschats*, qu'on l'essuie. Del. *tchishkam-men*, to wipe off, Zeisb.]

K

***k-**, **-hk-**, in composition, denotes the continued or progressive action of the verb; a going on, or continuing to do: e. g. *assamaü*, he gives him food; *sohko-maü* [= *assohkamäü*], he supports, or continues to give him food; *petäü*, he he puts (it) into; *petuhkäü*, he goes into; *amäü*, he departs; *ämawhkau*, he drives (him) away, keeps him going, etc. See *kah*.

***cachauxet** (Peq.), the name of a fish; 'cunner', Stiles. The 'chogset', Labrador chogset, Mitch. (*Ctenilabrus burgall*, Stour.) For *chuhchohkesit*, marked with spots, spotted, or striped.

kachémw, **kahchémw**, v. i. inan. it comes (and continues coming) out from: *nantau kachémw*, 'a fiery stream issued', etc., Dan. 7, 10. See *kutche*.

kacheu, v. i. he goes or comes out of: *kacheog*, they went out of (the ship), went ashore, Luke 5, 2.

kádshik, when it begins; the beginning of. See *kutchissik*.

kadtupwut, when, or if, he is hungry, suppos. of *kodtupwa*.

kah, copulative, and 'k, progressive, in its simple separable form, 'it goes on' or 'continues'. Cf. Greek *ἔτι*; Sansk. *atí*, according to Weber, from root *at*, 'to go', i. e. 'a going farther.' Sansk. *gá*, to go; *ga*, going, or *cha*, 'et, que'; Greek *καί*, *τε*, *καί*.

[Narr. *kā*. Peq. *quah*, E. M. Chip. *gaúé* (postpositive, prepositive, and separable), Bar. Micm. *ak* [= *ahh*.]]

kāhehe. *matta káche*, 'no doubt', it is not doubtful, Acts 28, 4 (*káche*, Daní.)

kákenumunne, the first-ripe (fruit), Mic. 7, 1. See *keneionumne-ash*.

kakenupshont, (when) going very swiftly; suppos. of *kogkenupshau*. See *kenuyshau*.

***kakewau**, v. i. he is mad, Mass. Ps. See *kogkäu*.

[*kasenussit*, suppos. a churl, Is. 32, 5, 7.]

***kaskóhat**, n. a sturgeon, C. See **káúposh*.

***caukóanash** (Narr.), n. pl. stockings, R. W.

[Abn. *kenésdu-nar*, chausses, bas. Peq. *cungowunch*, a stocking, Stiles. Del. *kau kon*, legging, Sch. II, 472; *gugun*, Zeish.]

***cauómpsk** (Narr.), a whetstone, R. W.

***káúposh** (Narr.), a sturgeon; pl. *-shatog*, R. W. (*kápposh* and *kaskóhat*, C.) From *kuppi* (an. adj. *kuppesu*, he is) shut up, inclosed, protected, i. e. by his hard scales or plates (?).

[Abn. *kabassé*, pl. *-suk*. Chip. *nam ai'*, *naugh may* [i. e. THE fish; *namohs*, El., or *u'amag*]. Menom. *nah nauce*, sturgeon (*nahmaish*, fish). Powh. *kopotoue*, J. Smith (=close-mouthed?).]

***causkashunc** (Narr.), the skin of a deer, R. W.

***Kautántowwit** (Narr.), "the great Southwest God, to whose house all souls go and from whom came their corn, beans, etc., as they say," R. W. Cf. *Kehtanüt* [*Kehtanüt*], the great God, Gen. 24, 7.

kechequabinau, v. t. an. he hangs (him) by the neck, Gen. 40, 22: *pish kul-kechequabinuk*, he will hang thee, Gen. 40, 19; *ahhut kechequabenütinuk* (suppos. pass. inan.), that which he is hung upon, a gallows, Esth. 5, 14; 7, 9 (*nuk-kehekáquabes pemineat*, I am choked with a halter, C. It should be *nashpe pemineat*).

kechequanaü, v. t. an. he takes him by the throat; with pron. affixes, *uk-kechequam-uh*, Matt. 18, 28; hence, he embraces (him). (*nuk-kechikquan*, I embrace, I hold by the throat, C.)

[Abn. *ne-keskedšucanü*, je lesuffoque.]

kechisu. See *kechissu*.

keechippam, **keheh-**, **keihch-**, on the shore, Josh. 11, 4; Judg. 5, 17; John 21, 4; — *kehtahhanit*, on the seashore, Gen. 22, 17.

***keegsquaw** (Narr.), a virgin or maid, R. W.

[Chip. *gigangowi*, she is a virgin. Del. *kikochaves*, a virgin; *kick och que u*, a single woman, Zeish.; *kigape-u*, Camp. Abn. *kigüüé*, a young man unmarried.]

***keesaqúshin** (Narr.), it is high water, R. W., i. e. it is at its full height, full grown. Cf. *kesukun*.

***Keesuckquánd** (Narr.), the Sun God, a name of the sun, R. W. [*Kesukquá-anít*, God of Day or of the Sky]. See *kěsuk*.

kěhche, kehcheu, v. i. (it is) chief, principal, superior (because, ex principio; cf. *ko, kutche*); hence, superior by reason of age, old, ancient; an. pl. *kěh-chiog, kutchiog*, the old (collectively), the ancients, i. e. those who are from the beginning, Ps. 119, 100; 148, 12; Esth. 3, 13; *kěhchiog wauantawog*, the old are wise, 'with the ancients is wisdom', Job 12, 12. In the sing. *kehche ayeuonk*, the chief place, 2 Sam. 23, 8; *kehcheu wutashimewuk*, the chief fathers [i. e. fatherhood, n. collect.], Num. 31, 26. Cf. *keht-; kehtauai*.

kehchemugqwomp, n. chief captain. See *mugqwomp*.

kehchesonksq [= *kehche-sonksqua*], a queen, Esth. 1, 9, 11. See *sonksq*.

kehchěsuonk, vbl. n. a boil, a sore; pl. -*ongash*, Job 2, 7. See *kehkrechěsu*.

kehchippam. See *keechippam*.

kehchisqua, kutchisqua, an old woman, Ruth 1, 12; 1 Tim. 4, 7; pl. -*quaog*, Zech. 8, 4; 1 Tim. 5, 2.

kehchissu, kechisu, kehchis, v. adj. he is old, superior by age; as n. an aged person, Gen. 44, 20; Lev. 19, 32; *nuk-kechisu*, I am old, Job 15, 10 (*nuk-kechiseu*, Luke 1, 18); *kutchisui-it*, 'when he is old', Mass. Ps., John 3, 4. Like the Latin senex, senectus, *kehchis* denotes old age entitled to respect, without associating with it the idea of decrepitude or senility. Cf. *mahtdn-tam*. "Chise is an old man, and *kehchise* a man that exceedeth in age."—E. Winslow's Relation (1624).

[Narr. *kitchize*, an old man; pl. -*zuck*; *kutchimau*, a middle-aged man (i. e. he is growing old). Miem. *kijig8*, vieux; *kijig8uik*, les vieux. Del. *kikey*, old, Zeisb.]

kehchithau, v. i. he forbears or refrains from doing (?): *nus-sauwauunp kehchithon* (infinit.), *mattu nuk-kehchit-tohou* (causat.), 'I was weary with forbearing, I could not stay', Jer. 20, 9;

kehchithau—continued.

suppos. *kehchithau*, if I forbear, Job 16, 6.

kehkechai, n. a sore, 'botch', Deut. 28, 27.

kehkechěsu, v. adj. an. he is sore, 'full of sores', Luke 16, 20 (augm. of *kehchěsu*). Vbl. n. *kehkechesuonk*, a (running) sore, a boil, Ps. 38, 11; 77, 2; Job 2, 7.

[Narr. *n'chěsamam*, I am in pain; *nchěsamam n'site*, my foot is sore.]

kehketohkau, v. i. he goes on talking, talks much. Freq. of *kuttaw*, he speaks, with 'k progressive. Vbl. n. *kehketohkdonk, keketaok-*, talk, loquacity, Prov. 14, 23; Eccl. 10, 13; pl. -*ongash*, 'babblings', 1 Tim. 6, 20. N. agent. -*kaen*, a great talker; pl. -*kačnuog*, Tit. 1, 10. See *kuttaw*.

kehkomaui, kekomaui, v. t. an. he talks about (him), slanders, or speaks reproachfully of: *nuk-konuk-quog*, they slander me, Ps. 31, 14. Vbl. n. *kehkomauičn, -muden*, a talebearer, a slanderer, Prov. 18, 8.

[Cree *kégamagoo*, he scolds him(?).]

keht-, keiht-, in comp. words chief, principal, (relatively) greatest. As a prefix to nouns inan. corresponding to *kehche* before nouns an. See *kutche*.

[Del. *kitta*, great. Abn. 'maassa vel *kětté*, in antecessum,' Rasles.]

kěhtadtaw, v. caus. inan. he makes sharp, sharpens, whets (it), Ps. 7, 12; with inan. subj. -*tauomaw*, it sharpens (it), Prov. 27, 17; -*taunni*, he sharpens it; pass. it is sharpened, made sharp, Ezek. 21, 9; suppos. *kehhattauon*, if I whet (my sword), Deut. 32, 41 (*ketotting*, a whetstone, Wood). Cf. **cauōmpsk*.

[Abn. *ne-kittad8n*, je l'aiguise; *akittad8n*, il l'aiguise; *kidadaigan*, pierre à aiguiser.]

Kehtanit, Keihtannit [*keht-(m)anit*], the chief or greatest *manit*, for 'the Lord God', Gen. 24, 3, 7. With the verb sub-4. *kehtanito, keihtanitto*, he is (or it is) the greatest *manitto*; and with the locative suffix, *kehtanito-ut*, the place of the great *manito*, or where he is: hence, probably, *Kiadtantowicit*, 'the great Southwest God,' (R. W.), or rather his home in the Southwest.

[Del. *getannitowit*, Zeisb. Gr. 37.]

kehtauau(?), v. t. an. he is chief among or superior to; as n. a chief man; pl. *kehtauog*, 'lords', Dan. 5, 23. Rarely used and of questionable propriety. N. agent. *kehtauwaen*, pl. *-éuog*, 'nobles'. Prov. 8, 18.

kehtequanitch, **kehtōq** [*keht, uhquaq, -nitch*, great, end of, hand], n. the thumb, Ex. 29, 20; pl. *-tcheush*, Judg. 1, 6, 7.

[Abn. *aghitkšētsi*, pollex.]

kehtequaseet [*keht, uhquaq, -seet*, great, end of, foot], n. the great toe: *uk-kehtequaseet*, his great toe, Ex. 29, 20; Judg. 1, 6, 7.

[Abn. *meghitkšēsit*, *ug-gitkšēsit*, mon gros orteil.]

kehtimaū, v. t. an. he appoints (him) over, appoints (him) to office or command, 2 K. 11, 18; *nuk-kehtim*, I appoint (him to rule over, etc.), 1 K. 1, 35; *kuk-kehtim quoshadtumuračnuog*, thou appointest prophets, Neh. 6, 7. From *keht-*, with *'m-au*, the formative of an. verbs of speaking, or of action performed by the mouth; literally, 'he great-speaks him.'

kehtippittēnāb, n. an armlet; pl. *-āpeash*, Is. 3, 19; 'the bracelet that was on his arm', 2 Sam. 1, 10; *kehtup-*, Gen. 24, 30; *kīhtēpētēnāpeash*, Ex. 35, 22. From *keht-*, (*m*)*uhpittēn* (arm), *appēu* (it remains, or is permanent).

kehtoh, **keihtoh**, n. the ocean, 'sea', Gen. 1, 10; Ps. 78, 13; Hag. 2, 6; with indef. affix, *kehtohhan*, *kehtahhan*, any sea; pl. *-hannash*, seas, oceans, Neh. 9, 6; with locat. affix, *nōeu kehtahhannit*, in the midst of the sea, Num. 33, 8; Prov. 23, 34; *kishke kehtahhannit*, by the sea, on the seashore, 1 Sam. 13, 5; Deut. 1, 7. Adj. and adv. *kehtahhane*, of the sea: *kehtahhan-nappog*, the water of the sea, Ex. 14, 21. For *kehtau*, it is very great, vast; = *'k-ahtau*, it is going on, or is indefinitely extended.

[Narr. *kīthhan* and *wechikma*, the sea, R. W.; *kikhonnohk* [?], Stiles. Del. *kittan*, a great river (?); *kīthāhan*, the great ocean, Zeisb. (The Del. Indians called the great river (Delaware) and bay *Kittan* (*Kīthanne*, Ilkw.); 'kid han nūnk, in the main river', Zeisb.) Chip. (Sag.) *keechegahma*, lake; *keech-keech-*

kehtoh, **keihtoh**—continued.

ganau, great lake, sea; (Mack.) *gitchegunice*, sea. Shawn. *k'chikunāve*, sea.]

kehtohhannōmuk, n. 'the sand of the sea', Ps. 78, 27 (*kehtahhannomuk*, Jer. 33, 22); *kehtahhannomuk*, Mass. Ps. [=beach (?), 'where the sea goes' (?),]. **kehtotan**, **keiht-**, n. a great town, Gen. 10, 10; Rev. 21, 15 (*keht, otan*).

[Del. *kītatēny*, Zeisb.]

kehtōnog, **kuht-**, n. a ship, Prov. 30, 19; Is. 33, 21; Jonah 1, 3; pl. *-ogquash*; *keht-anog*, great vessel (or carrier); cf. *pe-anog*. [From verb 'to dig out', 'hollowed'; see Rasles under 'crever'.]

[Narr. *kītōnuck*; dim. *kītōnuckpese*. Abn. *ketšrakš*, navire. Menom. *kah-taynemōin*. Del. *ki toad te wall* (pl.) ships, Zeisb.]

kehtōquanich. See *kehtequanitch*.

keihchippam. See *kechippama*.

keiht-. See *keht-*.

Keihtannit. See *Kihtannit*.

keihtoh. See *kehtoh*.

kekomaū. See *kechkoman*.

kekuttō, v. i. he speaks habitually, has the faculty of speech. Freq. of *kuttō*.

kēmeu, (it is) secret, private; as adv. 'in secret', Matt. 6, 4, 6 (*kemeyene*, secretly, C.); *-ut kēmeyeu-at*, in a secret place, Job 40, 13; pl. *kemecōgish*, secret things, Deut. 29, 29. With verb subst. *kemeyewa*; suppos. *kemeyewauk*, or *-yeuuk*, when it is secret; as n. a secret, Prov. 25, 9; Dan. 4, 9. See *kommōto*.

[Abn. *kimišī*, en cachette. Del. *kimi*, Zeisb.]

***keminefiachick** (Narr.), n. pl. murderers; *kuk-kemineantōn*, you are the murderer, R. W.

kēn, pron. 2d pers. sing. thou; *san kēn noh roh paont*, art thou he who shall come? Matt. 11, 3; pl. *kenānūū*, you, ye (El. Gr. 7).

[Narr. *kēn*; pl. *kēnouwin*.]

kēnai, **kēneh**, (it is) sharp, keen, Prov. 25, 18; in comp. *kēne*, *kēn*: e. g. *ken-ompsk*, a sharp stone, Ex. 4, 25; *keneh-quag*, a sharp knife, Ezek. 5, 1; *kāke-neuhquayaogish* (freq. pl.), sharp-pointed things, Job 41, 20 (*keniyene*, sharply, C.); suppos. *kenag*, when it is sharp, that which is sharp, Is. 5, 28; Rev. 14, 14; *wussetunk*, . . . *kenag*, the

kēnai, kēneh—continued.

haft . . . the blade (of a knife), Judg. 3, 22; *ēhtāikenag*, on-both-sides sharp, two-edged, Prov. 5, 4.

[Illin. *nikints*, j'aiguise, j'apointis (Grav.); *kinta, kinte, kints*, dans la composition marquent souvent aiguiser, apointir. Abn. *kañšis, kañšiak*, épine; *kañšcio*, cela est épineux, aigu. Del. *kineū*, it is sharp, Zeib. Voc. 18; *kihusu*, he is sharp (harsh, jealous, etc.), Zeib. Gr. 167.]

kenaiheau, v. caus. an. he forms (him), gives him shape, Gen. 2, 7, 19. See *kukkenauwēcheau* (augm.).

kenām, n. a spoon; pl. -*mōg*, 1 K. 7, 50 (*kumām, quonām*, a spoon or ladle, C.). Cf. *kenūn*; *kōnumuk*; *kōnūan*.

[Narr. *kumām-māwog*. Abn. *emkšāūn*.]

kenāū. See *kenūn*.

kenauwameonk, vbl. n. [an arraying or putting in array (?),] an army, Joel 2, 20; 1 K. 20, 25. Cf. *kukkenauwe*, orderly, in order, in shape.

kēnawun, pron. 1st pers. pl. inclusive, we all of us, i. e. including you to whom we speak. See *nēnawun*.

kēneh. See *kēnai*.

kēnēpinaū, v. t. an. he binds (him), as by oath or promise, imposes an obligation on (him); *keneep-, keneep-*, suppos. *keeneepinont*, Num. 30, 3, 4.

kēnēpsuonk, vbl. n. a binding of one's self, a bond or obligation, Num. 30, 3.

kenēmunne-ash, n. pl. first-fruits, Lev. 2, 12, 14; augm. *kākenemmunneash*, Num. 18, 12, 13; *kākenūn-*, Ex. 22, 29. See *kākenemmunne*.

kenogkeneg, -*koneg*, n. a window, Gen. 6, 16; Judg. 5, 28; pl. -*gash*, Dan. 6, 10 (*kenag kinog, kunnatequanick*, C.).

kēnomp, keenomp, n. 'a captain', John 18, 12; a 'brave', a valiant man (*kenompē*, valiant, valiantly (-*pāonk*, valor, C.). [Cf. *Charaibi* (Caribs), 'magnæ sapientie viri', Vespucius, 1497, Nav. Col., 3, 233.]

[Narr. *keñomp*, captain or valiant man, R. W. Abn. *kināūbē, kināūbaš*, homme courageux; *ne-kināūbaī*, je suis brave, généreux, etc.]

kenompattam, v. t. inan. he looks at, observes (it), 1 Sam. 16, 7.

B. A. E., BULL. 25—3

kenompsquab, n. an anchor; pl. -*abēog*, Acts 27, 29. See *kenuhquab*; **kumōšwep*.

kenōnau, v. t. an. he speaks (with authority, or as a superior to an inferior) to (him), he counsels, advises, instructs, Ex. 33, 9; Deut. 5, 24; 2 Sam. 17, 15; imperat. 2d sing. *kenās*; pl. *kenāonak*. Vbl. n. *kenāonāonok*; pass. *kenāonittuonk*, counsel, advice, Prov. 20, 18. X. agent. *kenānūan*, a counselor; pl. -*ēwog*, Job 3, 14 (and *kenāsonra-enūn*, Is. 9, 6).

kenugke, 'among', Gen. 17, 10; Lev. 11, 2; *kunūke*, Mass. Ps. (Vbl. n. *kenugkiyeuonk*, a mixture, C.) The primary signification is 'mixed' or 'intermingled': *kānukke muttānukeg*, 'a mixed multitude', Num. 11, 4; = *kenukshae muttānukeg*, Neh. 13, 3. See *kenukshāū*.

kenuhquab, kenunkquab, n. an anchor, 11eb. 6, 19; pl. Acts 27, 40. See *kenompsquab*.

kenuhtugquonk, n. 'a nail', Judg. 4, 21; a wooden pin(?) [*kēn-uhugg*, sharp wood].

kenuhwheg, n. a nail; pl. -*gash*, John 20, 25 [*kenukheau*, it is made sharp].

kenukkenausu, v. adj. pass. it is mixed (by animate agency), Dan. 2, 41; as adj. Prov. 23, 30 (of 'mixed wine').

kenukkinaū, v. t. an. he goes among, mingles with (them); pl. -*oog*, Dan. 2, 43.

kenukkinum. See *kinukkinum*.

kenukshāū, kenugshāū, v. t. he is mixed with (them). From *kenugke*, with the characteristic (-*sh*) of involuntary action, Hos. 7, 8; Ps. 106, 35; Dan. 2, 43: *nāotau kenukshau mussēgonit*, fire was mingled with the hail, Ex. 9, 24. Adj. and adv. -*shde*, Neh. 13, 3.

[Narr. *wānūnickshan*, to mingle; *wānūnickshaas*, mingled. Del. *gli che na su*, mixed, Zeib.]

kenūn, kinūn, v. t.; with an. obj. *kenāū, kinou*, he bears or carries. This appears to be the earlier form (corresponding to *amūn*, q. v.), from which *kenumunum*, -*naiū*, are derived. To it must be referred *uk-kin-ōuh*, they bore him, Mark 2, 4, unless this is misprinted for *uk-kinon-ūpūh*, as in Lev. 10, 5; cf. *uk-kenūn-uh*, Is. 40, 11 (*nuk-*

kenún, kinún—continued.

kínun weskotomp, I carry a man, C.).
See *kóunum*.

[Narr. *kannúsh*, I will carry you.]

kenunkquab. See *kenuhquab*.

kenuúkwonk, kin-, n. a pin; pl. *-on-gash*; Ex. 27, 19; 38, 20, 21. From *kénai* and *uhquac*, sharpened at the point.

kenunnuá, kin-, v. t. an. he carries (an an. obj.) in his hand or arms; suppos. *kóunumond*, when he carries (him), when carrying: — *ahonqch*, — a bow, Amos 2, 15; — *mukkieoh*, — a child, Num. 11, 12. With pronom. affixes, *uk-kínun-úh*, she bears them, Deut. 32, 11. See *kenúu*.

kenunnum, v. t. he carries or bears (it) by hand [and therefore improperly used in Is. 53, 4, 11], Mark 14, 13; *kenunnum-up*, 'he bare it', Mass. Ps., John 12, 6. Cf. *kenún*, *kóunum*.

kenuppe, swiftly, in haste, Dan. 3, 24; Is. 5, 26; as adj. *-peguu*; with verb. subst. *-peguuaw*, there is haste, it 'requires haste', 1 Sam. 21, 8.]

kenuppétu, v. i. he grows fast, Gen. 21, 8, 20; pl. *-tuog*, Gen. 25, 27. From *kenuppe*, with the formative of verbs of an. growth.

kenupshau, v. i. he makes haste, he goes quickly, Eccl. 1, 5; 1 Sam. 17, 48; imperat. *kenupshauish*, go thou quickly, make haste, 1 Sam. 20, 38; 23, 27; suppos. *kenupshout*, *kenupshout*, Job 9, 26; Prov. 7, 23. Adj. and adv. *kenupshúe*, swift-going: — *kuhtanogquash*, 'swift ships', Job 9, 26; *kenuppe kenupshúe* *pegaug*, 'they come with speed swiftly', Is. 5, 26 (*kínupishúe*, very swiftly, Dan. 9, 21). Augm. and intens. *kogkenupshau*, he goes swiftly; suppos. *kakenupshout*, (when) going swiftly, 'swift of foot', Amos 2, 15; *neg kakenupshonitcheq*, they who are swift, Amos 2, 14; Jer. 46, 6.

[Abn. *ne-k'rbarsékké*, je me dépêche à faire cela.]

kepenum, v. t. he harvests (corn, fruit, etc.); imperat. 2d sing. *kepenush*, harvest it, 'reap', Rev. 14, 15; suppos. pass. inan. *kepenumuk*, when it is harvested, in (time of) harvest, Ex. 34, 21. Vbl. n. *kepenumonuk*, harvesting, the harvest, Jer. 8, 10; Rev. 14, 15.

[Narr. *kepenummin*, to gather corn.]

kepshau, v. i. he falls; — *ohkeit*, he falls on the ground, Mark 9, 20; pl. *kepshaug*, they fall, Is. 8, 20.

kes-. See *kusse-*.

kesanohteau, kesanohteau, v. i. it is ripe; suppos. *ne kesanotag*, that which is ripe, Is. 18, 5; pl. *nish kesanotagish*, Jer. 24, 2 (*kesanuóta*, ripe, C.).

kesantam, v. i. (and t. inan.) he has a purpose, purposes, intends: *mukkesantam*, I purpose, 1 K. 5, 5. Vbl. n. *-tunonuk*, purposing, a purpose, Eccl. 3, 17; 8, 6. *kesi-*, *kes-* (or *kussi-*, *kus-*) in comp. words has the force of 'fully', 'completely', or sometimes simply augment, 'very much.'

[Abn. *kesi*, très. Del. *gischi*, *kischi*, done, ready, Zeish.]

kesittáe, adj. and adv. cooked, prepared for eating (i. e. completed or finished; see *kestau*): *kesittáe weyau*, 'boiled meat', 1 Sam. 2, 15 (*kestáe weyau*, C.).

[Narr. *nutteég kesittáunum*, is there nothing ready boiled?; *wussáunuc wékkissu*, too much boiled or roasted. Abn. *kisidé é to*, cela est-il cuit? Del. *kischitoon*, to make (it) ready, Zeish.]

kesittu, v. i. he is full grown, he has finished growing, Gen. 38, 14; pl. *-tuog*, Judg. 11, 2. (With inan. subj. *kesukun*, q. v.) Cf. *kestau*, it is finished.

kestau [*kesittau*], v. i. it is finished, completed, made complete: *anukausonuk kestau-un*, the work is finished, 1 K. 7, 22 (sometimes used as v. t. inan.; *kestau-un*, he finishes it, he creates it, Jer. 31, 22; *kestauant wut-anukausonuk*, to finish his work, John 4, 34); suppos. *noh kestauk*, he who makes complete, 'the creator', Is. 40, 28. With an. obj. *kezheui*, q. v. (*kestauúal*, to finish, C.).

[Abn. *ne-kesi'tsn*, j'achève quelque chose. Cree *kérsítow*, he finishes it. Narr. *wukérsítin wequú*, he made the light; *awauu kérsítéwáin késnuk*, who made the heavens? Del. *gi schi toon*, it is done, finished, Zeish.]

kestauonuk, -teonuk, vbl. n. a making complete, 'creation', Mark 13, 19.

kestausu, v. adj. an. it is made complete, 'it is finished', John 19, 30; suppos. *kestausik*, made complete, a 'creature', Rom. 1, 25.

kēsuk, n. (1) the visible heavens, the sky, Gen. 1. 1. (2) a day: *pasuk kēsuk*, in one day, Gen. 27, 45; 1 Sam. 2, 34; *quimū kesuk*, all the day long, Ps. 25, 5; 71, 15; pl. *-kquash*; *monatash kesukquash*, many days, Is. 24, 22 (but more commonly used, *machetikquingogok*; see *quimū*); suppos. *kesukok*, when it is day, on a day: *ne kesukok*, on that day, Gen. 21, 8; *yeu kesukok*, on (or within) this day, today, Ps. 95, 7; Ex. 2, 18; pl. *kesuk-okish*; *āskisukokish*, every day, daily, Is. 51, 13; Ps. 145, 2. Adj. and adv. *kesukquāe*, of heaven, Ps. 78, 23, 24; of the day, Jer. 31, 35; *kesukque uequai*, a light by day.

kēsuk by its form appears to be the suppositive or participial of a verb *kēsū*, or with inan. subj. *kēsū* (*kūsū*), it warms or is warm. Though this verb is not formed separately in the indicative, it may be traced in the prefix *kus-*, *kussa-* (q. v.), in the passive form *kus-sittu*, he is heated, made warm (as n. heat of the sun), and in the verb-adj. an. *kesasu* (*kesasinnac*, to be warm, C.). Hence in other dialects the name of the sun as the source of heat: Abn. *kizšs* (comp. *ukšššs*, je suis chaudement); old Alg. *kijis* (= *kezhis*); Chip. *gē'zīs*, *kēsīs* (cf. *gē'zhik*, sky; *gē'zhikod*, day); Menom. *kay-shoh* (cf. *kay-shaick*, sky); Mnh. *keesogh*, Edw.; Del. *gischuch*, etc. The same radical, probably, is found in *kesamohleau* (*kesamūōta*, C.), it is ripened; *kesveau* (Cree *kēsētow*), he perfects, completes, and with an. obj. *kezheau* (Cree *kēschayoo*, he finishes), he makes, 'creates', gives life to; *kesukū*, it grows to maturity, is full grown, is ripe; and with an. subj. *kesittu*—in all which there is an apparent reference to the sun as the source of vital warmth and of mature development of animal and vegetal life. Sansk. *kās* and *kās* (lucere, splendore); *kuś* (splendore).

[Narr. *kēsuek*, the heavens, R. W. (*kesk*, Stiles); *kesuckquai*, by day, R. W. Peq. *kēcuk*, Stiles. Abn. *kizšks*, jour; le ciel, l'air. Chip. *gē'zhik*, *gēcick*, sky. Menom. *kayshaick*, sky. Shawn. *keš-sa-kēe*, day. Micm. *kish-ksk*, aujourd'hui. Del. *gischuch*, sun; *gischgu*, day, Zeisb.]

kesukod, as n. daytime, the day, as a measure of time (i. e. while day is), Gen. 1. 5, 13, 16; opposed to *nukou*, the night season, Gen. 1, 5; pl. *kesukodtash*, Dan. 8, 14, 27. Adj. and adv. *kesukodāe*, *-dāen*, in the daytime, by day, Ex. 13, 21; Job 5, 14; *kesukodāen kah nuk-konāen*, by day and by night, Ps. 1, 2 (*kesukodāe kah nukkonar*, Josh. 1, 8); *kesukdāttar*, C.

kesukodtumash, n. pl. days, in the sense of years [*kodtumun-ash*] or as measuring long periods of time, Deut. 11, 21; Job 14, 1; *tohshinash uk-kesukodtumash*, how many are his days? Ps. 119, 84.

kesukquieu, (it is) toward heaven, heavenward (El. Gr. 21).

[Narr. *kesuckquū*, upward.]

kesukun, v. i. it is mature, full grown, ripe: *kepeunūōnuk kesukun*, 'the harvest is ripe', Rev. 14, 15. With an. subj. *kesittu* (q. v.); suppos. *pajeh kesukit*, till he is (full) grown, Gen. 38, 11.

[Del. *gischi*, *kischi*, ready, done; *gis-chiechen*, it is ready, done, finished; *gi schi gu*, he is born, Zeisb.]

ketassot, n. king, Cant. 7, 5; Is. 6, 5; pl. *-tanurog*, Josh. 10, 5; Job 3, 14 (*tahsotamurog*, kings, Gen. 35, 11). Vbl. n. *ketassotumawonk*, a kingdom, Matt. 5, 20 (*assotamūōnuk*, Dan. 5, 31; 7, 27; *tahsotamūōnuk*, pl. *-angash*, Zeph. 3, 8; Hag. 2, 22).

[Quir. *kōttasodamawonk*, 'princes', = *sāchemūwank*, Pier. 35.]

ketéahheau, v. caus. he giveth life to, maketh live, 'quickeneth': *uk-ketāhe-oh*, 'he quickeneth them', John 5, 21; *kuk-ketāheh*, thou quickeneth me, Ps. 71, 20.

ketéahhogkōu [*keteāe-hogk*], n. a living creature, a living body or personality (see *hogk*): *pomantamure ketéahhogkūmūn*, he becomes (*-mūn*) a living soul, Gen. 2, 7; *pomantamure ketéahhogkōu*, a living creature, Lev. 11, 46; life, Deut. 24, 6; the soul, the spirit, Is. 42, 1; Gen. 14, 21; 34, 8 (*ketāhogkōu*, a soul, C.).

keteau, v. i. (1) he is alive, he lives, or is quick, implying the possession of vital energy or of animation; comp. *pomantam*; (2) he is in good bealth, he is recovered from sickness, 2 K. 20, 7; Is.

keteau—continued.

39, 1: *nag pish keteau*, they shall recover, Mark 16, 18; *asq kougketeau* (augm.), is he well?; *asq keteau*, he is well, Gen. 29, 6; *sun woh nak-keteau*, shall I recover? 2 K. 8, 8, 9. Adj. and adv., *keteu*, of life, in life: — *natag*, 'tree of life', Prov. 13, 12; — *tolkekum*, 'fountain of life', Prov. 13, 14; 'quick', Num. 16, 30. Vbl. n. *keteauk*, living or being alive; the life principle or vital force; 'the soul' (i. e. the life), Job 12, 10; *uk-keteauk wegnus wasquehongamit*, 'the life of the flesh [is] in the blood', Lev. 17, 11. See **kilomckpiet*.

[Narr. *nie-ketem*, I am recovered; *kouketedug*, they are well. Abn. *kighe*, il se redonne la vie.]

ketohomom, v. i. he sings, recites in song: *uk-ketahomom*, I sing, Ps. 57, 7; with an. obj. *ketahomaiñai*, he sings to (him) or tells by song; pl. *-amañdog*, they sing to (him), 1 Chr. 16, 33; suppos. *kodtahumant*, pl. *-oncheg*, Eccl. 2, 8. Adv. and adj. *ketahomaiñe*, *-hamwáñe*, of singing, of song, 2 Sam. 19, 35; Neh. 7, 67. Vbl. n. *ketahomdonk*, a singing, song: *weame ketahomáñe uk-ketahomaiñgash* (pl.) *David*, all the psalms (singing songs) of David [title of the psalms in meter]. N. agent. *ketahomwáñen* (indef. *-wañin*), a singer, 1 Chr. 6, 33. Cf. *kuttaz*, he speaks; *ketakau*, he goes on speaking, he talks. See *awatham*.

[Abn. *kisahads*, il chante.]

ketokau, v. t. an. he tells (him), he goes on speaking to (him), 2 Sam. 20, 18; imperat. 2d sing. *ketokash*, 1 Sam. 3, 10; suppos. pass. *ahquompí ne aat keketaukomuk* (freq.), a time for speaking [when it is to be spoken], Eccl. 3, 7. From *kutta*, he speaks, with 'k progressive.

[Narr. *kekatto kánda*, let us speak (talk) together; *kuttókash*, speak.]

kezheau, v. t. an. he perfects, completes, 'finishes' (him), 'creates', Gen. 1, 27; 5, 1: *nuk-kezeh*, *nuk-kezhéh*, I create him; pret. *nuk-kezhéomp*, Is. 54, 16; suppos. *nuh kezhenut*, he who makes complete, who creates, Gen. 5, 1. With inan. obj. *kestean* (q. v.).

[Cree *késhchayoo*, he finishes him; *kéechchayoo*, he begins him. (See in

kezheau—continued.

Howse, Cree Gr., pp. 19, 20, and 84, verbs of 'making' in *-káyoo*, *-kutáyoo*, and *-káyoo*.) Abn. *ne-kisítsu*, j'achève quelque chose; (with an. obj.) *ne-kisí-haiñ*. Del. *kischiton*, he makes, prepares (something); *kischi*, ready, done; *kischiton*, to make something ready; *kischichev*, it is ready, done, finished, Zeisb.]

kinou. See *kemín*.

***kinukkinum**, v. t. he mixes or mingles (one thing with another), C.; suppos. *kinukkinuk*, when he mixes it; and substantively, a mixture, the *kinukinnie* and *killikinnie* of western tribes,—tobacco mixed with the bark of the red osier (*Cornus sericea*) or leaves of bearberry (*Arctostaphylos uva-ursi*). Cf. *kenayke*.

[Del. *gli eke ni can*, anything to mix with, mixture, Zeisb.]

kinún. See *kemín*.

kinunnañ. See *kenunmañ*.

kishke, (it is) by the side of, near to, by: *kishke may-ut*, by the wayside, Gen. 38, 14, 21; *kishke-tuk*, by the riverside, Num. 24, 6; Ezek. 47, 6, 7; *kishke peyáñ*, he came near to, etc., Dan. 8, 17.

[Abn. *kikutsiñi*, contre quelque chose, joignant quelque chose, le long du bord de la rivière; *ketsiñi*, tout proche. Del. *gichgi*. Chip. *tehiyáñ* or *tehiy*. Cree *chééke*, close by, near, nigh, by.]

kishki, (it is) broad, great from side to side: *keitatan missi kah kishki*, the city (was) large and great, Neh. 7, 7; *mishe-kishkác*, broad, wide (absolutely, or as opposed to narrow), Is. 33, 21; Matt. 23, 5; suppos. *ne kishkag* (*koshkag*, *koshkag*), the breadth of it, its breadth or width from side to side, Job 37, 10; Ex. 26, 2, 8 (= *ne awahque-kishkag*, Ex. 25, 10).

[Abn. *Ssaiñi-keskégs*, il est trop large, trop ample (e. g. a garment); *keské*, large, cela l'est.]

kishkunk, n.: *ut kishkunk*, under a tree, Gen. 18, 4, 8. See *nichtag*.

kishpinum, **kusp-**, v. t. he ties (it) firmly, binds close, makes fast. From *kuppi* (close, fast), with the formative (*-num*, with an. obj. *-nañ*) of verbs denoting action of the hand; imperat. 2d sing. *kispinnush*, *kusp-*, Prov. 6, 21; pl. *kishpinak*, 1 Sam. 6, 7; with an. obj.

kishpinum, kusp-—continued.

uk-kishpin-ûth, they tied them, 1 Sam. 6, 10. (Vbl. n. *kishpinûonk*, binding, C.)

kishpissu, -ussu, v. i. he ties or fastens, makes fast; and pass. he is tied, made fast, Matt. 21, 2; pl. *-suog*, they are tied, 2 K. 7, 10. Vbl. n. *kishpissuonk*, pl. *-ongush*, bonds, Ezek. 3, 25; Job 38, 31.

[Narr. *kspûush*, pl. *kspûumok*, tie it fast. Cree *kêchepissoo*, he is girt.]

*[**kissittashau**, v. i. he sweats;] *uk-kissittashom*, I sweat, C. See *kussittau*.

***Kitan** (for *Kehtanit*), the great god (*manit*). See **Kaudûntawrit*, *Kehtanit*.

kitchewêwês [*kêche wêwês*], n. the great owl, Lev. 11, 17; = *kêche kohkankhaus*, Deut. 14, 16. (Strix virginiana?)

kitchisahshau (?), v. i. he falls into the fire, Matt. 17, 15.

***kitonckquêi** (Narr.), v. i. he is dead; suppos. 2d sing. *kitonckquêan*, when thou diest [shalt die]; 3d pl. *-quêhettit*, when they die; pret. (intens.) *kukitonckquêban*, 'they are dead and gone'; *paûsawut kitonckquêwa*, 'he can not live long' [he is near dying], R. W. Apparently from *kêdônk* (vbl. n. from *kêtau*, q. v.), the life, with the formative of verbs of going; *kêtauonkquêan*, life goes. In the Alnaki, a verb adj., from the same base, *kêtauñss*, signified both a dead person and a specter or the apparition of the dead (answering to *chryp*, q. v.); "un qui est mort, si on parle de lui, dicteur *kêtauñss*; un mort qui reviens après sa mort, *kêtauñss*," Rasles.

kitshittau, = *kutchissittau*, he washes (it). See *kutchissuau*.

kitteamonteannumau, v. t. an. he pities, is kind to, shows mercy to (him); imperat. 2d sing. *-monch*, Zech. 7, 9; pl. *-megk*, Job 19, 21; suppos. *noh kodtunteannumout*, he who is merciful, who pities, Gen. 19, 16; Prov. 19, 17. Vbl. n. pass. *kitteamonteannitnuonk*, compassion, mercy, Num. 11, 15 (*uk-kitteamonteannitteam*, v. i. I pity; *kitteamongkencankquat*, (when he is) miserable, pitiable; *kuttanung*, sadly, C.). See *kuttamungineau*; *kuttamungee*.

[Abn. *ne-ketemaûghérmaû*, j'ai compassion de lui.]

kitteáshe. *toh kuttéashie*, *toh kuttéashish*, how many times? 1 K. 22, 16; 2 Chr. 18, 15. See *tohan*.

kittumma. See *kuttumma*.

kíyunk, n. 'the cuckoo', Lev. 11, 16; but in Deut. 14, 15, *kakkow* is transferred.

ko, koh, may be regarded as the present imperfect or continuing present tense of an irregular and defective verb of existence. It signifies not merely he (or it) is, but connotes prior existence, he continues to be; *k*, in this as in derivate verbs, denoting continuance or progression. Past existence was expressed by *mo* (q. v.), which we may call the preterite absolute of the same verb, signifying it was and is not, and therefore not properly employed in speaking of that which continues to be. Eliot has in some instances combined *ko* and *mo*, and *ko* and *pish*, to express the past (aorist) and future tenses of the verb 'to be': *noh koh mo*, *no kah noh puout*, 'who was, and is, and is to come', Rev. 4, 8; so *kru nukoh* [= *noh koh*] *nû, ken nukoh, ken paden* [and *ken nukoh pish*], Rev. 11, 17; 16, 5; *uenukoh* [for *nûn noh koh*], I am, i. e. I who continue to be; and *uen nukoh*, I am, Mark 13, 6; *mónkú* [for *mo ne kuh?*] *nûih*, it was so, Gen. 1, 7, 9, 11, etc.; *kah uttoh ká wutapin*, 'and where is he?' Job 14, 10, where *ká* serves as an auxiliary to *wutapin*.

kobhamuk, koppô-, suppos. pass. (inan.) of *kuppi*, stopped, closed.

kobpaonk, vbl. n. an inclosure or shut-up place, a 'haven', Acts 27, 8; Gen. 49, 13.

kobpog, suppos. of *kuppi*; as n. a haven, Gen. 49, 13. See *koppánuuk*.

kobpohsheau, v. i. (inan. subj.) it goes into a haven or place protected: *kuk-tanog kobpohsheau*, 'the ship was at the land', John 6, 21.

kobshagkinit, suppos. when he is shut up; as n. a prisoner; pl. *-itchey*, Is. 42, 7.

kobshagkinittuonk, vbl. n. a being shut up, a prison (pl. *-ongash*), Is. 42, 7.

kod, with a verb, signifies intention, purpose, wish, desire, and sometimes gives to the suppositive present the force of the paulo-post-future, as *uttoh kod ussit*, what he is about to do, Gen. 41, 28; *kod-ayimog*, when you intend (are about) to build, Luke 14, 28; *kod nuhug*, 'he was about to sail', Acts 20, 3; with the

kod—continued.

indicative, *mek-kod-wandam*, 'I will be wise', Eccl. 7, 23; suppos. *kodlan*, (when) 'thou seekest to go', 1 K. 11, 22.

[Narr. *katoā enēchaw*, 'she is falling into travail', i. e. is about to be delivered. Abn. *kadāsi*, inan. subj. *kēdasi*, "nota futuri, vel potius ad exprimendum je veux, afin que, sur le point de," Rasles. Del. *n'gatta*, I will (from *gattamen*, to want, will, desire); *gotta*, he willeth, Zeisb. Gr. 162. In the Chip. and Cree *kā* (before a vowel, *kul*) or *gā* has apparently lost its desiderative force and become a prefix or auxiliary of the simple future indicative. See Baraga, 88; Howse, 199.]

kodchuki, (it is) a piece, or a part of (it), Judg. 9, 53; Dan. 5, 5, 24; 'a morsel' (of food), Prov. 23, 8; *kodchukishk* (*kodchuki-wisq*), 'a potsherd', Job 2, 8 (*kodchukhi wegas*, a piece of meat, C.).

kodsheau, v. i. inan. subj. it falls out (of it), as a sword from its sheath, 2 Sam. 20, 8. Cf. *kodtinnum*, he pulls (it) out.

kodtantam, v. t. he desires, longs for, wishes (it). From *kod*, with the formative of verbs of mental state or disposition; *nuk-kodtantam*, I desire (it), Job 33, 32; imperat. 2d sing. *ahque kodtantash*, do not desire, Prov. 23, 3. Vbl. n. *kodtantamouk*, desire, will, Prov. 18, 1; Rom. 7, 18. With an. obj. *kodtantamāi*, he desires or longs for (him); suppos. *kodtūumadi*, 'if thou hast a desire unto her', Deut. 21, 11.

[Narr. *neattāntum* or *neattāram*, I long for it. Del. *gottatamen*, he desires.]

kodtāntupont, **kodto**-, n. the top or crown of the head, Gen. 49, 26; Deut. 33, 16, 20; Job 2, 7.

[Abn. *sskītāi'tchi*, au-dessus de la tête; *sskītāsi*, dehors, au-dessus de; *kētē* (in antecessum), avant, auparavant, Rasles.]

kodtauwompasu (?), v. i. act. he sells or barters; imperat. 2d sing. *-pash*, 2 K. 4, 7; suppos. *noh kodtauwompasit*, he who sells, a seller, Ezek. 7, 12. N. agent. *kodtauwompasen*, Ezek. 7, 13.

kodtinneau (?), v. i. he faints; pl. *-eaog*, Is. 40, 30.

kodtinnum, v. t. he draws or pulls (one thing out of another): *nuk-kodtinnum*

kodtinnum—continued.

nuk-togkodteg, I draw (out) my sword, Ex. 15, 9; *kodtinnum um-nokis*, he drew off his shoe, Ruth 4, 8; suppos. *noh um-nokis kodtinuk*, he who draws off his shoe, 'that hath his shoe loosed', Deut. 25, 10; imperat. 2d sing. *kodtinush*, *-tūnush*; with an. obj. *kodtinuāi*, *kodnuāi*, he pulls (him) out; imperat. 2d pl. *kāduak wotch notau-at*, pull him out of the fire, Jude 23; with pron. affix, *kod'nuch*, pull thou me out, Ps. 31, 4. From *kodt*-, with formative of action performed by the hand. Cf. *kodsheau*, it falls out of.

[Abn. *ne-kētnemen*, je tire (manu), v. g. une épine du doigt; *kēthigan*, tire-bourre.]

kodtompokoag, as n. the top of a rock, the summit of a cliff or crag, 2 Chr. 25, 12.

kodtongquag, suppos. inan. as n. a pile, that which is heaped high, by placing one above another, 'a heap', Ex. 15, 8. From *kudt*- and *onkwhau*. See *kodtinuk-quag*.

kodtohamont, pl. *-oncheg*, singers, Eccl. 2, 8; suppos. of *ketahomāiāi*.

kodtūkhōe (?), suppos. *kodtūkhāy*, *-oh-kāy*, a summit or high place, the top of a hill, Ex. 19, 20; Cant. 4, 8; Is. 57, 7; Jer. 49, 16.

***kodtukquom-unat**, v. i. to be sleepy, C. From *kod* (desiderat.) and *unukquom-unat*, to dream; to be inclined to dream.

[Narr. *nkātūquum*, I am sleepy. Abn. *kadš'χs*, il a sommeil. Del. *n'gattūngwan*, I am sleepy. Hkw.]

kodtūmō, (it is) a year, Lev. 25, 5; Deut. 14, 22; Luke 2, 41; pl. *-manash*; suppos. *kādtumuk*, *-muk*, 2 K. 19, 29; Luke 13, 7. Adj. and adv. *kodtumwite*, of a year, yearly, Lev. 16, 34; 25, 53; *nishare kodtumwite kogkodtumwite* (freq.), 'three years [i. e. three times yearly], year after year', 1 Sam. 21, 1. For *quthuman*, it measures or is a measure; suppos. *quadlumuk* (?). See *qutuhham*.

[Narr. *niquitte-cantūmmo*, one year. Abn. *nekštsi-gaden*, *nissi-gaden*, one year, two years. Del. *kuttraw*, year, Camp; *garhūn*, Zeisb. Shawn. *kut'o*.]

kodtumwohkom, v. i. from *kodtūma*, with the formative of verbs of progress

kodtumwohkom—continued.

(-hkom), he goes from year to year; (with a numeral or indefinite quantitative) he is — years old: *nabo-neese kodtumwohkom*, she is twelve years old, Mark 5, 42.

[Narr. *toh kuttenshe kodtumwohkom*, how many years old are you?]

kodtuppoo, v. i. he is hungry, Is. 44, 12; Matt. 4, 2; pret. *nuk-kodtup* [for *-upap* (?)], I was hungry, Matt. 25, 35, 42; suppos. *kadtuprent, kodt-*, when he is hungry, Mark 2, 25; Is. 58, 10. From *kod*, desiderative, and *-uppoo* (v. generic), he eats, he longs to eat.

[Narr. *n'cättup*, I am hungry; *winn-nancättup*, I am very hungry. Del. *kat to pu i*, to hunger, Zeishb.]

***kogkahquateau**, v. i.: *nuk-kogkahquateau*, I counsel or advise, C.; with an obj. *kogkohkoovai*, he gives counsel (to him), C.

kogkéau, **kogkéwau**, v. i. he is mad, insane, beside himself, 1 Sam. 21, 14; John 10, 20 (*kakerau*, Mass. Ps.): *kuk-kogkéi* (pres. actual), thou art beside thyself; *mattu nuk-kogke-oh* (negat.), I am not mad, Acts 26, 24, 25; suppos. *noh kogkeuit*, he who is mad; pl. *-cácheq*, Matt. 4, 24; suppos. pass. inan. as n. *kogkeimuk*, madness, being mad, 1 Sam. 21, 13. Vbl. n. *kogkéauonk*, madness. N. agent. *kogkearn*, indef. *-aenín*, a madman. Adv. *kogkē, kogker* (*kogkear*, C.), madly, of madness. Vb. adj. *kogkéau*, he does madly, he is actively mad, 'lunatic', Matt. 17, 15.

***kogkehoópónat**, v. i. (infin.) to be drunk [?], C.

[Cree *k'eskwaypayou*, he is drunk.]

kogkeissippamwau, **-amou**, v. i. he is drunk, Ps. 107, 27 (suppos. *kakesup-pult*, when he is drunk, Mass. Ps.); imperat. *ahque kogkesupamwau*, don't be drunk, C. Vbl. n. *-auauonk*, drunkenness, Deut. 29, 19. N. agent. *-auauaén*, a drunkard, Prov. 26, 9.

kogkéusquau (v. i. she is a mad woman), a harlot, Is. 23, 15, 16; pl. *-squáog*, Prov. 7, 10. Vbl. n. *kogkéusquauonk*, harlotry, 'lasciviousness', Mark 7, 22.

kogkéwau. See *kogkéau*.

kogkóhsum, **kogoxum**, **kogkohkusum**, **kukhusum**, v. t. he cuts in

kogkóhsum, etc.—continued.

shape, carves, engraves, fashions by cutting (it), Zech. 3, 9; (infin.) Ex. 31, 5; 35, 33; suppos. *noh nóhtoe kohkókúusit*, he who skilfully cuts, who has 'skill to grave', 2 Chr. 2, 7. Vbl. n. *kogoxum-onk*, carving, 'graving', Zech. 3, 9. Adv. and adj. *kogoxumwe, kogoksumwe*, by carving or graving, carved, graven, 2 Chr. 34, 4, 7; Jer. 51, 47, 52.

kogkopsau, (he is) deaf, Lev. 19, 14; Is. 29, 18; suppos. *kákobsout, kogkobsout*, Ex. 4, 11; Ps. 38, 13; pl. *-oncheq*, Is. 43, 8 (*kogkopsau nehtauog*, a deaf ear, C.): *kohkóbsahtauog*, pl. *-ogash*, deaf ears, Is. 35, 5, = *ruhtauogash kuppiye-uash* (closed ears), Mic. 7, 16. From *kuppi*, closed, fast, with augm. redupl. and intr. an. formative. *'sau ko-kup'sau*, he is shut close. See *kupphosau*.

[Narr. *n'cápsau*, I am deaf. Abn. *negaghé'psau*. Del. *gegepechout*, a deaf person, Zeishb.]

kogkouéquaü, **-quaüu**, v. i. he sleeps (lightly), he slumbers, Ps. 121, 3, 4. Vbl. n. *-quáonk*, slumber, light sleep, Prov. 24, 33.

kogkóhsumohquohhou, **-ogkahquohhou**, n. a thistle, 2 K. 14, 9; 2 Chr. 25, 28. Cf. *kónukkehatahauü*, he pierces, pricks.

kogkóhsum, v. t. he withholds (it); with an. 2d obj. he withholds (it) from (him); *kuk-kogkóhsumauü*, thou withholdest (it) from him, Job 22, 7. From *kóhsum*.

kogkussohkoag, n. a high place; pl. *-gish*, 1 Sam. 13, 6. Augm. of *kussohkoag*, suppos. of *kussohkóü*, high.

kogoxum. See *kogkóhsum*.

kogsuhkóag, n.: pl. + *ish*, 'hills', Luke 23, 30 (for *kogkussohkoagish*).

koh. See *ko*.

kohkatoun, **kohketoun**. See *kukhuttoun*. **kohkodhumauü**, v. i. he chews the cud; negat. *mattu kohkodhumauon*, he does not chew the cud, Deut. 14, 8, = *mattu onchittamauu*, Lev. 11, 7; suppos. *kohkodhumout*, Deut. 14, 6, = *onchittamout*, Lev. 11, 3; pl. *-oncheq*, Deut. 14, 7. Cf. *onchittamau*.

kohkónóauü, v. t. au. he denies (him). See *quénóauü*.

kohkühquag [suppos. of *kukhukhquau*, it goes up], n. the top (of a hill or ascent),

kohkuhquag—continued.

a summit, Deut. 34, 1; a heap (of waters), Josh. 3, 13.

kohkuttōn, = *kukhuttōn*, he thirsts.

kōhñkan, (there is) drought, v. impers. as n. Deut. 8, 15; *en neepunne kinikanit*, in the drought of summer. Cf. *kūh-kuttan* [*kukh*-, *watlan*, dry, mouth], he thirsts.

***kohunk** (Peq.), a goose, Stiles. See **hōnek*.

kommōto, **kummōto**, v. i. and t. inan. he steals, Gen. 31, 19; Matt. 6, 20; pl. *-tooyog*, Matt. 6, 20; imperat. of prohib. 2d pl. *kommōtotuhkun*, do not steal, Ex. 20, 15; Mark 10, 19; suppos. pass. inan. *ne kommōtomuk*, that which is stolen, Gen. 31, 39 (*nuk-kummōt*, I steal, C.). Vbl. n. *kommōtoronk*, stealing, theft, Ex. 22, 3; Hos. 4, 2. N. agent. *kommōtorneu* (indef. *-u'uin*), a thief. From *kōneu*, secretly, by stealth.

[Narr. *kuk-kūmōtot*, you steal; *kamōtotukik* (suppos. pl.), thieves. Chip. *kemāndesikeh*, he is a thief; suppos. *chegemuālid*, he who steals, John 10, 1, 10. Abn. *kemSteu*, il déroche. Del. *kinochwen*, to steal away privately, Zeisb.]

kōmuk (?), n. a building, an (artificial) inclosure. The primary signification is, perhaps, that which is built for other use than for a dwelling place (*wrk*), Acts 5, 23; *waskehe komuk*, the top of the house, Is. 22, 1; *askuhwetōc komuk-qut*, in the watch tower, Is. 21, 5; *qun-wakque-komuk*, high building, 'tower'; *mechounee-komuk*, food-house, a barn, Luke 12, 24 (*montye-kōmuk*, meeting-house, C.).

[Narr. *womauachi-cōmōk*, a chimney, R. W. Micm. *cōmē*, a harbor, Rand. Cf. Abn. *-kumigs*, in *kētikumigs*, the mainland; *pēpūnkumigheh*, univers (*pēpūnāsh*, par tout); *mesugšigumigs*, 'cabane de pieux, à la française,' Rasles; Micm. *mukhamigues*, terre, Maill.]

kongketeau, v. i. he is in good health, is well, Gen. 29, 6. Intens. of *kētan*.

***konkitchea** (Narr.), as, often (?).

konkont, **konkontu**, n. (onomatope) a crow, 'raven', Cant. 5, 11; *kutchikkonkont* [*kecheh konkont*], Deut. 14, 14, and (pl.) *kichchikkongōntuog*, raven, ravens, Luke

konkont, **konkontu**—continued.

12, 24 (*kongkont*, a crow, C.). Sansk. *kāku*, *kāgu*; cornix, *kārara*.

[Narr. *kaukont*, pl. *-tuog*. Abn. *kara-kara-megss* (dimin.), corneille. Chip. (Gr. Trav.) *kahgahge*, crow; *kahgahgese*, raven (?). Menom. *kahkahkawe*, raven. Shawn. *kāh kākē ee*, crow. Onond. *kah kah*.]

kōnkuttōnōonk, vbl. n. thirst, Neh. 9, 15. See *kukhuttan*.

***konoooh** (Peq.?), bear, Stiles MS., 1769, = *qumoon* (?).

kōnukkehtahwhau, v. t. an. he pierces or pricks (him) with a sharp instrument; lit. he causes (it) to pierce (him); pl. *-rhuōng*, they pierce; and pass. they are pierced, Acts 2, 37; with pron. affixes, *uk-kōnukkehtahwhoh*, he pierced him with (a spear), John 19, 34 (suppos. instrum. *konukketahwhog*, *konukketahwhog*, a spear, Mass. Ps., Ps. 35, 3; 47, 9).

konuksheau, v. i. inan. subj. it pierces, it penetrates, 2 K. 18, 21; suppos. *konuk-shushk*, when it pierces, piercing, Heb. 4, 12.

kōnumuk, that which bears or supports: *ohke knutuk*, 'the pillars of the earth', Ps. 75, 3. From *kēuin*, suppos. inan. pass.

kōnunnon, suppos. of *kēnunūi*, he carries (an. obj.).

***kopiauss**, **kupyās** (Peq.), a frog, Stiles. **koppōmuk** [= *kobhamuk*], a haven (that which is closed), Acts 27, 12.

***kōpposh**, n. a sturgeon, C. See **kāi-posh*.

kōshkag, **kōskag**, width or breadth. See *kishki*.

kōshki. See *kushki*.

kōsittag, **kāsittag**, when it is hot; suppos. of *kassittan*, q. v.

kōskag. See *kishki*; *kōshkag*.

kōsukquom (?), n. a witch.

[Abn. *kššigūin*, *kššigūin*, 'une jonglerie,' etc.; 'le feu fausses observations de futuro', Rasles.]

kōtonkquag, a heap, Mass. Ps., Ps. 33, 7; *kōtunkquag*, 78, 13.] Cf. *kōtōnquag*; *kūhkuhqucu*.

kouéu, **kouweu**, v. i. he sleeps, Gen. 2, 21; Matt. 8, 24; 9, 24; (definit. pres. *kou'ī*, he is asleep, he now sleeps, 1 K.

kouéu, kouweu—continued.

18, 27); *nuk-koueu*, I sleep, Cant. 5, 2; suppos. 2d sing. *kaéu*, when thou sleepest, Eph. 5, 14; 3d sing. *noh kuit, kuit*, he who sleeps; pl. *kaéheg*. Vbl. n. *kouéouk*, sleeping, sleep, Prov. 24, 33; *mishc-kouéouk*, a deep sleep, Gen. 15, 12. N. agent. *kouéuen* (indef. *-éuin*), a sleeper, Jonah 1, 6.

[Narr. (pres. defin.) *cawréwi*, he is asleep; *cawréwouk*, they sleep; *yú cou-ish*, lodge here; (suppos.) *cáwit*, while he slept. Abn. *ne-kaši*, je dors; *kaš*, il dort. Del. *gawwín*; participle pres. (suppos.) *geri*, sleeping; *gawwín*, to sleep, Zeish.; *n'gáwí*, Hkw. (*n'gáwe*, Cass), I sleep.]

kóuhquodt, kóuhquod, kóunkq-, n. an arrow, Ps. 11, 2; Prov. 25, 18; Job 41, 28; pl. *-tash*, 2 K. 13, 15, 18. From *kóús*, a thorn, *uhq-* (rad. of *uhquáe*, at the point or extremity), pointed, and *ohéuu* (suppos. inan.), that which has a sharp point or is sharp at the end.

[Narr. pl. *kaúquataush*. Peq. *keeguan*, *kheguat*, Stiles. Abn. *kaúšéu*, cela est épineux, aigu (*aršs*, flèche sans tête; *paššé*, flèche à tête); *kaúšsk-aršs*, flèche où il y a des plumes, etc. Chip. (Sag.) *keenauwukoyu*.]

kóúnum, v. t. he carries, supports, holds in hand; suppos. *kóunuk* (*ne kóunuk*, what he carried, 'his carriage', 1 Sam. 17, 22); pl. *gumhtukquash kóunukeg*, they who carry spears, 'spearmen', Acts 23, 23; freq. *kogkóunum*, he holds or carries (it) habitually, continues to hold or carry (it), as a distaff, Prov. 31, 19; with an. obj. *kóunau*, *kogkóunau*, Gen. 19, 16; Ps. 139, 10; Rev. 20, 2.

kóús, n. a thorn, a briar, Is. 55, 13; 2 Cor. 12, 7; Mic. 7, 4; a bramble, Judg. 4, 14, 15; *kishke kóús-sehu*, by the (thorn) bushes, Job 30, 4. See *asimekóús*. The radical is *uhq*, pointed (see *uhquacu*), with perhaps the vb. adj. formative *-ussu*, he is sharp pointed (pl. *-sog*), which gives the noun the animate form.

[Abn. *kaúšis*, épine.]

kouweu. See *kouéu*.

ko. See *koua*.

kóche. See *kutche*.

kóchteau, v. t. he adds to or increases by progression; primarily a causative, he makes it progress or go on; infin. *-caumat*, 'to add' (i. e. to go from) one thing to another, Deut. 29, 19; with an. 2d obj. *nuk-kachte-oh*, I add to him (years to his life, 2 K. 20, 6). From *kóche* (*kutche*). See *kotnuu*.

kóhkokhaus, n. (onomatopoe) an owl, Deut. 14, 15, 16; Lev. 11, 16; pl. *-sog*, Job 30, 29; *kehche* (and *mishc*) *kah-kokhaus*, the great owl, Deut. 14, 16; Is. 34, 15; dimin. *kahkokhomwem*, the little owl, Deut. 14, 16, = *ohomous*, Lev. 11, 17. Cf. *wéwés* (screech owl).

[Narr. *kóhkokhom*, *ohomous*, an owl. Abn. *kškskass*, chat-huant (and *kšksass*, le coucou). Chip. *ô-kô-kô-o*, *ko-ko-ko-o*. Del. *gokhoos*, owl; *gokhotit*, a little owl, Zeish.]

kókokanogs, n. a bell, Ex. 39, 25, 26 [*-ogquassu*, owl-like (?)].

kōn, n. snow, Ex. 4, 6; Job 6, 16; Ps. 148, 6. Cf. *muhpan*, *sóchepo*.

[Narr. *cōne* (and *sóchepo*). Del. *gūn*, *guhu*, Zeish. Chip. *kōn*, *ur-kone*. Menom. *koon*.]

kótnau, kótnueatau, v. t. he makes an addition to (it), increases (it) by adding (cf. *kachteau*): *ahque kótnish*, thou shalt not [do not] add to it, Deut. 12, 32; *matte uk-kótnau-ó-un*, he did not add (anything or more), Deut. 5, 22; *uk-kótnueatau-un*, he addeth to it, Gal. 3, 15; imperat. 2d pl. *kótnueatau-ók*, add ye to (it), 1 Pet. 1, 5.

kōwa, kō, n. a pine tree, 'fir', Hos. 14, 8; pl. *kawuog*. From the same root as *kóús*, the tree, like the English pine (pin tree), taking its name from its pointed leaves, épinés, or its general shape.

[Narr. *kórawu*, a pine tree; dimin. *kowarésuck* (pl.), young pines. Abn. *kššé*, pin; *kaúšis*, épine, Rasles; modern Abn. *ko-ua*, pine tree, K. A. Del. *cu-we*, Zeish.]

kuhhog, thy body, thy person, thyself, Matt. 22, 39. See *-hog*.

kukhenauwéhheau, v. caus. an. (augm. of *kenaihhéau*) he shapes, fashions, gives form to (an an. obj.), Job 26, 13; suppos. *kukhenauwéhéant*, he form-

kuhkenauwéhéau—continued.

ing (when he forms), Is. 44, 10; pass. *kuhkenaihetéau*, he is formed; pret. *nuk-kuhkenaihetéap*, I was shapen, Ps. 51, 5. Adv. *kuhkénauwe*, shapely, in order, orderly, Luke 1, 1, 3. With inan. obj. *kuhkenauwehtéau*, he shapes or fashions (it); pret. *nuk-kuhkenauwehtéap*, I formed (it), Is. 45, 7. Cf. *kenauwaméonik*.

kuhkham, **kuhkham**, v. t. he marks (it) out; *uk-kuhkham-un*, he marks it out (*nashpe* permanent, by a line, Is. 44, 13); suppos. instr. [*kuhkheg*] *kuhheg*, that which serves to mark with, a line; pl. *nuk-kuhheganash*, my lines, Ps. 16, 6; *kuhhegan-éhtu*, within the lines, 'gates', Dent. 15, 7; freq. and augm. *kuhkuhheg*, a (land-) mark, bound, limit, Ex. 23, 31; Prov. 23, 10; Matt. 25, 4; line, Is. 28, 10 (*kuhkhehheg*, a rule; adj. *kuhkuhhegáue*, regular, C.).

kuhkinneam, v. t. he observes, takes note of, marks (mentally or by observation), Lev. 13, 33; suppos. *kóhkinuuk*; 3d pl. *kóhkinuunohetít*, Ex. 12, 42 (*nuk-keekkenéam*, I view, C.).

kuhkinneasu, v. i. he makes a mark, distinguishes by mark or observation, Job 33, 11; imperat. 2d sing. *kuhkinneasish*, mark thou, take note, observe, Ruth 3, 4. Vbl. n. -*asuonuk*, a mark, sign, token, Rev. 13, 16; 14, 9; Is. 20, 3; pl. -*ungash*, Gal. 6, 17; Ps. 135, 9.

kuhkotomaü, v. t. inan. and an. he points (it) out to, shows, makes known to (him); *kuk-kuhkotom-onsh mogagish*, I will show thee mighty things, Jer. 33, 3; *uk-kuhkotomü-uh*, he showed (it) to him, Ex. 15, 25.

[Narr. *kuk-kukótémons*, I will show thee (the way); *kukoténiúnea wáyí*, show me the way.]

kuhkotomwehtéau, v. caus. inan. and an. he instructs him, teaches (it) to (him) [*nuk-kuhkotomwehtéam*, I teach, C.]. N. agent. *kuhkotomwehtéden*, a teacher, 1 Chr. 25, 8 (a minister or schoolmaster, C.). Vbl. n. -*éuonuk*, teaching, instruction, C.

kuhkuhheg, suppos. instrum. a bound, landmark, limit. See *kuhkham*.

kuhkuhhuuk, a boundary; pl. -*kgash*, Gen. 49, 26; suppos. of *kuhkuhheau*, it marks. [*kuhkuuonuk*, a bound, Mass. Ps. 104, 9.]

kuhkuhqueu, v. i. he goes upward, ascends, Ex. 24, 15, 18; Judg. 13, 20; suppos. *hoiran kuhkuhéit*, who shall ascend? etc., Rom. 10, 6. Adv. *kuhkuhque*, above, higher, Josh. 15, 19; suppos. inan. *kuhkuhquag* [*kottonkuag*, Mass. Ps. 33, 7], (that which goes above,) a summit, a heap. With inan. subj. *kuhkuhqushin*, it goes up, Ezek. 41, 7. Cf. *quunukque*, *quunukque*.

kuhkuhqunaü, v. t. an. he draws him up; pl. -*qundug nashpe pemnecóhtanash*, they drew (him) up with cords, Jer. 38, 13.

kuhkussum. See *kogkóhsun*.

kuhkutton, **kohkaton**, **kohketon**, v. i. he thirsts, is thirsty [has a dry mouth, *kohukau wut-ton*], Judg. 15, 18; John 4, 13; *nuk-kohkutton* [*uuh-kóh-kittou*, C.], I thirst, Judg. 4, 19; suppos. *noh kaukuttog*, he who thirsts, Matt. 5, 6; Is. 55, 1; pl. particip. *neg kaukuttogig*, the thirsty, they who thirst, Matt. 5, 6. Adv. and adj. *kuhkuttanase*, of thirst, thirsty, Is. 41, 17. Vbl. n. -*awonuk*, thirst, Ex. 17, 3; Judg. 15, 18; *kóhuttanawonuk*, Neh. 9, 15.

[Narr. *nie-cávkatonce*, I am thirsty.]

kuhpéau, v. i. he comes to land, lands (from a boat); pl. *kuhpéog*, Acts 27, 43, 44. From *kuppi*.

kuhpinaü, **kuhpunaü**, v. t. an. he draws (him) out [of the water (?)], Ps. 18, 16: — *hushabpoh* (an.), he draws the net, John 21, 11. [*nuk-kuhpunuk-up*, 'he drew me out' (of the waters), Mass. Ps., Ps. 18, 16; *kuhpun-up ashapoh*, 'he drew the net', Mass. Ps., John 21, 11.]

kuhpohke, n. [*kuppi-ohkr*, protected or inclosed place] the landing place, the shore; *kuhpohke-ü*, on the shore, Matt. 13, 2. Cf. *kobhamuk*.

***kuhpohhonuk**, n. a ladle or spoon (?), C. **kuhpóhkomuk**. See *kuppóhkomuk*.

kuhpóhhamowonuk, a haven, Acts 27, 12. See *kobhamuk*; *kuppóhham*.

kuhpunaü. See *kuhpinaü*.

kuhquttum, v. t. he designates, appoints (marks out); *nuk-kuhquttum ayeonuk*, I appoint a place, 2 Sam. 7, 10. Adv. and adj. *kuhquttumme*, of appointment, designated, Jer. 8, 7. Cf. *quttáhhann*, he measures.

kuhtonog, = *kehtanog*, a ship.

kukkehtaü, kukkeihtau, v. t. an. he gives attention to, hearkens to, observes (him). From *kukhham*, he marks (?). Imperat. 2d sing. *kukkeitash*, Ps. 45, 10 [*ahchusutash*, Mass. Ps.]; (2d + 1st sing.) *kukkehtah*, hearken to me, Num. 23, 18; 2d pl. *uoh kukkeitok*, to whom, hearken ye, Dent. 18, 15.

[Narr. *kikhita*, hearken thou to me. Abn. *ue-kiktam*, je suis attentif, j'écoute; imperat. *k'ita*, *kekšittauü*, je t'écoute, je t'obéis.]

kukkonashquae (?), adv. and adj.: — *missunkquamianash*, 'full ears of corn in the husk', 2 K. 4, 42.

kukkow. See *kigwak*.

***kumma**, adv. lately, C. See *kuttumma*.

kummoto. See *kumamoto*, he steals.

***kunäm** (Narr.), a spoon; pl. *-mäang*, R. W.; *kunäim*, *quomum*, C. See *kenäm*.

kunkohteädteäde, adv. and adj. of dryness, dry: — *ohke*, dry (i. e. parched by drought) land, Jer. 50, 12. See *kóhukan*, (there is) drought.

***kunnatequanick**, n. a window, C. See *kenagkenag*.

***kunnósnepe** (Narr.), n. a killock or anchor, R. W. See *kenuthquab*.

kuppadt, kuppäd, n. ice, Job 6, 16; 38, 29. From *kuppi-oh-teau*; lit. 'when it is covered' or 'closed up.'

[Peq. *kuppät*, Stiles. Narr. *capüt*, R. W. Del. *k'patten*, it (e. g. the river) is frozen up, Zeib.]

***kúppaquat** (Narr.), 'it is overcast', i. e. when it is cloudy, = *kuppohquodt*.

kuppi, (1) (it is) close, shut in, inclosed. (2) thick, close together. (3) as n. a thicket (a place where trees grow close together), a 'wood', Eccl. 2, 6; 'grove', 1 K. 16, 33; 2 K. 21, 3; *kuppuhta*, in covert, Job 38, 40; 'in thickets', Jer. 4, 29; Is. 9, 18; pl. *kuppi-gemush*, 'groves', 2 Chr. 31, 1. (Sansk. *kumb* or *kub*, tegere; Greek *κύπεω*, *κέεπω*; Engl. keep, coop.)

[Narr. *cuppi-machang*, thick wood, a swamp, R. W.]

kuppogki, (it is) thick: *kupogku poh-kenai*, (there is) thick darkness, Deut. 4, 11; *pusuk menutchegeganit unukkuhque kuppogki*, (it is) a band's breadth thick, 2 Chr. 4, 5; suppos. *ne kóhpogok*, the thickness of it (*góhpogok*, Ezek. 41, 9). Adv. *kuppogke*, Ezek. 41, 26.

kuppogki—continued.

[Abn. *kepághe*, (bois) épais, en plat; suppos. *kepaghék*. Del. *kopuchkan*; an. *kupuchkisso*, Zeib.]

kuppohham, kuppuhham, v. t. he stops, stays, closes (it), 2 Chr. 32, 30; pl. 2 K. 3, 25; Heb. 11, 33; suppos. *kobhog*, when he stops (it); *noh kobhog*, he who stops (it), Job 38, 37; pl. *neg kobhoggy*, 2 Chr. 32, 4; pass. (inan. subj.) *kobhanotk*, when it is closed, when it closes, Josh. 2, 5; Titus 1, 11; with an. obj. *kuppohhaü, kuppuhhou*, he stops (him). Vbl. n. *kuppohhamawonk*, *-mó-wonk*, a stopping (place), a 'haven', Acts 27, 12. From *kuppi* + *am* (ohcan), he goes. [*nuk-kupham*, I shut, C.]

[Narr. *kuphámün*, to shut the door; *kúphash*, shut the door, R. W. Abn. *ue-kephámen*, je le bouche (un tron). Del. *kpa-hi*, shut the door; *kpa-hoon*, a door, Zeib. Voc.]

kuppóhkomuk [*kuppi-komuk*], n. (1) a place inclosed, shut in; (2) a place which is thick-set, where trees are close together, Deut. 16, 21.

[Narr. *cuppacummock*, "which signifies a refuge or hiding-place, as I conceive." R. W.]

kuppohosu, kuppuhhausu, v. adj. he is stopped, stayed, shut in, 1 Sam. 23, 7; Rom. 3, 19; and v. i. he stops or closes. Cf. *kogkopsau*, (he is) deaf.

[Narr. *u'cápsu*, I am deaf. Abn. *ke-baháñs*, il bouche cela; *gaghé psé*, il est sourd. Del. *kpahusu*, Zeib.]

kuppohquodt, (when it is) cloudy weather, when the sky is overcast. Adv. and adj. *-quodtáe*, *-quodte* (?), cloudy, Ezek. 30, 3.

[Narr. *kúppaquat*.]

kuppuhham. See *kuppohham*.

kuppuhhausu. See *kuppohosu*.

kuppuhhou, n. a door, Prov. 26, 14. See *kuppohham*.

[Del. *kpa-hoon*, Zeib. Voc. 8.]

kupputton [= *kuppi-wuttón*, closed mouth], v. i. he is dumb, speechless: *piish kokkupputton*, thou shalt be dumb, Luke 1, 20; pret. *kupputton-up*, he was speechless, Luke 1, 22.

kupshagkineaswonk, vbl. n. imprisonment; pl. *-mgush*, Heb. 11, 36.

***kupýás**. See *kopíausz*; cf. *mohuoskuteas*.

kushki, (it is) rough (it scratches, is harsh): — *hoykoonk*, a rough garment, Zech. 13, 4; — *mayush*, rough ways, Luke 3, 5; with an. subj. (v. adj.) *kushkesu*, he is rough.

[‘ree, *kovissu*, he is rough; *kaskaskahum*, he scrapes it. Abn. *kákhigun*, la gratte, instrument à gratter les peaux.]

kuspinum. See *kishpinum*.

kussa-, **kusso-**, in comp. words, hot, warm. See *múhkussu*.

kusse-, **kes-**, (augm.) in comp. words, very much, fully, completely. See *kessudam*.

[Abn. *kesi* (partic.) très.]

kusseh, interj. lo, behold, El. Gr. 22.

[Del. *sehe*, *scheta*, see there! Zeisb.]

kussehtanip[pe], **-tanup**, n. a stream, a current, Ps. 124, 4; Is. 30, 28; pl. *-peush*, Is. 34, 9. For *kussehtan-nippe*, flowing water, Is. 30, 25. Hence (adv.) *kusshtanne sepuese*, the stream of a brook, Job 6, 15; *anuwutchuwane kusschtanup*, an overflowing stream, Is. 30, 28.

kussitchuan, **-uwan** [*kusse-utchuan*], v. unipers. it flows in a rapid stream or current, it continues flowing; as n. a rapid stream, a current, Ps. 46, 4; 78, 16, 20; pl. *-nush*, Cant. 4, 15.

[Abn. *kesi* (partic.) très; *kesíré*, il va très vite; *kesitsáun*, *kesítáun*, elle (la rivière) est rapide.]

kussitteau, **-tau**, v. i. it is hot; as n. heat (of the sun, or natural heat), Job 24, 19; 30, 30; Is. 49, 10; suppos. *kásittay*, *kosittay*, when it is hot, in the heat of the day, Gen. 18, 1; 1 Sam. 11, 11. For *kuss-ohiteau* (*pajeh kussóhtá-ut*, ‘till the sun be hot’, Neb. 7, 3); suppos. *kósohtag*, Ex. 16, 21. (With *-sh*, of invol. action or of derogation, *kissítashau*, he sweats, C.)

[Narr. *kussíttah*, it is hot; *káussítteks*, hot weather; *níck-gussíttáunum*, I sweat. Abn. *kesidé*, vel *kesabedé*, cela est chaud. Del. *scheteché*, warm, hot, Zeisb. Gr. 42; *kschítteü*, warm, hot (it is); v. adj., ibid. 163.]

kusso-. See *kussa-*.

kussohkoí, n. a summit, point of rock or earth, a crag, ‘high hill’, Ezek. 6, 13; *kussohkoí-ompsk*, ‘a sharp rock’,

kussohkoí—continued.

1 Sam. 14, 4; *kussohkoíyene ayenunganit*, ‘in the top of high places’, the highest place, Prov. 8, 2; *kussohkoíyene wuchau-ut*, ‘into a high mountain’, Is. 40, 9 (*kussahkoe watehu*, high hill, Mass. Ps., Ps. 104, 18). Cf. *tohkatauag kussampskóí-yen-ut*, ‘they climb upon the rocks’, Jer. 4, 29.

kussoñpskussum, v. t. he heats or makes hot (an oven, furnace, etc.); infinit. *-umachut*, Dan. 3, 19; suppos. *kussampskussuk*, when he heats (it), Hos. 7, 4. From *kussa*, *ompsk* (a stone), with the formative of verbs denoting action of fire (*-sson*); he makes the stones hot (for cooking in the Indian manner).

[Abn. *kesupskedí*, pierre chaude.]

kussopitteau, v. i. it is very hot, heated (by fire, or beyond natural heat); suppos. *kássopittay*, *kosopittay*, when it is very hot; as n. great heat, Deut. 29, 24; 2 Pet. 3, 10; Job 6, 17. Adv. and adj. *-pítáde*, *-pétáde*, hot (by the action of fire, etc.), 1 Sam. 21, 6; Ps. 6, 1: — *agye*, for ‘fever’, Deut. 28, 2. (Vbl. n. *kissopetteadónk*, fervency, heat, C.)

kussoppussu, **-pissu**, v. adj. an. he is hot; pl. *-suog*, Hos. 7, 7; suppos. *kussoposuk*, when he is hot; *nepavz kussoposuk*, when the sun is hot (?), 1 Sam. 11, 9 (*nuk-kissápis*, I am hot, C.). Vbl. n. *kussoppissuonk*, heating, heat, inflammation, Deut. 28, 2. From *kussu* and *appasu*.

***kussunnasháonk**, n. ‘fever’, Mass. Ps., John 4, 52 (*ursunsháonk*, El.).

kutamungineaeü, v. t. an. he pities (him), Joel 2, 18. Cf. *kítteumonteannumü*.

kutche, **koeche** [*k’ache*, *k’wache*] signifies, primarily, it proceeds or makes progress from; hence, it begins, has its origin or source; but while *uorche* is used with reference to a beginning or starting point, present or past, *kutche* or *kutche* connotes progression or the going on from a beginning or origin in the past to the present or future, or the relation of a cause to its effect in the present or future. Eliot does not appear to have made this distinction in all cases; e. g. *kitchu*, he began (to curse,

kutche, kœche—continued.

etc.), Matt. 26, 74; but *noche* in the corresponding verse, Mark 14, 71. *Nœ kutche kutche*, 'then began', i. e. therefrom went on, Gen. 4, 26; *na . . . kœch*, therefrom (will he gather you together), Dent. 30, 4; *yeu kœche omohkinnum*, for this cause I raised thee up, Ex. 9, 16; *kœche-kekônân*, *kœche-mamouchawan*, *kœchu wutôhkîndau*, *kœche-kinnean*, 'in him [from him] we live, we move, we have our being . . . we are his offspring', Acts 17, 28. (*kutche*, begun; *kœche*, more, C.) Cf. *k' k' kachémo* (suppos. *kahche-mœuk*); *kehche*; *keht*.

[Narr. *nen kutche*, I begin, or *nuk-kitchéssum*. Abn. *kâté*, in antecessum, avant, auparavant. Micm. *kich et kigi* [= *kitché*], *servent à former des tems antérieurs*; *kich* répond aussi à notre oui, ou déjà, pour le temps passé, Maill. Cree *kœche-tow*, he begins it; *kutche* (conj. causal), that, to the end that. Chip. *kija*, in advance, beforehand; *kitchi* [after, in time], Bar.]

***kutchinnu** (Narr.), a middle-aged man, R. W. See *kehchissu*. Eliot has *kehchennog*, 'the aged men', i. e. those who are growing (-*innog*) old, Tit. 2, 2.

kutchiog, pl. old men, Ps. 148, 2; *kehcheiog*, Esth. 3, 13. See *kehche*.

***kutchishin**, v. i. (inan. subj.) it begins, Mail. Pom. 88; opposed to *wohkukguoshin*, it ends.

kutchisqua. See *kehchisqua*.

kutchissik, kâdshik [suppos. of *kutchissin* or *-ishin*], when it begins; as n. the beginning (of that which continues to be or to act): *weske kutchissik*, in the (very, or new) beginning, Gen. 1, 1; *watche kutchissik onk yeau wehqshik*, from the beginning to the end, Eccl. 3, 11; *kâdshik wuttuok*, the beginning of the world, Is. 64, 4. Cf. *kehchissu*.

kutchissumau, v. t. an. and refl. he washes himself or another, 2 Sam. 12, 20; John 9, 7; *nuk-kutchessum*, I wash myself, John 9, 11 (*nuk-kitisum*, I wash, C.); pl. *-maw wut-hashobpmoh* (an.), they wash their nets, Luke 5, 2; imperat. 2d sing. *-mash*, wash thyself, 2 K. 5, 10; suppos. *kutchessumog wukhog nippe*, if I wash myself with water, Job 9, 30. Vbl. n. *kutchissumôonk*, wash-

kutchissumau—continued.

ing one's self or another, Eph. 5, 26; Tit. 3, 5. With inan. obj. *kutchissittau*, *kitshittau*, he washes (it), Gen. 49, 11; 1 K. 22, 38; imperat. 2d sing. *kutchissittau*, 2 Sam. 11, 8; *pish kuk-kitshittau-un*, thou shalt wash it, Lev. 6, 27. Vbl. n. *kutchissittôonk*, Neh. 4, 23.

[Abn. *ne-kesigû*, je me lave le visage; *ne-kestretsa*, — les mains; *ne-kesesig-henau*, — (v. g. une chemise). Del. *kschiechu*, v. adj. clean; *kschiechu*, wash him; *kschiechtool*, wash it, Zeisb.]

kutham. See *kuttaham*.

*[**kutham**,] v. t. he hollows out, makes a hole (?); *nuk-kutham*, I make a hole, C.

[Abn. *kégsinasa saurkêtašam* (ou) *isnšaurkêtsn*, avec quoi creuseras-tu?]

***kutquauss** (Peq.), a partridge, Stiles. See *pahpuhshas*; **paupork*.

kuts, kuttis, n. the cormorant, Lev. 11, 7; Is. 34, 11; *kuttîšau-og* (pl.), Dent. 14, 17.

[Narr. (pl.) *kitšouog*.]

kutshâmun. See *ukkutshâmun*.

kuttaham, kutham, v. t. he digs (it), he digs (it) up or out, or digs into (it), Prov. 16, 27; Job 24, 16 (pl.): *uk-kutshâmun*, he digged it (a pit, Ps. 7, 15).

kuttaihe, (it is) thine, belongs to thee; *kuttaheîn* (incl. pl.) it is ours, belongs to us. See *wuttaihean*.

kuttinne, thou thyself, tu ipse, the emphasized pronoun of the 2d pers. sing. See *wuttinne*.

kuttinsh, 1st+2d sing. I say to thee, Matt. 5, 26. See *wuttinsh*.

kuttis. See *kuts*.

kutto, v. i. he speaks, utters speech, 1 K. 8, 12; Job 3, 2: *kutto kah nâwan*, he spake and said. Freq. [*kekutto*]; suppos. pl. *kâkuttog*, *kâketog*; negat. *mat kâkuttog*, *mo-kâkuttog*, when they speak not, the speechless, the dumb, Ex. 4, 11; Ps. 38, 13. With *k'* progressive, *ketakau*, he goes on speaking, he talks; and freq. *keketakau*, he converses, narrates. See *ketakau*. Vbl. n. *kuttoawonk*, speech, utterance ('the Word', John 1, 1); pl. *-ougash*: *kuk-kuttoawongash*, thy words, thy speech, Job 4, 4; Is. 29, 4; *ketahkaj kuttoawonk*, 'let him speak a word', Gen. 44, 18 (*kuttoawonk*, C.). Cf. *kehketohkâonk*, continued

kuttō—continued.

speech, talk, narration; *kettaowank* (see *hemaū*), *umoutaowank*, language, mutual speech. (Sansk. *gad* (dicere, loqui) and *kath* (loqui); repet. *gadgada* (lallans, ballantiens).)

[Abn. *ketšāigan*, parole. Chip. *ikito*, he says; *gigito*, he speaks, Bar. (*čkido*, J.). Cree *ketōo*, he speaks; suppos. *ketōot*.]

kuttumma, kit-, adv. very lately. El. Gr. 21 (*kumma*, C.).

[Narr. *kittumāy*, even now; *kittum-yāi tokān*, as soon as I wake.]

kuttumma, kit-, conj. unless, El. Gr. 22; John 3, 3, 5; Acts 8, 31 (*kittumma*, C.). [= *qut matla* (but not), without, i. e. unless there be, Job 6, 6.]

kuttumungee(?), low, poor, pitiable (cf. *kittaanontaanunai*): *kuttumungee wosketomp*, 'a mean man', Is. 31, 8; *kuttumungkosketomp-aog* (pl.), 'men of low degree', Ps. 62, 9.

[Chip. *kittimagad*, it is poor, mean (of a house, e. g.); an. *kittimagisi*, he is poor, Bar. Del. *ktemach*, he is poor, miserable, Zeisb.]

k'wutche. See *kutche*.

M

m' (or, as written by Eliot, *m* followed by a short vowel) is an indeterminate and impersonal prefix which may be translated by 'some,' 'any,' or occasionally by 'a,' 'an,' or 'the.' Duponceau (notes to Eliot's Gr. xiv) mistook this prefix for 'a definite article', as Howse (p. 245) has shown. It is found with substantives signifying the body and its parts, with the names of a few objects which were regarded as specially belonging to the person, and with some concrete and material nouns, e. g. *m'askeht*, grass (from *askehtem*, it is green); *m'ay*, path, way (from *āu*, he goes); *m'in*, a fruit (from *-in*, formative of verbs of growing), etc. In all these it retains its primary signification as a negative or its secondary as a preteritive particle (see *mo*). It negates the personal relation or appropriation which the pronominal prefixes affirm, e. g. *nut-tah* (*n'tah*), my heart; *kuttah* (*k'tah*), thy heart; *m'tah* (*m'tah*), heart, not mine or thine, but some or any heart. It has in no case a definite or determinate force, but always the opposite.

machemohtāe, lasting, enduringly. See *michemohtēu*.

***máchequoce** (Narr.), n. a girdle of wampum, R. W.

[Abn. *ekšāiš*, collier de porcelaine(?).]

máchipsqueht-uash, n. pl. 'rough places', Is. 40, 4.

máchipsqueht-uash—continued.

[Narr. *uachipseat*, a stone (stony?) path.]

machish. See *mache*; *majish*.

machuk, suppos. of *mutche*, bad.

maggōkinont, pl. *-onchey*, 'the spouers', Jer. 51, 48; suppos. of *makkakinai*.

magkkinnum, = *mukkinnum*, he collects or gathers.

magōadtik, (that which is) precious, 2 Chr. 9, 1; suppos. of *māgōadine*.

magō, **magou**, v. t. (1) he offers or presents (it), he gives (it), Esth. 2, 18; Ps. 147, 16 (*mākun*, Mass. Ps.): *mun-mag*, I present (it); imperat. 2d sing. *magish*; 2d pl. *magok*; *un-mag-m*, he offers it. (2) he gives in exchange, he sells; pl. *magwoog*, they sell, Ex. 21, 35; suppos. *noh maguk*, he who sells, the seller, Is. 24, 2; freq. *mahmagog*; pret. *mahmagup*, he sold often, 'was a seller of', Acts 16, 14.

[Narr. *māuks*, give thou; *māugoke*, give ye. Abn. *m-mēghen*, je donne. Cree *māygu*, he gives; *mānmāygu*, he gives with iteration; *māygyayku*, he gives very often, habitually. Chip. *māgevain*, he gives it, J. Del. *māken*, he gives away, parts with (it), Zeisb. Gr. 144.]

magōonk, vbl. n. a giving, gift, offering, Ex. 23, 8; Gen. 33, 12; *magō magōongash*, he gives gifts, Esth. 2, 18.

[Quir. *maugaúq*, his gift, Pier. 51.]

mahche (nearly related to if not identical with *mahsheau*, it passes away, is gone), (1) after, in time, Luke 6, 1; *mahche quinnuppekompawem*, after thou art (mayest be) converted, Luke 22, 32. (2) it serves as the auxiliary of the perfect and past perfect tenses, and, combining with the verb, receives the pronom. prefix: *um-mahche ussen*, he hath done it, Is. 44, 23; *ne mahche*, that which hath been, Eccl. 3, 15; *mahche wumma-mawh*, (he) had blessed them, Gen. 24, 1. Cotton, strangely enough, associates this word with "*ahfōwāmūt*, to have, to be had," and gives "*num-mahche*, I have or had; *kum-mahche*, thou hast, thou hadst," etc. Cf. *andēū*, he departs; Narr. *māw*.

[Narr. *mutch* or *mish*: *tashin mēsh com-matg*, how much have you given? Cree *ghee* (auxil.), have. Chip. *kr* or *ge*, J.; *ki*- (suppos. *ku*-), sign of the perfect and pluperfect, Bar.; *mashī*, yet [i. e. until now]; *ka mashī*, not yet. Del. *ma-tshi*, already, Zeisb. Voc.]

mahchekussum, -*kissumomō*, v. t. (fire) consumes, burns (it) up, 1 K. 18, 38; 2 Chr. 7, 1; with an. obj. *mahchekuswai*, (fire) consumes (him), Job 1, 16; *um-mahchekusw-oh*, it consumed him, 2 K. 1, 10; with an. subj. (v. adj.) *mahchikkusai*, he is consumed (by fire or heat); pl. -*ussuog*, Deut. 32, 24. From *mahche*, *kussa*.

mahchepon, v. i. (1) he has eaten, has done eating; (2) he makes an end of eating, eats (it) up, Ex. 13, 32; infinit. -*pu-neut*, Luke 17, 9; imperat. 2d sing. *mahchipirush*, eat it up, Rev. 10, 9 (*num-mahchip*, I devour, C.). With an. obj. *mahchipirai* [*mahchepporai*], he devours (him), i. e. eats him up, makes an end of him, Ezek. 19, 6. From *mahche* and -*appa*, formative of verbs of eating.

[Narr. *maācheprut*, when he hath eaten; *mauchepwēan*, after I (shall) have eaten.]

mahchi. See *mohchi*, (it is) empty.

mahchinau, v. i. he is sick, Gen. 48, 1; 2 Sam. 13, 1; *num-mahchinam* (*nen machinam*, Cant. 5, 8), I am, or was, sick, Matt. 25, 36 (*num-mahcheem*, C.);

mahchinau—continued.

suppos. *mahchinait*, Lev. 15, 33; pl. -*inācheg*, the sick, Matt. 9, 12. Vbl. n. *mahchindōnk*, sickness, 1 K. 8, 37.

[Narr. *num-maāchnem*, I am sick; *mauchinai* (pres. defin.), he is sick (*mohchānmai*, C.).]

mahchishq, n. an empty vessel (*mohchirishq*); pl. -*quash*, Judg. 7, 16; 2 K. 4, 3. See *wishq*.

mahchumō, -*ummu*, v. i. (inan. subj.) it is waste, barren, deserted, Nah. 2, 10; Ezek. 29, 9 (*machimō*, Is. 19, 5). Adv. and adj. *mahchumōe*, *mohchumōe*, of waste, of barrenness, waste, barren, Is. 52, 9; 61, 4; Zeph. 1, 15. Vbl. n. -*umwōnk*, a waste, desolation, Jer. 49, 13. See *mēchēn*; *mohchi*.

mahchumwēhtau, v. caus. inan. he wastes (it), makes (it) waste; pl. -*chtōog*, Jer. 2, 15; *num-mahchumwēht-oh*, I make thee waste, Ezek. 5, 14. Vbl. n. *mahchumwēhtōnk*, wasting, a making waste, Is. 59, 7.

mahmuttattag. See *mohmuttahtag*.

mahshagquodt, n. (a time or season of) famine, Gen. 12, 10; 26, 1. From *mahtsheau*. Adv. *mahshogque*, Ps. 17, 19.

mahshétahshik, suppos. of *mishetashin*, there is a tempest, a great wind.

mahtāntam, **mohtantam**, v. i. he is old, implying decrepitude, senility, and decay. Cf. *krchissu*. From *maht* (*mahche*) and -*antam*, the formative of verbs of mental activity, he is past-minded or failing-minded: *num-mah-tantam*, I am old, Ps. 37, 25; suppos. *mahtauntog*, when she is old, Prov. 23, 22; 'full of days', Jer. 6, 11; 'stooping for age', 2 Chr. 36, 17. Vbl. n. *mahtantanōnk*, (infirm) old age.

[Narr. *matāntam*, 'very old and decrepit.']

mahtohqs. See *matohqs*, a cloud.

mahtō, v. i. he ceases, is done, makes an end (of speaking); suppos. *asq mahtōog*, 'before he had done speaking', Gen. 24, 15; *asq mahtōaon*, before I had done speaking, v. 45 [*nua-mahtēam* (?), I cease, C.].

mahtshānō, **mohtshānō**, v. i. it grows less, gradually fails or wastes away, 1 K. 17, 14, 16.

mahtsháncō, mohtsháncō—continued.

[Del. *schawrutteü*, it is faded, Zeisb. Gr. 164.]

mahtsheau, v. i. (inan. subj.) it passes away, fails, perishes, comes to an end (as the grass or a flower), James 1, 10, 11; (man's life,) Job 14, 10; (his strength) decays, Neh. 4, 10; suppos. *ne mahtshunk*, 'that which is past', Eccl. 3, 15; *nippe mahtshunk*, when the water fails, Job 14, 11. Adv. and adj. *mahtsháde*, John 6, 27. See *maheche*; **míchokot*.

mahtug. See *mehtug*.

máhtupahteau. See *móhtuppeau*.

maí. See *may*.

majish, adv. at the last: — *ne kesukok*, in the last day, John 6, 39, 40, 44; 7, 37; *oggutsemese majish*, 'yet a little while', John 13, 33 (*majjishyeye*, 'lately', C.). Intens. *maumajish*, *maumachish*, at the very last, last of all—a sign of the second future, when it shall have been. From *maheche*, with which cf. *pish*.

mamahche (augm. of *maheche*), a sign of the pluperfect: — *maehkomup*, he had called (them) together, Acts 10, 24.

mamahche kesuk, the air, the atmosphere, 1 Cor. 9, 26; Rev. 9, 2; Prov. 30, 19. [For *maimecheu* (intens. of *méchchéu*), it is empty, void(?).]

***mamaskishaü-i** (Narr.), v. i. he has the (small-?) pox [redness(?)]. Vbl. n. *mamisk-ishaüonek*, the [small-] pox, R. W.

mamatchenaü, intens. of *matcheüü*.

mamatcheü. See *matcheü*.

mameechumit, n. the mole, Lev. 11, 30. From *ma-meechu*, intens. of *meechu*, he eats(?).

mameesashques, n. the swallow, Is. 38, 14 (*wumesashquesh*, 'swallow', Prov. 26, 2, but *wumesashquesh*, 'sparrow', Ps. 102, 7, and *manishashquish*, 'sparrow', Ps. 84, 3, with *papashkas*, 'swallow', ibid.); *marshashques*, swallow, Jer. 8, 7. Cf. *pahpashkas* ('partridge', Jer. 17, 11).

mamonauantam. See *mononauantam*.

mamonchu, v. i. (freq. of *móichu*, q. v.) he moves, habitually or repeatedly; imperat. *mamonchish*, move, 'stir up thyself', Ps. 35, 23; suppos. *noh mamonchit*, he who moves, Ezek. 47, 9. With inan. subj. *mamonchénuw*; pl.

mamonchu—continued.

-enash, (the waters) move, or 'are moved', Jer. 46, 8.

mamóntunnum. See *momóntunnum*.

mamontam, [v. i. he is] 'a wizard', 2 K. 21, 6; pl. *-mog*. Vbl. n. *mamontamóonk*, pl. *-máwongash*, enchantments, 2 K. 17, 17. Cf. *moneta*.

mamóntunuk, when he moves (it); suppos. of *momóntunnum*, q. v.

maossompsquehtu, n. [in?] 'gravel', Is. 48, 19. See *maosompsq*, a smooth stone, pebble.

mamunappeht, n. a spider, Prov. 30, 1. Adv. and adj. *mamunapitteue hashabp*, a spider's web, Job 8, 14.

[Abn. *mémessrabikké*. Chip. *assabikéshí* (Bar.), i. e. net maker.]

mámusse, adv. (in) all, (of) the whole, wholly, Cant. 4, 7; Matt. 22, 37: *mámusse ohke*, the whole earth, Is. 4, 20 (*mamússéyue*, wholly, entirely, C.). From *míssi*, *mussi*, it is great; by augm. reduplication, *ma-mussi*. Cf. *mussisse*. See *mussi*.

[Narr. *mísséu* (an.) the whole of him. Abn. *méssísi*, tout.]

manussu, v. i. he commits adultery, Matt. 5, 32; suppos. *noh manussit*, he who commits adultery, Lev. 20, 10; imperat. negat. (or prohib.) 2d sing. *manussakon*, thou shalt not (do not) commit adultery, Ex. 20, 14; Deut. 5, 18. Vbl. n. *manussuonk*, adultery. N. agent, *manussatuon*, indef. *-a'nín*, an adulterer, Is. 57, 3 (*manishquatusuon*, an adulteress, Lev. 20, 10. See *manisquatsü*).

[Narr. *mammatánu*, (he is) an adulterer; suppos. pl. *mammatánuachiek*, adulterers.]

mámuttattag. See *mohmuttattag*.

***manisímmin** (Narr.), to cut or mow(?).

manisquaósu, v. i. she is an adulteress or a harlot, 'plays the harlot', Ezek. 23, 3, 5; pl. *-suog*; *kum-manisquós*, thou committest fornication, Ezek. 16, 26. N. agent, *manishquatusuon*, Lev. 20, 10. [Is here Chip. (prefix) and Del. *mán*, *mána*, "bad"?]

manit, **manitto**, (usually translated) God; but Eliot more often transferred the names 'God' and 'Jehovah' to the Indian text. He has, however, *Manit wame masugkenuk*, 'God Almighty',

manit, manitto—continued.

Ex. 6, 3; and in the 7th v. *neca Jehorah kum-Manittoweca*, 'I am the Lord your God' (lit. 'I the Lord am your God'), and *neca kum-Manittoweca*, 'I will be to you a God' (lit. 'I am your God'), *ibid.*; *nen Manitto*, 'I am God', Is. 43, 12; pl. *manittoog*, 1 K. 20, 23; 2 K. 18, 33; with *keht*, *Kehtannit*, 'the Lord God', Gen. 24, 7, i. e. the great *manit*. From *anen* or *an-u*, he exceeds, is beyond, superior to, or more than (*ánu*) another person or thing; suppos. *anít*, when he is superior to or more than, etc. (cf. *ánu*; suppos. *anúk*, that which exceeds, hence that which rots or becomes corrupt); with the indeterminate and impersonal prefix, *m'anít*, he who (or that which) exceeds or passes beyond the common or normal, the preternatural or extraordinary. *manitto* is the verb subst. form, he or it is *manit*: They "cry out *Manittóo*, that is, It is a god," "at the apprehension of any excellency in men, women, birds," etc., R. W. 111. Possessive form, *man-manittow*, my god; *kum-manittow-wap*, your gods, etc., the suffix *ow* denoting that "the person doth challenge an interest in the thing", El. Gr. 12.

[Narr. *manit*; pl. *manittowock*. Peq. *manitla*, Stiles. Chip. *man-é-la*, *man-e-dag*; Kitchi *Manito*, Great Spirit, Lord God (Bar.); *keshia-mu-edon*, J. Del. *manitto*, god, spirit, angel, Camp.; *manitto*, *get-anitto*, Zeish. Muh. *manito*, 'a spirit or spectre', Edw.]

manitowompae, adj. and adv. [god-man-ly.] pious, religious. Used with *ponantamook* (living, life), as the title of Eliot's translation (1665) of "The Practice of Piety", holy living.

manittowomp [*manittóe-omp*], man of God, godly man, 2 K. 4, 7, 9.

***mannotaúbana** (Narr.), 'embroydered mats which the women make' to line the wigwam, 'hangings'. R. W. 47. Cf. *manot*.

manontam, munn-, v. t. he smells (it), Gen. 27, 27; Job 39, 25 (*menontam*, he smells; *mun-minóntam*, I smell; *mun-manontamook*, [the sense of] smell. C.). See *-manggot*.

manontam, munn-—continued.

[Abn. *ne-menai'damen*, je le faire; (3d pers.) *awer*. Del. *nellam*, to smell, Zeish.]

manoham, v. t. he ransoms or redeems (it) by payment, he buys (it); suppos. *manohuk ohtenk*, if he redeems the field, Lev. 27, 19; *kod-manohuk week*, if he will (desires to) redeem this house, *ibid.*; with an. obj. *mananwhú*, he ransoms (him), Lev. 25, 49; suppos. *manohant*, Lev. 27, 13. Vbl. n. *manowhóonk*, a ransom, Ex. 21, 30; Matt. 20, 28. Cf. *munwaham*, he values, fixes the valuation of (with an. obj. *munwaháñ*), and *munowáñ*, he makes a treaty or covenant with.

[Narr. *kum-manohamun*, have you bought it?; *kum-manohamóush*, I will buy of you. Abn. *ne-manusháñ*, j'a-chète (v. g. un esclave); *ne-manush-masháñ*, j'achète de lui; *ne-manusháñ*, je m'achète; *ne-manush-masháñ*, je traite.]

manonau, n. a cheek; *mun-nanau-at*, on my cheek, Job 16, 10; *kon-nanau-ash*, thy cheeks, Cant. 1, 10 (*konáut*, on thy cheek, Luke 6, 29, = *kon-nanau-at*, Matt. 5, 29); *wannanau*, his cheek, Lam. 3, 30 (*wannáun*, C.). Perhaps from *nanau*, it sucks; perhaps from *annan*, it speaks.

[Abn. *manst*, joute; *manst*, ma joute; (3d p.) *manst*.]

manonsk, n. clay, Jer. 18, 6; 'mortar', Nah. 3, 14; pl. *-skog*, 'bricks', Gen. 11, 3; adj. *manonske*, Job 13, 12.

manoot [= *m'noot*], n. a basket, Gen. 40, 17; Judg. 6, 19; Jer. 24, 2; bag, Luke 12, 6, 33; *kenoot* [*k'noot*], thy basket, Deut. 28, 5; pl. *-tush*. "Instead of shelves, they have several baskets, wherein they put all their household stuff; they have some great bags or sacks made of hemp which will hold five or six bushels."—R. W. 50. "*Nottassen* or bags, which they plait from hemp which grows wild."—Megapolensis. From *not-in*, he lifts or takes up (a burden).

[Narr. *munnoit*, a basket. Peq. *mun-nútyh*, Stiles. Abn. *menst*, sac; *mun-anst*, une charge.]

mansk, manshk, n. a fort, Is. 25, 12; Micah 7, 12; *menuhke manskash*, 'strongholds', Lam. 2, 5.

[Narr. *amānsk*, a fort, R. W. Del. *ma-nachk*, a fence, a fort, Zeisb.; *Mēn-achkink* (the Delaware name of Pittsburgh), 'at the fort', Hkw.]

manunuhkemōuk, suppos. of *manunuhkema*, it rushes, Is. 17, 12, 13.

manunnappu, v. i. he remains quiet or patient, he sits patiently: *tuhkoōg mānunappuog*, the waves are still, are quiet, Ps. 107, 29, 30.

manunne, (it is) slow, soft, gentle; adv. slowly, patiently, softly (*maninne*, gently, C.): *neen manunne nattan kah manunne neenan*, I am slow of speech and slow of tongue, Ex. 4, 10. Adj. *manunniyeu*. N. agent. *-yeunenin*, one who is slow or patient, a patient one, Eccl. 7, 8. Vbl. n. *-yeuonk*, patience, Heb. 6, 12.

[Abn. *nenmi*, bellement.]

manunnohteau, v. i. he is quiet (i. e. has quietness), is undisturbed, Prov. 1, 33.

manunnussu, -nissu, v. adj. an. he is (i. e. acts) patient, gentle, slow; imperat. 2d pl. *manunnusse*, *-nissegk*, be patient, Rom. 12, 12; 1 Thess. 5, 14. Vbl. n. *-nussuonk*, (the exercise of) patience, Luke 8, 15; Rom. 5, 4.

[Narr. *manūnshesh* (for *manūnshesh*?), go thou gently, slowly.]

***manunushae nippe**, 'still water', Mass. Ps., Ps. 23, 2.

***manusqussēd-ash** (Narr.), n. pl. beans, R. W.; *kehthotea mānasquisset*, an Indian bean, C. Cf. *tuppuhquam-ash*.

[Peq. *mushquissedes*, beans, Stiles. Chip. (St Marys) *niskod'simin*; (Gr. Trav.) *nish-ko-de-ce-min*, Sch. Menom. *mansh-ko-che-shock*. Shawm. *n'skoche-thah*. Chey. *mānisk*, pl. *moniski*, Hayden, 295. (Abn. *mesksittar*, gros comme fèves de terre.) Del. (pl.) *malachriquall*, Zeisb.]

***maquamittiniyew**, (from) the west, Mass. Ps., Ps. 107, 3. Cf. *puhtadunniyeu*, (from) the west, *ibid.*, 75, 6.

***masaūnock** (Narr.), flax, R. W. See *massonog*.

masegik, suppos. of *missegem* (*missekini*), it bears or produces much.

mashéshashques (?), n. the swallow, Jer. 8, 7. See *manicsashques*.

masq. See *masq.*

masquanon, n. a hawk, Job 39, 26. Cf. *owōshuog*; *quanunon*.

[Del. *meehgaltunne*, hawk, Zeisb. (i. e. broad-tail).]

maskeht. See *maskeht*, grass.

maskehtu. See *moskchtu*.

māskōacheg, suppos. pl. they who boast boasters, Ps. 49, 6; Rom. 1, 30. See *moskōau*.

maskog, suppos. of *miskom*, q. v.

mascotamaūut, suppos. of *muscotamaū*, he pierces (him). See *muswaū*.

masq, mashq. See *masq.*

massonog, n. 'nettles', Prov. 24, 31; Is. 34, 13; but 'nettles' is transferred in Job 30, 7, Hos. 9, 6, and Zeph. 2, 9. Comparing (Narr.) *masaūnock*, 'flax', R. W., the name may probably be assigned to *Urtica canadensis*, the Canada nettle or 'Albany hemp', the fibrous stalk of which was used by the Indians for baskets, mats, and nets. From *musso*, it pricks. See *musadām*; *muswaū*.

[Chip. *mus-zān*, *muhzōn*, nettle; *gehe muhzōn* (great nettle), thistle, Sch. II; *masān*, nettle, Bar.; *mahzahn*, thistle, Sum.]

***massowyan** (Peq.), a blackbird [?], Stiles.

masugkenuk, (he who is) mighty, powerful, very great, Luke 22, 26: *Monit wanne masugkenuk*, God Almighty, Ex. 6, 3; suppos. of *misugken*.

masugkenutche, (participial) adj. chief ('eldest', Gen. 24, 2).

mat. See *matta*.

***matasquas**, n. a mat [bat?], C.

matchaog, 'adv. of denying', no, El. Gr. 21: *ohtoon matchaog*, he has nothing, Prov. 13, 7, = *ohtoon mo teag*, v. 4. See *matta*.

matche, (it is) bad; as adj. and adv. bad, badly: *matche meenan*, 'a naughty tongue', Prov. 17, 4; *matche anōmaenin*, a wicked messenger, Prov. 13, 17; suppos. *machuk* (as n.), that which is bad, evil, Prov. 17, 13: *na machuk ohtean*, there is an evil, Eccl. 6, 1 [matchet, 'adv. of quality', El. Gr. 18]. Intens. of *matta*. (Cf. Engl. not, nought, naughty.)

matche—continued.

[Narr. *matchit*, 'naught, or evil.' Abn. *matchighnâs*, cela est mal, cela n'est pas bien. Del. *medhik*, (inan.) bad, evil; *machtit*, bad (it is), Zeisb.]

matchéku, v. i. he is poor (lit. he grows badly or becomes poor, Prov. 10, 4); Deut. 15, 4; 2 Sam. 12, 1; pl. *-uog*, Prov. 10, 15; Matt. 26, 11 (*matchekûc*, poor; *noh matchekûc*, he is poor, C.). Vbl. n. *matchekuonk*, poverty, Prov. 13, 18. N. agent. *matchékucn* (indef. *-énin*), a poor man, Ex. 23, 3.

[Narr. *num-mâcheke*, I am poor.]

matchemuñgquot, n. a bad smell, Ps. 38, 5; Ex. 7, 18. For *matchemuñgquot-teu*, it smells badly; from *matche*, with formative of verbs of smelling (*machumonguat*, 'a stink', C.).

[Narr. *machemôqut*, it stinks. Abn. *matchimuñgât*, cela sent mauvais. Del. *machtschimâqnot*, Zeisb.]

matchemuñkqussu, v. adj. an. he smells badly. Vbl. n. *-qussuonk*, making a bad smell, Joel 2, 20 (*num-matchimunkûs*, I stink, C.).

[Narr. *machemôqussu*, 'a vile or stinking person', R. W. Abn. *matchimuñgssâs*, il sent mauvais.]

matchenâneteau, v. i. he curses; pl. *-euog*, Ps. 62, 4. Vbl. n. *matchenâneteonk*, cursing, Ps. 59, 12.

matchenantam, v. i. (and t. inan.) he thinks evil, is evilly-minded (*matchentan*); imperat. 2d pl. *-antamok*, Matt. 9, 4. Cf. *mishanantam*.

matchenaü (intens. *manatchenaü*), v. t. an. he curses (him); suppos. *noh manatchenout*, he who curses, when he curses, Ex. 21, 17. See *matcheü*; *matchânimaü*.

matchesu, v. adj. an. he is an evil doer, he does evil, is (actively) bad. Vbl. n. *matchesonk*, wickedness, evil doing, Prov. 14, 17; 10, 16. N. agent. *matchesean* (indef. *-ânân*), an evil doer, Prov. 13, 6, 21; pl. *-âenog*, Prov. 14, 19.

[Cree. *mâtchissu*, he is wicked. Del. *mattauchsuwi*, sinful, Zeisb. Gr. 104; *mâtchissu*, he is bad, Zeisb. Voc. 21.]

matchetou, v. i. he is bad [inherently or by nature, *matche-ohtau*], Prov. 13, 5, 22; pl. *-tauog*, Prov. 14, 19. Vbl. n. *matchetouonk*, *-touonk*, badness [of heart

matchetou—continued.

or purpose (inactive)], Prov. 8, 7; Eccl. 3, 16.

[Cree *mâtchâtissu*, he is bad.]

[**matcheü**, **matcheyeu**.] intens. **matcheü**, **-eyeu**, v. i. he curses or swears profanely: *kitchu mamatcheyeu*, 'he began to curse', Matt. 26, 74; imperat. 2d pl. *ahque mamatcheuonk*, curse not, Rom. 12, 14.

matikenô, **matukkenô**, v. i. he is great (primarily in stature), pl. *-nanog*, Deut. 9, 2; suppos. *noh matikenuk*, pl. *-keg*, Rev. 19, 18; great men, 2 Sam. 7, 9; Job 32, 9; *matikkenitcheg*, 1 Sam. 30, 2.

matohteâeyue: *en matohteâeyue amuhkoigen-ut*, 'into a rough valley', Deut. 21, 4.

matokqs, **mahtohqs**, n. a cloud.

[NOTE.—This definition was not completed.]

matta, **mat**, adv. no, not; compounded with *teug* (thing, res): *matta teug*, *matteag*: *matchaog*, nothing, rien, Luke 22, 35; Prov. 13, 7. Apparently a contraction of *mohleu* (*mo* privative and *ohleu*), it is not; cf. *mo*, *monteug*. In some dialects the particle undergoes further contraction, as in Del. *tâ*, 'a lazy no' (Hkw.), as in the French 'point' for 'ne point'. In composition, *mat*, as a prefix, has a privative and sometimes a direct negative force, sometimes is the equivalent of *matche*, bad.

[Narr. *machâug*, no, not (*muchiâge*), nothing, not so, R. W.; *matuks*, no, Stiles. Abn. *mañda*, non. Micm. *mâs*, point; *maskêch*, rien, ne pas; *mašen*, personnes. Cree *nânnmâ*, no, not; *nânnmânta* (strong neg.), no; *nânnmânisse* (soft neg.), no. Del. *maklita*, *tah*, Zeisb.; *mâtta*, no; *tâ*, a lazy no; *tagâ*, no, not; *atta*, *ta*, no, no, Hkw. Powh. *mattagh*, Smith.]

***mattaâsu** (Narr.), not far off, near by, 'a little way', R. W. 76: *mattaâsu nâteshem*, 'I came from hard by', ibid. 28.

***mattâgehan** (Narr.), there is a cross (i. e. a head) wind; suppos. *mattâgehatch*, when the wind is cross. See **wânnâgehan*.

mattamog, **mattamag** (?), suppos. as n. one who is foolish, a fool, Eccl. 6, 8; 7, 9; Ps. 14, 1; pl. *+uog*, Eccl. 7, 4, 5. Adv. and adj. *mattamogque*, *-magwe*,

matmog, mattamag—continued.

foolish(ly), Prov. 17, 25. Vb. adj. *mattamagwessu*, -*magressu*, he does foolishly, is foolish (actively). Vbl. n. *mattamagwomk*, folly (abstractly), Prov. 15, 14; 1 Cor. 3, 19; *mattamagwessomk*, -*wessomk*, foolish doing, folly acted, Prov. 14, 17, 18; 1 Cor. 1, 18.

mattánittuonk, vbl. n. pass. being cursed, a curse, Gen. 27, 12, 13; Neh. 10, 29; Prov. 26, 2 (*mattánittuonk*, C.). From *mattánittuui*.

***mattannauke** (Narr.), pl. -*onkanash*, 'a fine sort of mats to sleep on', R. W.

[Abn. *am koin*, natte, pean, etc.; sur quoi on s'assoit; *nedauaké*, j'ai une natte sur quoi, etc., Rasles. Del. *a na can*, mat, Zeisb.]

mattannit, n. the bad spirit, the devil; pl. -*éong*, El. Gr. 9 (*éong*, James 2, 19); *mattand*, Gookin. From *mat* (= *mathe*) and *m'annit*.

[Muh. *matondon*, Edw. (Chip. *matje-muncloo*, A. (*má che mún é do*, Sch. II, 458). Abn. *ketsiniššeskš*, dien, le grand génie; *matšiniššeskš*, diable. Del. *matšchi* (or *machtšchi*) *mannitlo* or *machtantlo*, Hkw.]

mattantam, v. i. and t. inan. he grudges (it), is unwilling. From *matla* and -*antam*, he is not-minded; adv. *mattantamere*, 'grudgingly', 2 Cor. 9, 7.

mattanum (?), *num-mattanum*, I am unworthy ('to misbehave', etc., Mark 1, 7); elsewhere, *mat-tapenum*.

mattánuamü, v. t. an. he curses (him), speaks evil to (him); imperat. 2d pl., *mattánuamök*, curse ye (Meröz), Indg. 5, 23; 3d sing. *mattánuamü*, let him be cursed, Deut. 27, 14; *mattánuamere munnach*, let (him) be as cursed, Jer. 20, 15; — *attánuamach*, let (it) be cursed. Cf. *mathe*; *mathecutü*.

***mättapeu** (Narr.), 'a woman keeping alone in her monthly sickness', R. W. [= *mat-apeü*, 'she is not at home', R. W., or *matappu*, she sits apart (?).]

mattappasquas, n. a bat, Lev. 11, 19; *matubashquäs*, Is. 2, 20; *matabpusquas*, Deut. 14, 18. See *mishabohquas*.

***mattappu**, v. i. he sits down; *pish mat-tappuy*, they shall sit, Ind. Laws, xvi, xii. Cf. *num-mattappinew*.

[Narr. *mättapsh yótey*, sit by the fire.]

matteag, nothing. See *matla*.

mattompog, suppos. as n. war: *quag-quashermunumok mattompog*, prepare ye war, Joel 3, 9; *uckantology mattompog*, they who delight in war, Ps. 68, 30. Adv. and adj. *mattompogwe kesukod*, day of war or battle, Job 38, 23.

[Abn. *mattübüks*, la guerre; *mattü-béygi-arenauhak*, les guerriers. Micm. *matluk*, 'to beat'; *mättale*, 'I beat thee'; *mättüügü*, 'I fight', Rand. Del. *machtapeck*, bad time, war time (*machtapam*, bad morning weather), Zeisb.]

mattühquab, n. skin (of a human being), Lev. 13, 34-38; Ezek. 37, 8; *mattüh-quab*, my skin; *waütuhquab*, his skin. For *m'alt-uhquä* and *äppti*, that which is (permanently) upon the outside.

*[**mattuhteau**, v. i. he quarrels;] *num-mattuhleem*, I quarrel, C.

matug. See *mohtug*, a tree.

matukkencu. See *matukencu*.

*[**matwäkau**, v. i. he dances;] *ahque matwakesh*, don't dance, C. Vbl. n. *matwakköuk*, dancing, C.

matwäü, (he is) an enemy, Ex. 15, 9; Is. 59, 19; pl. *matwäug*.

[Narr. *matwäug*, 'soldiers.']

***matwäüonck** (Narr.), vbl. n. a battle.

maü, v. i. he cries, weeps, 2 Sam. 13, 19; pl. *maüug*, v. 36; suppos. *neh maüug*, he who weeps, Ps. 126, 6; suppos. pass. *maüuuk*, when there is weeping, Eccl. 3, 4; suppos. pl. (particip.) *ney maüug*, they who weep, 1 Cor. 7, 30 (*ney maüug*, Matt. 5, 4); freq. *mauemäü* (he mourns). Adj. and adv. *mauwe*, Num. 25, 6 (*maue*, 2 Sam. 3, 16). Vbl. n. *mauauk*, weeping.

[Narr. *maüu*, 'to cry and bewail.' Abn. *maüš*, il pleure à cause, etc.; *ne-mašigé*, je pleure. Chip. *ke-mahure* (pret.), he wept, John 11, 35; suppos. *mahuäü*, when she wept, John 20, 11 (J.).]

***mauchaühom** [he has gone], 'the dead man'; pl. *mauchaühomwog*, the dead, R. W. For *matheche-am*.

***maüchepwut** (Narr.), when he hath eaten; *maüchepwécan*, after I (shall) have eaten, R. W.; suppos. of *matheche-pu*, he has eaten.

mauemäü, v. t. an. (freq. of *maü*) he mourns for (him), Gen. 37, 34; pl. -*maug*, they mourn, Num. 20, 29; im-

mauemai—continued.

perat. prohib. *mauenuhkon*, mourn thou not, Ezek. 24, 17. Vbl. n. *mauenaponk*, mourning, Zech. 12, 11.

[Abn. *ne-mašimāi*, je le pleure.]

maumachi (?) is put for 'household stuff', property, Gen. 31, 37, but more often in the plural, *maumachiash*, goods, effects, movables, Nah. 2, 9; *teagwāsh ashmaumachiash*, 'money or stuff', Ex. 22, 7. The primary meaning is perhaps 'things taken.' Cf. *maumunni*, it is taken (as spoil, 1 Sam. 4, 17, 19).

[Narr. *maumachiash*, goods; *ai-quiags*, household stuff, R. W.]

maumachish (intens. of *machish*, *ma-jish*), at the very last, Gen. 49, 19; 2 Tim. 3, 1; Prov. 5, 11: *nen maumachish*, I (am) the last, Is. 41, 4 (*momachishene*, lastly, finally, C. and Danf.; *ut mā-māish ne kesukok*, at the last day, Jno. C.). See *majish*.

maumunni, -*naī*, v. i. (pres. def.) it is taken (away), 1 Sam. 4, 17, 19; Prov. 4, 16. Cf. *amācū*, he departs (Narr. *māu*, he is gone, i. e. is dead); *nemumun*, he takes it; *amūmun*, he takes (it) away.

maumuttam, v. i. (and t. inan.?) he mourns: — *mutch*, he mourns for (him), 2 Sam. 19, 1; *nun-momuttam*, I lament, C. Cf. *maū*, *mauemai*.

[Abn. *ne-mašiddāmen*, je pleure quelque chose.]

***maunētu** (Narr.), a conjurer, R. W. = *monetu*, El.

***maunuwau**. See *mānoowau*, he hisses, C.

***maut** (Narr.), denotes completed action or cessation of activity. See *mutche*.

***mautābon** (Narr.), 'it is day.' See *nashdōngpan*, morning.

may, *mai*, n. way, path: *ayin may*, he made a way, Ps. 78, 50; *neen may*, I am the way, John 14, 6; with locative or directive affix, *mayut*, in, to, or by the way; *kishke may*, by the wayside; *mutkōuti*, in (or among) ways, Is. 42, 16; *nun-muttummaomashum may*, 'I run in the way' (of thy commandments), Ps. 119, 32, = *nun-muttummaomashoutam may*, Mass. Ps.). From *a-u*, he goes to (ad-it), with the impersonal prefix (?). See *mī*.

[Narr. *māyi*; *mutyio*, is there a way?

may, *mai*—continued.

mat magawūmo, there is no way, R. W. (Cf. suppos. negat. *matta mātanog* and *mo alt manok*, where there was no way, Ps. 107, 4, 40.) Quir. *munok*, in the way (to), Pier. 29.]

***mecaūtea** (Narr.), a fighter. See *mekonāi*.

meechu, *meech*, v. t. inan. he eats (that which is inanimate, primarily vegetal food; but sometimes *wegans*, flesh, is the object of the verb; cf. *mawhān*, he eats what is alive): *nun-meech*, I eat; *unmecerhin*, he eats it, Gen. 3, 2; Is. 7, 22; suppos. *noh meechik*, *meechuk*, he who eats (it), John 6, 58, 51; pass. inan. *meechumō*, *meechumnu*, it is eaten, whence *meechum*, 'vituals', Gen. 14, 11. Vbl. n. *meechumutōnk*, fruit, vegetal food, Gen. 3, 3; Amos 8, 2. See *meetsu*.

[Narr. *māitch*, eat thou, *tēquā kum-mēich*, what wilt thou eat? Abn. *ne-mitsi*, je mange cela; *ne-mitsesi*, je mange (v. i.); *ne-mšāi*, je mange (an.obj.). Micm. *mīgichi*, je mange. Cree *mēchu*, he eats (it); freq. *māmēchu*. Chip. *me-jin mahjeyon*, fool to eat, John 4, 32; *mājid wegōs*, (he who) eats flesh, John 6, 56; *ne-mejeun-in*, my meat, John 4, 34, J.; *nin mājūn*, I eat (it), Bar.]

meepit. See *mēpit*.

***meesk**, n. elbow, C. See *ishquawogkod*.

[Abn. *neskšūn*, mon coude; 3d pl. *Sakšūnar*. Del. *wi squon*, (his) elbow, Zeisb.]

meesunk, *meis*-, *meyaus*-, n. coll. the hair (of the head), Is. 50, 6; Ezek. 39, 17: *nun-meesunk*, her hair, John 12, 3; *pasuk meyausunk*, one hair, Matt. 5, 36. (Cf. *weshāgan*, hair on the body or limbs, the hair of animals, and *quānshquōn*, he has long hair.) This word has the form of a noun collective, and is perhaps from *mōsu*, he cuts close or shaves off, primarily he smooths, signifying that which is cut off, in distinction from the long or scalp lock, *quonukquōnk*.

[Abn. *ne-mšāi*, je le tonds; *ne-mšāi*, je me tonds, je me rase les cheveux; *massekšūn*, chevelure d'ennemi; *ne-massekšē*, je lève la chevelure. Menom. *māish*, head; *may-may-mun*, hair, Sch. II, 470. Del. *mī lueh*, hair; *meech hee*

meesunk, etc.—continued.

ken [cf. *weshagan*, El.], hair or wool, Zeishb.]

meetsu, **mětsu**, v. i. he eats, he takes food, 1 K. 19, 6. Active intrans. form (or verb adj. an.) of *meech-u*, as if *meech-esu*. Imperat. *meetsish*, eat thou; pl. *meetsck*; suppos. *nah meetsit*, he who eats, 'the eater', Is. 55, 10. Vbl. n. *meetsuonk*, food ('meat', Matt. 6, 25). Cf. *meechu*, *manlatu* (v. t. an.).

[Narr. *ascimetesimunis* (= *asy kím-metesimunis*), have you not yet eaten? *kom-metesimuni*, your eating (infinit. 2d sing.). Abn. *ne-mitsesi*, je mange. Micm. *niigichi*, je mange. Cree *méchesoo*, he eats; *méchesosu*, he eats a little. Chip. *wéshin*, he eats. Menom. *mec-tee-shin*. Del. *mitsu*, Zeishb.]

meetwe, **metwe**(?), n. a 'poplar', Gen. 30, 37; Hos. 4, 13.

***meeün**, **meun**(?) (Peq., Groton, 1762), n. the sun, Stiles.

méhchéü, **méchhéyeu**, (v. i. she is) barren, Gen. 25, 21; 11, 30; Luke 1, 7 (*mehchiyéue*, barren; *mohchiyéue*, empty, C.). Vbl. n. *méchhéyeuonk*, barrenness, sterility, 2 K. 2, 21. See *mahchunoo*; *mohchi*.

mehmehshanóm(?), v. i. he pants: *nun-mehmehshanóm-up* (pret.) I panted, Ps. 119, 131. Cf. *sawuhkissu*.

[Abn. *mamait'si-ré wéshuñgan*, le cœur me bat.]

mehquantam, **-oantam**, v. t. he remembers (it); *nun-*, I remember, Gen. 41, 9; imperat. 2d sing. *mehquantash*, Ex. 20, 8; Deut. 5, 15; suppos. *mehquantog*, when he remembers, 2 Cor. 7, 15. Vbl. n. *mehquantamoonk*, remembrance (of inan. obj.), a memorial, Eccl. 1, 11; Neh. 2, 20 (*wunnegeu mehquantamöonk*, 'a good memory', C.), should be *wunne mehquantamoonk*). With an. obj. *mehquantamöu*, he remembers (him), Gen. 19, 29; with affixes, *kun-mehquantamöuñsh*, I remember thee, Ps. 77, 3; imperat. *nun-mehquantam-eh*, remember thou me. Vbl. n. *mehquantamöonk*, memory, remembrance (of an. obj.), Job 18, 17; Prov. 10, 7. From *ahquantam* [*ahque-antam*], he refrains from thinking of, with negat. prefix; *mo-ahquantam*, he does not refrain, etc.

mehquantam, **-oantam**—continued.

[Narr. *kun-mequáunam-e*, dost thou remember me? Abn. *ne-mi kšit'hañ-damñ*, j'ai la mémoire de cela, je m'en souviens; (with an. obj.) *ne-mi kšit'hañ-muñ*, *ne-mi kšérewuñ*.]

mehquau, **mēquau**, n. the thigh, Ezek. 24, 4; *agwe nequau-ut*, under my thigh, Gen. 47, 29; *wehquau*, his thigh. Cf. *mohper*, hip, upper part of the thigh; *mohpegh*, shoulder.

mětáuog, n. the ear; pl. *-ogwash*, El. Gr. 10, *-ogquash*, Rom. 11, 8; *nětáuog*, my ear; 2d pers. *kěht-*; 3d pers. *wěht-*. From *wahtou*, he understands, knows (?); suppos. *wautog*, he who knows, understands, the knower(?), or perhaps from the causative form, it makes (him) understand. Cf. *notamunát*, to hear.

[Narr. *watłówog*, pl. *-guñsh*. Abn. *metašaks*; 3d pers. *šasaks*; pl. *-agšr*. Peq. *kutturamiege*, your ear, or 'what you hear by', Stiles. Muh. *torohque*, ear, Edw. Del. (3d pl.) *whittarak-all*, Hkw.: *hłtaock*, ear, Camp. Cree *me-tá-wá-ki*, ear, Harmon.]

mehtug, **-tugq**, **mahtug**, n. (1) a tree, wood; pl. *-ugquash*, El. Gr. 10; *mětug-kəkontu*, 'among thick trees', Ps. 74, 5; dimin. *mehtugyuñs* and *mehtugyuñmēs*, a small tree, El. Gr. 12. (2) small wood, a stick, a twig (*mahtakomes*, a stick, C.); pl. *mehtugkomesash*, twigs, Gen. 30, 37; withes, Judg. 16, 7, 8. In compound words, *-uhtug* or *-uhtugg*, tree, wood; *-unk*, a tree (while standing or in the earth). See *agwonk*; *kishkonk*; *mussoonk*; *qunuhtug*.

[Narr. *mihtúck*, pl. + *quash*. Chip. *mitig*, pl. *-gog*. Cree *místick*, dimin. *místickoos*. Del. *tachau* [= 'tugkun(?)]], wood (*me ta chan*, firewood); *me'hittuk*, a tree, Zeishb.]

meisunk. See *meesunk*.

mekáussu, v. i. act. he strives, contends; suppos. *mekháusit*, Is. 50, 8.

mekonau, v. t. an. he contends with (him), strives against (him); imperat. 2d pl. *mekonok*, contend with, do battle with (him), Deut. 2, 9, 24; suppos. *noh mekonont*, he who contends with, Is. 45, 9; mutual, *mekonitug*, they contend one with the other, they strive together, Lev. 24, 10; 2 Sam. 14, 6.

mekonaü—continued.

[Narr. *kun-mécautch*, you are a quarreler.]

mekonteau, v. i. he contends, makes war, James 4, 2 (with *ayewohtean*, he fights).

[Narr. *meedwitéa*, let us fight; *me-caütea*, a fighter.]

menadchu, n. the left hand; *un-menadchu*, his left hand, Dan. 12, 7 (*menatche menitcheg*, the left hand, C.). Adv. and adj. *menadché*, left, of the left: — *wusset*, his left foot, Rev. 10, 2; of inan. obj. *menadchénniyeu*, (it is) on the left, Zech. 4, 3, 11.

[Narr. *ya nmánnatch*, (there, to) the left hand (of the path or way).]

menadtam, v. t. he vomits (it) up, Lev. 18, 25; Jonah 2, 10. Vbl. n. *menadtamawonk*, *menatamawonk*, vomiting, Jer. 48, 26.

[Narr. *n'munnádtommin*, I vomit, R. W. Del. *melandam*, he vomits, Zeisb.]

mēnan, n. the tongue; pl. *mēnanash*, James 3, 5, 6; Acts 2, 3; *wēnan* (*weenan*), his tongue. [Related to *amun*, *unnaü*, he speaks, commands (?).]

[Narr. *wēnat* (misprint for *weenan*?). Abn. *miras*; 3d pers. *siras*.]

***meninnunk**, n. milk. In the title of the Indian translation by Grindal Rawson of Cotton's "Milk for Babies." In the quotation from 1 Peter 2, 2, on the title-page, the adv. and adj. *meninnunúe* (of milk, milky) is substituted for Eliot's *sogkoddungane*. Participial or suppos. inan. from *nōnaü*, he sucks, with *m'* prefixed, that which he sucks [cf. *sogkodunk*; or is it 'what is given' (*menin*)-?]. See *nōnōutamunút*; *nōn-unút*.

[Narr. *munnánnug*, (woman's) milk; *wunninōgou*, a breast. Abn. *merenákss*, du lait; *nenšui*, je tête; *ušnañmañ*, je la tête.]

menógkus, n. the belly, Job 3, 11; the bowels, 2 Chr. 21, 15, 18; *kenógkus*, thy belly; *winnógkus*, his belly, Lev. 11, 42 (*munnog*, bowels, C.). Cf. *wínoggy*, a hole, a pit.

[Narr. *winnáks*. Abn. *nañigan*, (mon) ventre. Del. *wach teg*, Zeisb. Voc. 12.]

***menontam**, C. See *munontam*, he smells.

menuhkequog, n. 'steel', Jer. 15, 12

menuhkequog—continued.

(with *misschhuog*, 'iron'), but not elsewhere. It signifies a very hard knife or cutting instrument. Cf. *chohquög*; *kenchquög* (under *kēnai*).

menuhkéteou, v. cans. inan. he makes (it) hard or strong; pl. *-teog*, Jer. 5, 3 (*nun-menéhkéte*, I fasten, C.).

menuhkeu, **-ke**, **-ki**, (it is) strong, firm, hard ('*menuhke* or *menuhku*, adv. strongly', El. Gr. 21), Ex. 6, 1; 1 K. 19, 11; Ezek. 3, 9; suppos. *menuhkehik*, when it is hard, Job 37, 38; with an. subj. (v. adj. an.) *menuhkesu*, he is strong, Is. 40, 26. N. agent. *menuhkesuen*, a strong man; pl. 'mighty men of valor', 2 Chr. 32, 21. Vbl. n. *menuhkesuonk*, strength, might.

[Narr. *minikēsu*, strong; *minioquēsu* [dimin. little strong], weak. Abn. *ne-merkasan*, je me sers de force, j'emploie la force. Micm. *menakši*, je suis pressé (adv. *menakšé*); *melkei*, je suis dur (adv. *melki*).]

menuhkinnum, v. t. he takes a strong hold of, holds (it) fast; pl. *-unnuog*, Jer. 8, 5; imperat. 2d sing. *menuhkenish*, hold (it) fast, Rev. 3, 3, 11. From *menuhkeu*, with formative of verbs of action performed by the hand.

[Abn. *ne-merkenau*, je le tiens fortement, fermement; (with inan. obj.) *ne-merkenemen*.]

menuhkonog, n. a stronghold; pl. *-ogquash*, *-ogrosh*, Judg. 6, 2; 1 Sam. 23, 29, = *menuhke manskash*, Lam. 2, 5.

menuhkoshtomp [= *menuhke-wosketomp*], n. a valiant man, 1 Sam. 16, 18.

menukque, n. the armpit: *agwe menukquit*, under the armpit, Ezek. 13, 18 ('to armpits'); *agwe kenukque-it*, under thy armpits, Jer. 38, 12.

[Abn. *nevegši*, mon aisselle; *sregši* (son aisselle).]

***menuks**, n. a brant, C.

[Narr. *munnúcks*, pl. *-suck*, R. W. Del. *munnúckus ahas* (= bad fowl), 'a blackbird nearly twice as large as a duck', etc. Camp.; *mereck kaak*, 'gray goose', *ibid*.]

menutcheg, n. the hand; pl. *-egush*, El. Gr. 10; *munnutcheg*, my hand; *wunnutcheg*, his hand, often in contracted form, *menutch*, *unnnutch*, *wunnnutch*,

menutcheg—continued.

etc.; *puttukquitch* (= *putukqui-wannutche*, round-hand), the fist, Ex. 21, 18; *anunnautcheq* (*anûne*, within), the inside of the hand, the palm, the hollow, Lev. 14, 15, 26. See *nuttinnohkân*, the right hand; *menadehn*, the left hand (*menutcheq*, C.); *nunnitchek*, my hand, E. M.).

[Narr. *wannicheks*, (his) hand; pl. *-cheganush*. Abn. *neretsi*, ma main; 3d pers. *Settsi*. Chip. *ni-nindj*, my hand, Bar. Del. *nachk*, my hand, Zeisb.]

menwee, n. the navel; *kénwé*, thy navel, Prov. 3, 8; Cant. 7, 2; *wenwée*, his navel, Job 40, 16. For *m'wê*, the middle (?).

[Abn. *Siri*, nonbril; *nûâšiši*, millieu.]

mēpit, **meepit**, n. a tooth; pl. *-tash*, El. Gr. 10; *-teash*, Cant. 4, 2; *wēpit*, *kecpit*, *wēpit*, my, thy, his tooth.

[Narr. *wēpit*; pl. *-teash*. Peg. *nēbut*, (my) tooth, Stiles. Abn. 3d pers. *Sipit*.]

mēquau. See *mehquau*.

mēqun, n. (1) a feather; (2) a pen, 3 John 13; pl. *-moy*; *um-wēqun*, his feathers, Ps. 91, 4. Adv. and adj. *mequane*, feathered, Ps. 78, 27; *um-mequane*, Ezek. 39, 17; *maehckēquau*, *mishēquau*, (he is) much feathered, full of feathers, Ezek. 17, 3, 7.

[Chip. *mē'geuu*. Shawn. *mēk o nāh*. Del. *mī guu*, Zeisb.]

mētah [*m'tah*], n. the heart, 1 K. 3, 12; Is. 1, 5; pl. *-hah*, Rev. 2, 23; *nuttah*, *kuttah*, *wuttah*, my heart, thy heart, his heart [*nogens*, (my) heart, Wood]. Adj. and adv. *metahhurew*, of the heart, 1 Cor. 4, 5. Cf. *nuttaihe*, it is mine (belongs to me); *wuttaihe*, it is his (belongs to him).

[Narr. *wuttah*, (his) heart; *nittā*, my heart. Muh. *utah*, Edw. Del. (3d pers.) *w'lee*, Zeisb. and Hkw. (= *w'tay*); *utec*, my heart, Zeisb. Chip. *me-dai*, *o-tay*. Menom. *may tah*. Shawn. *ō dōi ee*.]

***metēuñhock** (Narr.), "the periwinkle, of which they make their *wāmpun* [*wāmpun*, p. 130] or white money."—R. W. 104. *Pyralis caesia* or *P. canaliculata* (?). From *mēhūiug* (Abn. *metāšokš*), an ear (?), ear-shaped shell.

***mētewis** (Narr.), "black earth": "From this *mētewis*, is an Indian town, a day

***mētewis**—continued.

and a half's journey, or less (west, from the Massachusetts) called *Metewēsick*."—R. W. Plumbago or graphite (?).

mētsu. See *metsu*.

mettāsash. See *nuttāsash*.

metugkokontu. See *mchtug*.

***metūp-peash**, n. pl. brains; *waantun wuttup*, a wise brain, C. Narr. *wuttup*, the [his] brain, R. W. Cf. *oidap* (Abn. *šlep*), his head.

[Abn. *ašičehau*, cervelle; *nūtep*, tête.]

metwe. See *metwe*.

meuu. See **mēuū*.

meyausunk. See *meusunk*.

m'hogk. See *muhhogk*.

miāe, **miyāe**, **moāe**, **mōeu**, adv. together, Is. 45, 8, 21; Job 41, 15; Dent. 33, 17; *mōe*, Acts 1, 6; *moen*, El. Gr. 21; *mayee*, C.; *moie pisatshagk*, draw near together, Is. 45, 20; *moaen*, v. 16; *maurawog moen*, they bow down together, Is. 46, 2.

[Abn. *māiši*, *māišiši*, ensemble. Micm. *maš*, *mašī*, ensemble, tout à la fois. Chip. *mānawri*. Bar. Cree *māh-mow*, all together, collectively.]

miāeog, **miyaeog**, v. i. they are assembled, are together, Num. 20, 2; (*māyag'og*, Rev. 19, 19); *mīyag'og*, 'they gather together', Is. 49, 18; imperat. *mīgārk*, *mōick*, assemble yourselves, Gen. 49, 1; Is. 45, 20; Zeph. 2, 1. With inan. subj. *wippe moiemā*, the water is gathered together, Ex. 15, 8; *makkimauk moemā*, Lev. 8, 4 (— *mīyag'ama*, Judg. 20, 1), the assembly is gathered together; pl. *mōemāush*, Prov. 27, 25.

[Narr. *māwene*, 'a court or meeting'; *māwē'uck*, let us meet. Abn. *māiššauū*, on s'assemble. Quir. *māwē'auk*, a congregation, Pier. 61.]

mianaū, **mōūnaū**, etc., v. t. an. he assembles, gathers (them) together, 2 Sam. 12, 29; suppos. *māyanuk*, 'if he gather together', Job 11, 10; imperat. 2d sing. *mian*, *mīyān*, *mān*, gather thou (them) together, 2 Sam. 12, 28; Esth. 4, 16; Num. 21, 16. Angm. and freq. *mohmāūanu*, Mark 13, 27. With inan. obj. [*mīanūm*] *mōmūm*, he gathers (it or inan. things). See *mōūanu*. This

miansäü, mōünaü—continued.

verb has the formative of action by the hand, and perhaps Eliot was wrong in using it in the sense of calling together or causing to assemble. In the same sense Rasles (as Abn. below) employs the caus. an. form.

[Abn. *ne-mäü'ghinaük*, j'assemble (les hommes).]

***míchachunck** (Narr.), the soul. R. Williams (113) says this word "is of affinity with a word signifying a looking glass, or clear resemblance, so that it hath its name from a clear sight or discerning." Pierson's Catechism in the Quinipiac dialect has *mittachonky*, soul. The word has no discoverable affinity with either of the two names (*kaukakineamuck* and *pebeuchichangnick?*) which Williams gives (p. 136) to 'looking glass'. Elsewhere (p. 116) Williams writes pl. *míchichónuck-quog*.

[Chip. *wabmitchitchagreau*, Bar. 46. Del. *me tshi tshank*, soul, spirit, Zeish.]

míchemappu [= *míchéme-appu*], v. i. he abides forever, Is. 40, 28; suppos. *Michemipit Manit*, 'the Eternal God', Dent. 33, 27.

míchéme, misheme, adv. forever, everlastingly, Matt. 6, 13; Philemon 15; Ps. 90, 2 (so Cotton).

[Narr. *míchéme*. Abn. *métsimiši*, tous-jours. Micm. *mech*, d'avantage, encore, de plus. Cree *mōōshk*, always. Del. *ametschimi*, often (?), Zeish.]

míchemohteau [= *míchéme-oh-teau*], v. i. it is forever, endures forever; suppos. *ne michenohitug*, that which is forever, 'eternal', Rom. 1, 20 (= *míchéme ohitug*, Ps. 145, 13). Adv. and adj. *michenoh-tic* and *machenoh-tic*, everlasting(ly), Deut. 33, 15; Hab. 3, 6.

***míchokat** (Narr.), a thaw; *míchokatch*, when it thaws, R. W. = *mahshequadt*, when it melts away, vanishes. Cf. *mahtsheau*.

[Del. *moschhaquat*, 'the river clears up, is getting free of ice', 'the weather clears up', Zeish. Gr.]

***mícućkaskete** (Narr.), a meadow, R. W. See *mukkoshqut*, a plain.

min, n. gen. a fruit; restricted in its application to the smaller fruits, such as

min—continued.

corn, berries, nuts; pl. *minneash*. Not used by Eliot except in compound names. It appears to be formed by prefixing the indef. particle *m'* to *-in*, the formative of verbs of growing, 'that which is grown', or which results from growth. See *wetachinin* (corn), *wenaminneash* (grapes), *kenü-minneash* (first ripe fruits), *wómpí-minneash* (chestnuts, 'white nuts'), etc. Eliot has always the inan. plural. In some other dialects names compounded with *min* (or *minis*) have occasionally the an. form.

[Chip. *meen*; pl. inan. *meen-un*, berries, Sch. II, 368; but *maydiá-min*, pl. an. *-minag*, corn; *miskri-min*, pl. *-minag*, raspberries, etc. Cree *ménis*, a berry. Del. *míhu*, 'huckleberry', Zeish.]

misashq. See *mishushq*.

mishabohquas, -bpuhquas, n. 'mouse', Lev. 11, 29; Is. 66, 17. Properly the great mouse (*míshe-abohquas*) or rat. Cf. *matlappusquas*, bat.

[Abn. *Saibigsséss*, souris. Chip. *wadabiganodji*, mouse, Bar. Del. *poques*, a mouse, Hkw.; *ach pu qués*, Zeish.]

mishadchu [= *míshe-wadchu*], n. a great mountain, Luke 3, 5; Rev. 8, 8.

mishadtuppō, -pu [*míshe-adt-appō*], v. i. he feasts, Prov. 15, 15. Vbl. n. *-pu-onk*, a feast, Ex. 23, 16; 34, 22. Caus. *mishadtuparchau*, he makes a feast, he causes (others) to feast, Gen. 40, 20; Dan. 5, 1.

mishánámō (?), v. i. he groans, John 11, 33; pl. *mishánámōog* (*mishonámōog*, Job 24, 12); *nam-mishánámōumuu*, we groan, 2 Cor. 5, 2, 4.

mishanantam, v. t. he despises, contemns, thinks meanly of (it); with an. obj. *mishánámōuu*, he despiseth (him), Prov. 14, 2, 31. Vbl. n. act. *mishan-awamōonk*, dishonoring; pass. *mishan-amittuonk*, being dishonored, contempt, disgrace (passive), Ezra 4, 14; Ps. 35, 26; Prov. 18, 3 (*mishanumōumwe*, 'meanly', C.). Cf. *matchenantam*.

***mishánneke** (Narr.), = *míshe-anuék*, a squirrel; pl. *-nequock*, R. W.; *-shenueague*, Stiles (*mishannek*, C.). [The root is 'claw' or 'scratcher' (?).]

***misháanneke**—continued.

[Abn. *mí'kšé*, écureuil; *préníkš*, *més-áníkš*, 'ces deux ont un beau poil'; *aníkšess* (dimin.), suisse [chipmunk]. Etch. *mekoo*, red squirrel. Miami *nekwarh*, squirrel. Shawn. *an-èk-wah*. Del. *hucáquai*, 'Camp.]

mishánogqus [= *mishe-anogqs*, great star], n. the morning star, 2 Pet. 1, 19; Rev. 2, 28.

mishantam, missantam, v. i. and t. inan. he thinks much, meditates, is intent upon (it); Jer. 49, 30; Dan. 6, 3. Vbl. n. *-tamanoonk*, much thinking, meditation, Ps. 119, 97.

mishantowau, -ontowau, v. i. he shouts, cries out with a loud voice, Jer. 25, 30; impers. (?) *mishontowi*, Is. 30, 7; imperat. 2d sing. *mishantowash*, cry aloud, 'lift up thy voice', Is. 40, 6, 9. Adv. and adj. *mishantowic*, with loud voice, loudly, Ps. 150, 5; Prov. 27, 14. Vbl. n. *mishantowoonk, -ontowoonk*, a shout, a loud noise (*mishontoónat*, to roar, C.). From *mishe* and *-ontowau* (he utters). See **mishontawpuhsu*, he howls.

[Narr. *mishantowash*, speak out.]

mishashq, misashq [= *mishe-m'asheht* or *mishe-ashy*, great grass], n. a rush, Job 8, 11; pl. *-quog*, rushes, 'flags', Ex. 2, 3. Adj. and adv. *mishashque*, of rushes, 'of bulrushes', Ex. 2, 3. Cf. *wekinasq, wushashquobok*.

mishasketomp, n. 'champion', 1 Sam. 17, 4, 23, 51.

***misháupan** (Narr.), a great wind, R. W., i. e. it blows greatly; *mishe-watúpan*. See *atápan*.

mishe. See *missi*, great.

mishe-abohquas. See *mishabohquas*.

mishe-adtáu. See *mishadtúe*.

mishe-adt-uppoo. See *mishadtuppo*.

mishe-annék. See **misháanneke*.

mishe-anogqs. See *mishánogqus*.

misheáshko, v. i. (and t. inan.) he swallows it (completely), swallows up, Rev. 12, 16; *mé masheashqut* (suppos.), that which he swallows up, Jer. 51, 44; with an. obj. *misheashquunau* (*mishe-*), he swallows (him) up. Cf. *qusseáshko*.

mishe-ashq. See *mishashq*.

mishegski. See *mishikski*.

misheheau, v. caus. an. he makes (him) great, exalts (him), 1 K. 1, 15; *mum-misheh*, I exalt (him), Ps. 89, 19; suppos. *noh misheheut*, he who exalts, 2 Cor. 12, 20; suppos. pass. (part.) *mishe-hú*, made great, exalted, 2 Cor. 12, 7; with inan. obj. *mishéheau*, he makes (it) great, increases, enlarges, exalts (it), Hos. 12, 1; *mum-mishteoh*, 'I magnify' (it), Rom. 11, 13; suppos. *noh mashteunk*, Prov. 28, 8.

mishehtashin, v. i. it storms, there is a tempest; as n. (*mishehtash*), a tempest, a gale of wind, Job 27, 20; Is. 29, 6; *waaban mishehtash*, 'there arose a tempestuous wind', Acts 27, 14; *wutch mishe tahshinut*, 'from the storm', Is. 25, 4; suppos. *mahshétahshik*, Acts 2, 2. [The separation of words in the last example implies that Eliot understood *mishehtashin* to be formed of *mishe* and *tahshin* (it lifts up), i. e. 'a great uplifting.' It seems rather to be from *mishehtau*, with (the characteristic of violent action, *sh*, and) the formative of verbs denoting action of the wind, *-shin*, 'the wind increases greatly.']

[Narr. *mishitáshin*, there is a storm.]

mishekishki, -koi, (it is) broad, wide (*mishe-kishki*, great from side to side), Job 11, 8; Is. 33, 21; *mishshúkshkoi*, Matt. 23, 5; *mishshekski*, Ps. 119, 96; *missi kah mishigski kehtoh*, the great and wide sea, Ps. 104, 25; *mishekiske-maogkehtu*, 'in the broad ways', Cant. 3, 2. See *kishki*.

mishe-m'asheht. See *mishashq*.

misHEME. See *michéme*.

misheu, (it is) great; adv. greatly, 1 Chr. 16, 25. See *missi*.

mishe-wadchu. See *mishadchu*.

mishikski, mishegski (?), (it is) 'froward'; suppos. *mashiskay*, when it is froward, 'frowardness', Prov. 6, 14; 10, 32; with an. subj. *mishegskiyeuog*, 'they are froward', Prov. 2, 15.

mishketu (?), pl. *mishketuog*, (they are) 'new-born babes', 1 Pet. 2, 2.

mishkom. See *miskom*.

mishkonóntup, n. a skull, John 19, 17 (*muskonoutip*, C.); *muskonóntup*, (his) skull, 2 K. 9, 35; Judg. 9, 53; Mark 15, 22. For *muskon-óntup*, bone-head. Cf. *chepiontup*.

***mishkouantam**, v. i. he rejoices, C. See *muskouantam*.

mishkouwutchinnō-we kōus, a pricking briar, Ezek. 28, 24.

mishôadtue, adv. of great price, precious; suppos. *mishôadtik*, 1 Pet. 3, 4. From *mishe-adtôau*. See *magôadtik*; *mâgôadtue*.

mishonogod, (it is) wide, broad; suppos. -ogok (of a gate or way, Matt. 7, 13).

***mishontôahpuhsu**, v. i. he howls; *num-mishontôahpuhs*, I howl, C. See *mishantawau*, he shouts.

mishontôwau. See *mishantawau*.

***mishon**, n. a chin, C.

mishon, n. a boat. See *mishan*.

***mishquammâg**, pl. -*mâhquock* (Narr.), n. salmon, red-fish, R. W. 103 (= *mishqui-dmaug*).

[Abn. *meskâameg8*; pl. -*gâak*.]

***mishquâshim** (Narr.), a red fox, R. W.; *mishquâssups*, a fox, Stiles.

***mishquâwtuck** (Narr.), a (red) cedar tree, R. W. (= *mishqui-uhug*).

[Del. *me hok ho cus*, Zeisb.]

mishqui, (it is) red. See *mâsquî*.

***mishqushkou**, n. a trout, C.

[Abn. (pl.) *skâtam-8k*. Del. *meschil-amcek*, a trout, Zeisb.]

[mishuntugko], it is much wooded, a forest? -*kâw*, 'it is a wood', Josh. 17, 18.

miskauâü, **mussuhkauâü**, v. t. an. it happens to or befalls (him), it is found by or comes by chance to (him); *mahchukish* . . . *pish um-miskauâuh*, evils shall befall them, Deut. 31, 17; suppos. *mussuhkunk*, Gen. 42, 4.

miskom, **mishkom**, v. t. inan. he happens upon, finds (it); *woh kummishkom*, thou shalt find (it), Matt. 17, 27; suppos. *maskog*, when he finds (it), Ps. 119, 162; Matt. 13, 44.

[Abn. *ne-mêskamen*, je trouve ce que j'avois perdu with an. obj. *ne-meska-saü*]; *ned-askamesi*, j'ai fais une bonne trouve, Rasles. Cree *miskum*; with an. obj. *miskawayoo*. Chip. *mêkahwon*, (he) found him, J.]

missantam. See *mishantam*.

missegén, **mussegén** [v. i. it grows or produces abundantly, = *missekîn*], it is plenteous, abundant, Gen. 41, 29, 31; suppos. *ne masegik*, that which yields abundance, plenty, i. e. plenteous harvest, Gen. 41, 30, 34. Adv. and adj. *ut missegene ohke-it*, to a plentiful land, Jer. 2, 7; 48, 33.

missêchuog, n. 'iron', Josh. 8, 31; 2 K. 6, 6; Job 28, 2; *missêchuog kah menuh-kequog*, iron and steel, Jer. 15, 12; *missêchuogque*, made of iron, Deut. 28, 48; 1 K. 6, 7. In other places *môushog* (or *môushag*), q. v., is used for 'iron.' Cotton has *missêchawog*, mines.

***missêsu** (Narr.), v. adj. an. he is whole (the whole of him). See *missi*.

***misshât**, n. belly, C. Probably 'gross ventre'; for *mishe-oh-teau*, it is great(?).

missi, **mishe**, **misheu**, **missiyau**, (it is) great, Ezek. 17, 3; 1 Chr. 16, 25; pl. *missiyewash kut-onkquutunkanash*, your rewards are great, Matt. 5, 12; *nâuo missi*, it is more and more great, 'it increaseth', Ps. 74, 23; Job 10, 16; suppos. *mohsag*, when it is great, a great thing, Ex. 15, 7; Deut. 4, 32; Matt. 23, 17, 19; *âute mohsag*, (that which is) more great, the greatest, Matt. 22, 36.

[Narr. *mishe*, *missi*. Abn. *mesé; nemeseghikSi'tsu*, je le fais plus grand. Cree *missôw*, it is large. Chip. *mitcha*, it is big, large, Bar. Del. *m'cheü*, big, large (it is), Zeisb.]

missin, **muissin**, (he is) a captive, Is. 49, 24; 51, 14; 2 K. 5, 2; *missinnôon*, *missinnô*, he is taken captive, becomes a captive, Gen. 14, 14; Lam. 1, 3; pl. *nôwog*, Lam. 1, 5. Vbl. n. *missinnôon-ônk*, captivity.

[Narr. *missinnêge*, *num-missinnôon* [-*nâm*] *ewô*, this is my captive.]

missinnin, n. (from *missin*, with indef. affix) a man, homo, i. e. any captive or tributary, in which classes were included all men other than those of the speaker's nation or race (viri). Cf. *rosketomp*, omp. Pl. *missiuninôog*, people, *oi πολλοί*, Ex. 24, 2, 3; Deut. 4, 33; Num. 22, 5; *missinnôin kah puppinâshim*, man and beast, Gen. 6, 7; *howae missinnin ken*, of what people are you? Jonah 1, 8; lit. what kind of slave are you? (*missinnin* or *missinninawog*, a people; *wummissue missinnin*, a pretty fellow, C.).

[Narr. *nûuwôock*, *ninni-missinnôock*, men, folk, people.]

missinohkau, v. t. an. he carries (him) away captive. See 2 K. 15, 29.

missinum. See *muissinum*.

missippano sokaunuk (?), it [a cloud] rains rain, Is. 5, 6. Cf. *missuppé*, a tear. See *-sippacu*.

***missippuskunnichég**, n. the wrist, C. For *missippuskunnichég*, the bone next to (joining) the hand. Cf. *missipsk*.

-missís, -mussés. See *am-missés-oh*.

missishin, v. i. it touches. See *missiumum*.

***mississikkoshk**, n. a shin (bone), C. **missittipuk**, n. a neck.

missiyeu. See *missi*.

missohham, v. t. he announces, makes public (see *mississé*); imperat. 2d + 1st pers. sing. *missohamoh*, tell me, Gen. 24, 23; with *quosháe* (beforehand), he prophesies; pl. *quosháe missohhamwog*, they prophesy, Num. 11, 27. Vbl. n. *quosháe missohhamonk*, prophecy, Prov. 30, 1; 31, 1; with an obj. (remote) *-oh-hamou*, he announces to (him).

missohquam. See *missuhquam* [in], an ear of (dried) corn; *missunkquamin*, a (full) ear of corn.

missouunk. See *missouunk*, a dry tree.

***missúckeke** (Narr.), pl. *-kéquock*, bass, R. W. (*suckquog*, Stiles); striped bass (Labrax lineatus)? Peq. *m'ssugkhege*, Stiles.

missugken [w], **missuken**, v. i. he is great, powerful, mighty, 1 Chr. 16, 25: *ante missukeri onk wen*, he is more powerful ('mighty') than I, Mark 1, 7; suppos. *missugkenuk* (q. v.). Vbl. n. *missugkenauunk*, greatness (in power, importance, etc., relatively), Esth. 10, 1 (*missugkin-ucút*, to abound; *missukin-ucút*, to increase, C.). From *missi*, with apparently the formative of verbs of physical or inanimate growth (*-kin*); but, if so, this verb could not properly have an animate subject.

[Abn. *ac-meseghir*, je suis grand; 3d pers. *meseghir*; suppos. *méségirék*, but *mesákssé*, il est gros, or *méség8*. Cree *missihgitta*, he is large. Del. *meerhgilik*, the big, great one, Zeisb. Voc.]

missuhkaüäü, **missuhkomæ**. See *missuhkomæ*.

missunkquamin, **mus-**, n. a (full) ear of corn; pl. *-minnash*, *-munash*, *-minash*, Deut. 23, 25; Gen. 41, 5, 7, 22. Cf. *minnequamin*.

[Del. *mé sa quem*, a corn ear, Zeisb.]

missunum. See *missiumum*, he touches.

mittamwus, -wussis, -wossis, n. (1) a woman, mulier, Deut. 21, 11; 28, 56; Gen. 2, 22; 3, 2 (cf. *squá*, femina); (2) a wife, uxor, Gen. 12, 14; Deut. 22, 14; 1 Cor. 7, 16; *wumm*, my wife; *kumm*, thy wife; *um-mittamwus-soh*, his wife, the wife of (him), Gen. 12, 12; 19, 26. Cf. *wasso*, (she) is his wife.

[Narr. *mittamwus*; *kammittamwus* or *ko-wéno*, thy wife; *wummittamwus* or *wultógaua*, my wife, R. W. Chip. *we-minde-mowinsh*, my wife (Sch. n. 458); *wéndomóe*, 'an old woman', Bar. 26. Miami *mittamwus*, woman; *we-we-rah*, my wife. Menom. *mittamo*, woman; *nugen*, my wife.]

mittamwussu, v. i. she is a wife; suppos. *mittamwussit onkatog*, if she be the wife of another, Jer. 3, 1; *um-mittamwussu, -wussissu*, he takes to wife, 2 Chr. 21, 6; Gen. 25, 1.

miyáé. See *mide*.

miyæog. See *midæog*.

m'næot. See *manæot*.

mo, adv. 'sometimes signifieth not', El. Gr. 21; *mo trag*, nothing, Is. 40, 17, = *monteg* (Is. 41, 17), *uattæg* (Luke 22, 35). See *uatta*. Negation appears to be the primary signification of this particle, or rather of its base, *m'* (q. v.). With the formative of the verb substantive (*ma-æ*, *mo*) it came to have the force of an affirmation of past being (fait) by denial of present, and thus supplied the preterit of the defective verb of existence; *ko*, it was and continues to be; *mo*, it was and is not; *pish*, it will be. (The limited or definite present, 'is now', was marked by the affix *-æ* for verbs of being, *-ni* or *-i* for verbs of an. or inan. action. For the former class, see El. Gr. 16.) Eliot sometimes combined *mo* with *ko* to form an aorist (*koh mó*, *mónkó*. See *ko*). For the force of *m'* as a prefix, indeterminate and impersonal, see *m'*: *na mo ayeuwattunok*, there was a battle, 2 Sam. 2, 17; *mó wequá*, there was light, Gen. 1, 3; *ken mo wattineumín*, thou wast a servant, Deut. 5, 17; *weg mo nennatog*, these (who are dead) were my brothers, Judg. 8, 19; *mo ayeuau*, he was made, etc., 1 Cor. 15, 45. *-mo* or *-mæ*, the characteristic of active in-

mo—continued.

transitive verbs when their subject is inanimate, is nearly related to the impersonal prefix *m'*—for example, *maken*, he descends; *maki-mun*, it descends or is let down; *am*, he goes; *amun*, it goes.

[Miem. *m8*, point; *ma8en* (de *m8* et *8en*, quelqu'un), personne.]

moé. See *mide*, together.

***moamitteau8** (Narr.), "a little sort of fish, half as big as sprats, plentiful in winter."—R. W. 105. Perhaps the smelt (*Osmerus eperlanus*), but the name may be applied to any species which 'goes in shoals' or 'a great many together.' It has been corrupted to *mumunghangand mummitchog*, by which name several species of small fish are popularly known, especially the ornamented minnow (*Hydrargyra ornata*, LeSueur). From *mohmowéu8*; pass. and mutual form, *mohamitteauog*, they go gathered together or in great numbers.

***moattôqus** (Narr.), 'a black wolf', R. W. 95. See *mukquoshim*; *nattatiqu8*.

mohpee (?), n. the hip, the upper part of the thigh, the ham, Gen. 32, 32; pl. *-piôog*; 2d pers. *kohp*, *kupp*, Num. 5, 21, 22; 3d pers. *mohpee* (*ôapwas*, a hip, C.). Cf. *mohquan*, thigh; *mohpegk*, shoulder.

[Narr. *apômé*, thigh.]

moehteómô, v. inan. (pass.) caus. it is made to be together, it is put together; suppos. *moehteómuk*, when it is 'framed together', 'knit together', Eph. 2, 21; Col. 2, 19.

móeu. See *mide*, together.

moeuwehkomaü, v. t. an. he calls (them) together, he assembles. Vbl. n. *-komuk*, an assembling, assembly, Num. 20, 6.

[Quir. *mawuwehkumuk*, the church, Pier. 63, 64.]

mogki, mogke, mogge, (it is) great (of its kind or comparatively). Adv. and adj. great; *mogke qussakquumush*, great stones, Josh. 10, 11; 1 K. 5, 17; — *wetumush*, great houses, Amos 3, 15; *mogkiyeu*, it is great; pl. *-yenash*, Gen. 41, 5 (of ears of corn, they are 'rank'); suppos. pl. *môgugish*, *mayagish*, great things.

mogki, mogke, mogge—continued.

[Del. *amangi*, great, big, large, Zeish. Gr. 168; *machweü*, great, large, Zeish. Voc.]

môgôadtue, adj. and adv. precious, of great price, 2 Chr. 20, 25. See *magôadtik*; *mishôadtue*.

mogquan, -quón, n. the heel; pl. *-nash*, Job 13, 27; 3d pers. *wogquam*, *wogquon*, his heel, Gen. 3, 15; 25, 26; 49, 17.

[Abn. *magšuin*, *mogšuin*, mon talon. Menom. *wahquôû*, (his) heel. Shawn. *okwâner*. Del. *nan quan*, the [my?] heel, Zeish.]

mogqueen, -quén, n. a boil, a swelling, 2 K. 20, 7; Is. 38, 21; Lev. 13, 10, 19. From *mogqueimun*, it grows large, enlarges (*mogquémua*, 'it became a boil', Ex. 9, 10).

[Abn. *magšiu*, enflure. Del. *machquin*, swelled, Zeish.]

mogqueîn, -quen, v. i. it swells, enlarges, Num. 5, 27; *mogqueimut*, it becomes large or swollen, Dent. 8, 4; with an. subj. *mogquesu*, he swells, is swollen (*noh mogquesui*, he swelleth; *nun-mogques*, I swell, C.).

[Narr. *mogqušui*, he is swelled; *nun-môkquese*, I have a swelling. Del. *machweü*, great, large, Zeish. Voc.]

mohchi, (it is) empty, unoccupied (*mohchigene*, C.); *mohchoi kosh arek*, is there room in thy father's house? Gen. 24, 23. Cf. *mêchêen*.

mohchumô. See *machchama*, it is waste, barren, made desolate.

***mohéwonck** (Narr.), a raccoon-skin coat, R. W.

[Abn. *mašak*, robe de peau de cerf, de chat-sauvage, etc.]

mohkas. See *môhkos*, a nail, a claw.

***mohkodtaén-in**, a widower, C.

mohkont. See *muhkont*, a leg.

môhkussa, mohkos, mukos, n. a (burning) coal; pl. *-saush*, Is. 44, 12; 'coals of fire', Prov. 26, 21; *ut môhkossuhtu*, upon [among] hot coals, Prov. 6, 28; Is. 44, 19; *unue nani ouk ne mohkos*, blacker than a coal, Lam. 4, 8. For *m'kussa*, the hot (n. concrete)? or if Rasles' translation of the corresponding word in Abnaki be correct, from *maï* and *kussa*, black-burned(?), or (Abn. *ukusé*) merely 'it is black' (?). Cf. *kussiteau*,

móhkussa, etc.—continued.

etc.; “*morassa*, the black of the nail”, Wood.

[Abn. *mikasé*, charbon éteint (?); *mikasé-skétai*, charbon ardent. Del. *me hackachtey*, a coal, Zeish.]

mohmoéog, freq. of *moéog* (= *mideog*,

q. v.), they go often, or habitually, together, ‘they often met’, El. Gr. 17.

mohmoskuhteas, n. a frog (obj. pl. *-teasu*, Ps. 78, 45, a misprint? Mass. Ps. has *mahmoskohteasu*). Elsewhere Eliot has *tinógkukquasu-og*, frogs. Cf. Peq. *kopiauss*.

mohmóünun, freq. of *móuun*, he gathers together.

mohmuttahtag, **mámuttattag**, **mah-**, (suppos. as) n. lead, Ezek. 22, 18, 20; 27, 12; Ex. 13, 10; Zech. 5, 7; ‘tin’, Num. 31, 22, but not elsewhere.

mohpanag, **muh-**, **-og**, n. the breast [mamme], Joel 2, 16; Hos. 9, 14; *nolpuuag*, my breast, Cant. 1, 13; *wohpanag*, *wuhp-*, her breast, ‘bosom’, Prov. 5, 20 (*mohpánnag*, C.).

[Narr. *mapannag*, the breast; *winnunmánnag-ush*, breasts. Menom. *ohpanu*. Shawn. *ópáh la*.]

mohpegk, **muhp-**, **-peg**, n. the shoulder, Lev. 8, 25; 9, 25; oftener without the impers. prefix, *uhpegk*, Num. 6, 19; 18, 18; Ezek. 24, 4; *nawénnan uhpequannuh* (accus. pl.), ‘he bowed his shoulders’, Gen. 49, 15; *nashaué ohpequan-it*, between his shoulders, Deut. 33, 12. Cf. *muttugk*.

[Narr. *uppéke*, shoulder; pl. *uppequóck*. Chip. *pékwan*, *pikqu*, the (upper part of the) back. Del. *ho pi quon*, the fore shoulder, Zeish.]

mohsag, suppos. of *missi*, great.

móhshequussuk, n. a ‘flinty rock’, Deut. 32, 13 (= *moóshshiqussuk*). See *quussuk*.

móshshipsq, n. flint stone, Is. 50, 7 (= *moóshshish-pisk*, iron stone).

móhtantam. See *mahtántam*, he is old, decrepit.

*[**mohtanuhkussu**,] **num-mohtanuhkus**, I finish or conclude, C. [?]

***móhtchinau** [= *machchinau*], he is sick; *num-móhtchinan*, I am sick, C.

móhtompan, (it is) morning, Ezek. 7, 7; suppos. *-ompog*, when it is morning; as n. Gen. 1, 5, 8, etc.; *en* (or *pajch*) *moh-*

mohtompan—continued.

tompan-it, till morning, till the morrow, Ex. 23, 18; Zeph. 3, 3.

[Narr. *mautábon*, it is day.]

móhtshánw. See *mahtshánw*.

móhtukquás-og, n. pl. ‘conies’, Ps. 104, 18, and *ogkoshquog*, Prov. 30, 26.

[Abn. *mattegšéss-ak*, lièvre.]

móhtupohsin, v. i. it lies waste, Is. 15, 1.

móhtuppaen, v. i. it melts or vanishes (as ice by heat or a cloud by the sun); pl. *-uóog*, Job 6, 17; pass. *-aémw*, it is melted, made to vanish, Job 7, 9; 6, 17; Josh. 5, 1. Cf. *mahtsheau*.

móhtutteau, v. t. caus. inan.; pass. it is consumed or made an end of, melted, Jer. 6, 29 (of lead, by the fire); act. it consumes, makes an end of, Deut. 32, 22.

móhwhaü. See *monwhaü*, he eats (him). **mokaketomuk**, (when he is) dumb, Ps. 38, 13; suppos. of *mokakutto* = *mut kakutto*, he does not speak, he is mute, dumb; pl. *-ttag*, Ex. 4, 11; Matt. 9, 33; *mo nuk-kaketap* (pret.), I was dumb, Ps. 39, 2, = *mut nuk-kaketap*, v. 9.

mokús, **mokis**, (indef.) **-sin**, a shoe (mocasin); pl. *mokussinash*, *moximush*, Amos 8, 6; Matt. 10, 10; *un-mokis* (*-us*), his shoe, Deut. 25, 9, 10; *pehtáxinash*, put on your shoes, Ezek. 24, 17; *nukkónok-kussinash*, old shoes, Josh. 9, 5.

[Narr. *mocáassinass* and *mockussin-chass*, shoes which ‘they make of their deer skin worn out’, R. W. Peq. *múckasous*, Stiles. Abn. *múksen*, pl. *-nar*; *ne-múksen*, mon soulier; *ne-makseneké*, j’en fais. Micm. *m’keshen*, pl. *-nel*. Chip. (pl.) *máksinan* (*néksiniked*, shoe-maker), Bar.; *múksesin*, pl. *-nun*, Howse. Cree *múksesin*, pl. *-es’indá*.]

momanch, **mómansh**, adv. at times, now and then, often, Prov. 7, 12; Judg. 13, 25; Matt. 17, 15; at intervals.

[Cree *mumámdín*, here and there one.]

momonchu. See *manonchu*, he moves about.

mómóne, (it is) ‘freckled’; *mómóne choóki*, ‘it is a freckled spot’, Lev. 13, 39.

mómonehtaüaü and **momontaü**, v. t. an. he makes sport of, mocks at, derides (him), Neh. 4, 1; pl. *-taüáog*, 2 Chr. 36, 16; suppos. *momontaüont*, when

momonehtaüaü, etc.—continued.

he mocks at, mocking, Gen. 21, 9; Job 12, 4.

mómónesu, v. adj. an. he is spotted. is black or dark colored here and there, in spots or stripes. Freq. distrib. of *móesu*, he is black; pl. *mómónesuog*, they are 'grisdled', Gen. 31, 12; suppos. *mómónesit*; pl. part. *-sitcheg*, 'speckled', Gen. 30, 32, 39 (*wéenu momoesit*, when he is round-about dark-marked, 'ring streaked', Gen. 31, 8). Cf. *mómæchohkesu*.

momonowantam, **mamonau**-, v. i. he is scornful, a scorner, Prov. 9, 7, 8; 15, 12. Adv. *-tamwe*, 2 Chr. 30, 10.

momóntunnum, **mamóut**-, v. t. he puts it in motion, moves (it) about: — *nippe*, he 'troubled the water', John 5, 4; suppos. *mamóntunuk wussissittowash*, when he moves his lips, Prov. 16, 30.

momóunog, n. pl. the eyebrows; 3d pers. *unmomóunog* (accus. *-oh*, Lev. 14, 9), his eyebrows.

[Abn. *maümaän*, *sonreil*, le poil, etc. Del. *mamawon*, Zeisb.]

momæchohkesu, v. adj. an. he is black-spotted, has dark spots; pl. *mómæchohkesuog* (*mohmae chohkesuog*, they are speckled, Gen. 31, 12); suppos. pl. (part.) *momæchohkesitcheg*, (when they are) spotted, Gen. 30, 32; speckled, Gen. 31, 8. From *móoi* (it is dark colored), with freq. or distrib. reduplication, and *chohkésu*, he is spotted or has a spot.

[**mónáe**, **mónáe**, there is much, there is abundance;] pl. *nano monaash*, they are increased, Jer. 5, 6; *monaash*, they are many, ibid.; suppos. *mónak*, when there is abundance, when it abounds, Ps. 72, 7; 1 Pet. 1, 3; *yeu monak*, 'this great store', 2 Chr. 31, 10; with an. subj. *monaog*, (they are) many persons (El. Gr. 8), Ex. 1, 9; Dan. 12, 4; Matt. 7, 14; suppos. pl. *monacheg*, Is. 60, 5; 2 Cor. 4, 15; suppos. 3d pl. *monahettit*, when they 'are increased', become many, Hos. 4, 7. Vbl. n. *monaonk*, abundance, Deut. 33, 19.

[Narr. *wussauine maunduog*, 'they are too full of people'.]

mónak, **mónak** (in compounds, *-ónak*, *-ónagk*, *-ónag*), n. (1) cloth, 2 Sam. 20, 12; Matt. 9, 16; Judg. 16, 14: *hashabp-onak*, linen cloth, Mark 14, 51; *wusk-onagk*, new cloth, Mark 2, 21; *womp-onak*, (white) cloth, Deut. 22, 17; *kahpogk-ónag*, a thick cloth, 2 K. 8, 15 (*mónak monag*, black cloth, C., but better, *móónak*). (2) a garment of cloth, as distinguished from *ne áqut* or *hogkæonk* (cf. *ohkæon*), a covering of skins: 'coat', Dan. 3, 21; 'cloak', Matt. 5, 40; 'vesture', Dan. 22, 12.

[Narr. *maünek*, 'an English coat or mantle', R. W. 107.]

monakenehheau, v. caus. trans. he makes cloth, he weaves; pl. *-heaug*, Is. 59, 5; with inan. obj. *monakenehtean*, he weaves (it). N. agent. *monakenehteten* (indef. *-éuin*), one who weaves, a weaver, Ex. 35, 35; Job 7, 6.

[Narr. *ko-maünekunúo*, have you any cloth?]

monanehtean, v. i. he is merciful, Num. 14, 18; *num-monanehtean*, I am merciful; intens. *num-mónomanetetan*, Jer. 3, 12. Vbl. n. *monaneteanok*, mercy, Ex. 34, 7; Neh. 9, 32; Ps. 145, 8. Cf. *kiteanmonteanumai*.

monánumaü, v. t. an. he compassionates, is merciful to (him); *unmonánunum*, I show mercy to, Ex. 33, 19; imperat. *monánunumoch*, Zech. 7, 9; with suffix *monánunuch*, be merciful to me, Ps. 119, 132.

monaskotasq-uash, n. pl. melons, Num. 11, 5 (*monoskettámuk*, cucumbers, C.). See *askotasq*.

mónasquisseet. See **manusqusséd-ash*, beans.

monát, (it is) abundant, (there is) much, Ps. 37, 11; *woh monát*, (it) might abound, 2 Cor. 4, 15; *mocheke monat*, exceedingly abundant, 1 Tim. 1, 14; *pish monat*, it shall be increased, i. e. become abundant, Dan. 12, 4; pl. *monatash*, Prov. 15, 16; 2 Chr. 9, 9. From *monahtean*.

[Narr. *maünetash*, 'great store', abundance.]

monchanamukqussu, v. i. he does that which is wonderful, he works wonders; with an. obj. *-qussuü*, he does, etc.,

monchanamukqussu—continued.

to (him); whence, n. agent. *-pessuen*, a 'wonderful one', Is. 9, 6. From *monchanamuk*, suppos. *o*, *monchamunai* (t. an. form of *moichanatum*), and *ussu*.

monchanatam, -um, v. i. (and t. inan.)

he is astonished, he wonders (at it), he is surprised, Is. 59, 16; pl. *-amweg*, Matt. 22, 33 (= *chepshag*, Mark 11, 18); *monchadush*, 'marvel (thou)', John 3, 7 (= *moichadush*, Mass. Ps.). Vbl. n. *-tanuonk*, wonder, amazement, Acts 3, 10; and *casat*. *-tanurhauronk*, causing wonder, a marvel, a wonder, Dent. 13, 1, 2. From *moich-u*, he moves, with formative of verbs of mental activity, he is startled or disturbed in mind.

monchanaü, v. t. an. (1) he moves (him), carries (him) away, Gen. 31, 18; with affixes, 1 Sam. 30, 2. (2) he conducts or guides (him): *un-monchun-ah eu way-n*, he guided them in the way, Gen. 18, 16.

[Narr. *matichase*, be my guide (imperat.). = *monchussish*, from *monchussu*, v. i. act. he acts as guide, he guides; *kun-matichun-ish*, I will conduct you.]

moüchu, v. i. he goes, se movet (denoting merely the act of going, without reference to its end or aim); hence, he departs, goes away, removes, Matt. 25, 18; Gen. 24, 10: *nun-monchün*, I go, Matt. 21, 30; pret. *nun-monchip*, I went, Jer. 13, 5; suppos. *noh monchit*, he who goes, Jer. 22, 10; imperat. *monchish*; pl. *monchek*, go; freq. *unmonchu*, q. v. Related to *unüdeü*, he departs (?). Cf. Sansk. *maüch* (ire, se movere); *mauth*, *math* (commovere, agitare); Lat. *motus*, *mittere*.]

[Narr. *unuchü* (pres. defin. = *monchu-i*), he is gone; *maüchish*, be going (imperat.); *nun-maüchün*, I go. Abn. *un-maütsi*, je vais; *un-maü nedu*, je vais là. Cree *ahwe-so*, he moves. Chip. *amjich*, Howse 194; *ma'ja*, he goes, Sch. n, 469. Del. *mitschiü*, he is gone; suppos. *mitschit*, Zeish.]

mónéaü, monneaü, monunneaü, v. t. an. he looks (intently) at, observes (him); *un-monunneaü-ah*, he looked on them. 2 K. 2, 24; imperat. (affix) *monneah*, look thou on me, Ps. 119, 132; pl.**mónéaü**, etc.—continued.

monneick, *monunneick*, look ye, Job 6, 28; suppos. *moncaunt*, Matt. 5, 28. With inan. obj. *móniméum*, *mónunméum*, he looks at (it), Ps. 104, 32; Ezek. 21, 21; Ex. 14, 24; suppos. *noh moniméog*, he who looks, etc., Num. 21, 8. Cf. *kukiméum*.

monetu, v. i. he is a diviner, a magician.

Vbl. n. *monetunok*, 'divination', Dent. 18, 10. Cf. *matmonum*.

[Narr. *matuütu*, a conjurer, R. W.]

mónkó. See *mo* and *ko*.**monneaü**. See *mónéaü*.**mónói**. See *manüi*, it is deep.**monomansuonk**, vbl. n. a vision, Dan. 8, 17, 26; 10, 14.***mónoowau**, he hisses; infin. *mannu-wónat*, to hiss, C.**monopuhpeg**, n. a trumpet, Neh. 4, 20; Ps. 150, 3: *puhpéquash* *monopuhpeg*, sonnol a trumpet, Matt. 6, 2. Cf. *puhpegk*.**monsh**, n. a cock or hen, Luke 22, 34, 60, 61 (*mónish*, *unúpush*, a hen, a cock, C.). R. Williams (p. 56) has "chicks, a cock, or hen: a name taken from the English."**monteag**, nothing. See *matta*.**monunks**, n. the ash tree, Is. 44, 14.

[Abn. *agimaks*, frêne. Chip. *papágimuk*. (Baraga has *agimak*, ash tree [cf. *agim*, snowshoe], and three "other kinds", viz. *garákamij*, *papágimuk*, and *missaguk*.) Del. *patchgimuk*, black ash tree, Zeish.]

monunneaü. See *mónéaü*.**mos**, "a word signifying futurity" (El. Gr. 20), corresponding to the auxiliary 'must' or 'shall' before a verb in the indicative: *mos munup*, I must die, Dent. 4, 22; *moche mos nut-ahyuntamü*, how often shall I forgive him? Matt. 18, 21; *we mos mih*, it must needs be so, Mark 13, 7. See *maiche*; *no*.

[Narr. *more*, *mesh*; *mish* *unónechem* *peyuan*, I could not come; *moce-nanip-peám*, I will come by and by.]

moskeht, maskeht, n. grass (El. Gr. 10), Gen. 1, 11; Is. 40, 7, 8; pl. *-chtuash*, Dan. 4, 25, 32, 33; 'pasture', 1 Chr. 4, 39, 40; *moskehtuash*, 'hay'; *woskoshkehtuash* (= *wuske-askrhtuash*), 'tender grass', Prov. 27, 25; *mish-ashkehtuü we ohl*,

moskeht, maskeht—continued.

'there was much grass in that place', John 6, 10 (*oskosk*, grass; *mosketuash*, hay, C.). Vbl. subst. *moskehtuon*, he is grass, Is. 40, 6. Dim. *moskehtuemes*, El. Gr. 12. From *askehtem*, it is (lit. it makes, caus. inan.) green, with the indetermin. prefix, that which is green. See *aske*.

[Narr. *maskituash*, grass or hay. Abn. *meskikšar*, herbes. Del. *masgik*, Zeisb.]

moskehtu, mask-, n. (the same word as the preceding) is used for medicine, physic, i. e. herbs; *onutuh moskehtu-ut*, like a medicine; *nyan-askehtuash*, many (kinds of) medicines, Jer. 46, 11.

[Narr. *maskit*, physic. Chip. *mosh-kiki* [-*keke*], Bar.]

mósogque, adv. and adj. adhering, sticking to [v. i. it sticks close, adheres], Prov. 18, 24; Jer. 42, 16. Cf. *musšimnum*, he touches; *mississin*, it touches.

mósogquehteau, v. caus. inan. he makes it adhere, joins it to; imperat. *mósog-quehteauš*, join them together, Ezek. 37, 17.

mósoggunnum, v. t. (inan. obj.) he joins or puts together; suppos. *mósoggunuk*, when he joins together, Matt. 19, 6. See *musšukkomō*.

mosq, masq, mashq, n. a bear, Prov. 17, 12; Amos 5, 19; 1 Sam. 17, 34, 36 (*moshq*, C.). The base is the same as that of *nasquodtamunát*, to lick, and the name signifies 'the lick', from the bear's habit of licking his forepaws (see the Abnaki below); [or is it from (Cree) *mákwa-nun*, he squeezes (hugs)? (Howse 93).] Cf. **aurausseus*; **paukú-nawaw*.

[Narr. *mosk*, or *paukínawaw*. Muh. *miquoh*, Edw. Del. *muckk*, Zeisb. Abn. *ašessšs*, ours; *usškššsirtsššššš* [= *usš-kšš-ššretsšš*], il se lèche les pattes; *mes-kšé*, peau d'ours. Chip. *makwá* (*mák-wah*, Howse). Cree *máskwah*.]

móunai. See *mianai*.

móunum, v. t. he gathers together (inau. obj.). *kum-móunum*, thou gatherest, Matt. 25, 24. Freq. *mohunóunum*. Vbl. n. *móunumóonk*, *mouwanumóonk*, (a gathering,) tribute, custom, 1 K. 9, 21; Matt. 17, 25. With an. obj. *mianai*, q. v. Cf. *mukkinnum*.

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móunum—continued.

[Narr. *moarinnee*, he gathers (fruit, or inan. obj.); *mouwinariog*, they gather. Abn. *maušššš*, ensemble; *ne-maušššne-men*, je les mets ensemble; *mauššš*, il cueille, il ramasse. Del. *mawmwi*, assembled, Zeisb.]

móushag. See *moóshog*, iron.

moxinash, n. pl. See *mokus*, a shoe.

moyeu. See *maoi*, ordure.

moyeu, móeu. See *múde*, together.

móche, as an auxiliary of the future tense, expresses obligation or necessity (= *mos atche*); *móche nuttabuttantamaw-óunum* God, 'we are bound to thank God', 2 Thess. 1, 3; *móche ken pammup-wusham*, 'thou art [must] pass over', etc., Deut. 2, 18 (cf. *móche mos*, it must needs be, Matt. 18, 7); *móche mos nut-ahquontamau*, (how often) must I forgive him? Matt. 18, 21. Cf. *mos*; *atche*. [Quir. *móuche*, there must be, Pier.]

mócheke, "a word signifying more, much," used to express degrees of comparison, El. Gr. 15; *anne mócheke*, much more, Rom. 5, 9; 'more exceedingly', Gal. 1, 14; *nano mócheke*, more and more, Mark 15, 14; *mócheke mócheke*, exceedingly, very much, Gen. 17, 2, 6, 20; *mócheke onk*, more than, Matt. 10, 37 (*móchekegeuuk*, excessively, C.).

móchekohtau, v. t. he has more, adds to his possession of (it); *noh móchekohtunk* (suppos.) *wahteauonk*, *móchekohtau unkquanumóonk*, he who increaseth knowledge increaseth sorrow, Eccl. 1, 18.

móee. See *maoi*, ordure.

móoi, (it is) black, El. Gr. 13; dark colored, Matt. 5, 36; Esth. 1, 6; pl. *maoiyeuash*, Jer. 4, 28 (not *maeseuash*, as in El. Gr. 13, by typographical error probably). With an. subj. *maesui* [v. adj. an. he is] black or dark colored; pl. *maesuoq*, El. Gr. 13.

[Narr. *mówi*, *šúckk*, black; *mowésu*, a black man.]

móoi, móee, moyeu, n. ordure, dung, Ezek. 4, 12; 1 K. 14, 10; *um-moyeu*, their dung, 2 K. 18, 27; *um-móee*, Lev. 4, 11; 8, 17.

mómansh. See *momansh*.

momōskomaü [= *momōskaü*?]: *um-momōskom-ōuh*, they murmured against him, Ex. 15, 24 (*um-momōskawam*, I murmur, C.).

momōskoaü, **-kōwaü**, v. t. an. he murmurs at (him); pl. *-kōwaü*, they murmur, Ps. 106, 25; suppos. pl. *nay momōskawachey*, they who murmur, Is. 29, 24. Vbl. n. *momōskawraonk*, *-pueyentouk*, a murmuring, John 7, 12 (*momōskumraonk*, Ex. 16, 7).

momōskuenau [= *momōskaü*?]: *um-momōskuenau*, they murmur at (him), Ex. 17, 3 (*momōskuenawōnāt*, to mutter, C.).

[Abn. *ne-mōskōrdam*, je gronde, suis fâché; *ne-mōskōrdam*, je le gronde.]

momōsqueaü, freq. or intens. of *mōsqueaü*, he provokes (him) to anger. Vbl. n. pass. *momōsqueutnouk*, provocation (received), 1 K. 21, 22.

momōsqueuttam, v. i. he murmurs, utters, grumbles. Perhaps not rightly used in John 6, 61; cf. *um-momōskōe-tū-ōuh*, 'he gnasheth upon him with his teeth', Ps. 37, 12, and *um-mam-musketunquog*, 'they gnash upon me', etc., Ps. 35, 16.

[Abn. *ne-māmūmaskigōtassi*, je fais des grimaces.]

mōnāe. See *mōnāe*.

***mōnaeech** (?), a dish or tray, C.

mōnaeu. See *mōnōi*.

mōnak. See *mōnāk*, cloth.

mōnōi, **-naeu**, (it is) deep, Ps. 140, 10; Eccl. 7, 24; Lam. 3, 55; as n. the deep, Gen. 1, 2; a gulf, Luke 16, 26; depth, Eph. 3, 18; *mōnōi onk*, it is deeper than, Job 11, 8. Adv. and adj. *mānoe nippeash*, deep waters, Ezek. 34, 18; suppos. *mōnoag*, when it is deep; pl. (with intens. redupl.) *māmānoagish*, (very) deep places, Ps. 135, 6. In compound words sometimes *anōi*, *anōu*.

mōnōkōi, n. a valley, Deut. 8, 7. See *anōhōkōi*.

***mōnopagwut**, in deep waters, Mass. Ps., Ps. 69, 2.

mōōshog. See *mōōshog*.

***mōonk**, vbl. n. weeping, C. See *māü*.

mōōshog, **mōōshog**, **mōushag**, n. iron, Num. 31, 22; Is. 60, 17; 1 Tim. 4, 2. Adj. and adv. *-shogque*, *-shagque*, of iron, Deut. 8, 9; Is. 45, 2, etc. Cf. *mōshchuoq*; *mōshshipsq*.

mōōshog, etc.—continued.

[Narr. *mōvāshuck*. Abn. *saü'gheré*, eela est dur; cf. *siogke*, *saggohtunk* (the name apparently signifies black metal; cf. **mōmpohshog*). Del. *suck-achsun*, [black stone,] iron, Zeisl. Voc. 29.]

mōosketomp, n. a black man [?], El. Gr. 15. Cf. *wosketomp*.

mōpau, **-pō**, **-pāog** (?), n. the caterpillar, 1 K. 8, 37; 2 Chr. 6, 28; Joel 1, 4; 2, 25; *assanau mōpoh* (accus.), he gives food to the caterpillar, Ps. 78, 46 (*mōpau*, Mass. Ps.).

mōs, n. The name of the moose (*Cervus alces*, L.) is used by Eliot in the pl.; *mōsōog* for 'fallow deer', 1 K. 4, 23; "*mōos*, a beast bigger than a stag," etc., Smith's Deser. of N. E. (1616). "Which the salvages call a *mose*", Morton's N. E. Canaan. "The beast called a *moose*", Wood's N. E. Prospect. The plural indicates *mōsa*, or *māsa*, as the original form of the singular, a name given to the animal from his habit of stripping the lower branches and bark from trees when feeding; *mōs-u*, 'he trims' or 'cuts smooth', 'he shaves.' See *mōsūm*.

[Narr. *mōos*; pl. *-sōog*. Abn. *mōs*; pl. *-sak*. Chip. *mōns* (Bar.); *mōs*, *moose* (Sch. 11, 464). Cree *mōngsōa*. Menom. *mōngsh*.]

mōsi, (it is) smooth, primarily made smooth (by cutting?); bald, C.; *mōcheke mōsi onk pumme*, smoother than oil, Prov. 5, 3; *mōseu kus-seepnukquog*, they leave thee bare, Ezek. 16, 39; *mōse qassukquanēsush*, smooth small stones, 1 Sam. 17, 40; *mōs-ompskquhtu*, among the smooth stones, Is. 57, 6. Adj. inan. [*mōsieü*] *mōsiyeu*; pl. *-yeuash*, Is. 40, 4.

mōsompkinausu, it is paved, a pavement [i. e. an extension of smooth stones, *mōsi-ompsk-kūn-ussu*], Esth. 1, 6.

mōsompseq, a smooth stone; *mōsonpseqquhtu*, among the smooth stones, Is. 57, 6; intens. *māmōsompseqquhtu* ('gravel'), Is. 48, 19.

mōsontupau, **-ppō**, v. i. he is bald [on the forepart of the head], 'he is forehead-bald', Lev. 13, 41 (cf. *muknōkōntupau*, he is quite bald, his head is bare). Vbl. n. *-ontuppiōnk*, baldness,

mōsontupau, -ppw—continued.

Jer. 47, 5; Mic. 1, 16 (*musantip*, a bald head, C.).

[Del. *mō schant pe u*, Zeisb.]

mōsqheāü, -qechheāü, v. t. an. he provokes, vexes (him); infin. 2d pers. sing. *kum-mōsqheōnat*, Lev. 18, 18. Freq. *mōmōsqheüü*, q. v.

mōsūhq, n. a fly; pl. -*quog*, Ps. 78, 45. Dimin. *mōsēsūhq-nōy*, Ps. 105, 31. For *mōi-sogke*, black biter(?). Cf. *sogkenus*, gnat.

[Chip. *āmōssag* (pl.), little bees or flies, Bar.; *missisuck*, *missisatuk*, wasp.]

mōsum, v. t. [he cuts smooth] he smooths (his head), he shaves off or removes (his hair or beard), 'he pols his head', 2 Sam. 14, 26; *pish mōsum um-mēsātuk*, 'he shall shave off his hair', Lev. 14, 8; imperat. *mōsumnush*, 'cut off thy hair', 'poll thy head', Jer. 7, 29; Mic. 1, 16; suppos. *mōsuk*, when he, etc., 2 Sam. 14, 26. With an. obj. *mōsūai* (for *mōschēai*, causat.?), he cuts or makes smooth (an an. obj.): — *wuh-hogkah*, he shaves himself, Lev. 13, 33; — *shēpsōh*, he shears sheep, Gen. 31, 19; 38, 13. Caus. inan. *mōschētan*, he makes it smooth; suppos. *mōsittēnuk*, when he, etc., Is. 28, 25. Intrans. act. *mōsu*, he smooths, cuts or trims smooth.

[Abn. *ne-mēsi*, je me tonds; je me rase les cheveux; *ne-mēsai*, je le tonds.]

mōsummu (?), v. i. (adj.) he is jealous; *num-mōschēke-mōsummuai*, I am very jealous, 1 K. 19, 10; suppos. *nōh mōsumout*, he who is jealous, Num. 5, 14. Vbl. n. pass. *mōsittēnmōonk*, jealousy, Is. 42, 13.

mōsumwāēhquok, n. a razor, Num. 8, 7. From a causative, perhaps framed by Eliot, *mōsumwāēhēu*, and the generic determinative -*quok* (-*quog*), a knife.

mōwhāü, **mōhwhāü**, v. a. an. he eats what is alive, devours, as a beast of prey, Gen. 49, 27; 1 K. 13, 28; *umhōh-ēhōuh*, (the beast) devoured him, Gen. 37, 20; *askak um-mōwhoh*, a serpent bit him, Amos 5, 19; subj. *ne wuh mōwhēu*, that (flesh) which may be eaten, Lev. 11, 47; *nōh mōwhōut*, he who eats, v. 40; *nōh mōhkhukye*, 'he that eateth me', John 6, 57. Cf. *meetsu*.

mōwhāü, **mōhwhāü**—continued.

[Narr. *mōho*, to eat (alive), R. W.; *cum-mōhucpuck*, they will eat you; *Mohoraiyusuck* or *Manquaiyog*, 'the Canibals, or Men-eaters, up in to the West' (Mohawks). Cree *mōhōwāyoo*, 'he eats him', Howse.]

***mōsickquatash** (Narr.), n. pl. 'boiled corn whole' (i. e. *mō-sohquittahash*, not broken small or pounded?). See *sōh-quittahum*. When broken, *sōhquittahash* without the prefix. Hence the common name *succotash*, improperly applied, however, to the unbroken corn.

[Abn. *mēsikstar*, blé entier, qui n'est pas pilé. Del. *mēsittēvull*, boiled corn whole, Zeisb.]

msque. See *mōsqüi*, red.

msquēheonk. See *msquēheonk*.

msqui. See *mōsqüi*, red.

m'tah. See *mētah*.

***mückko-wheesce** (Peq.), the whip-poorwill, Stiles.

***muckquētu** (Narr.), he is swift; *kum-mūmmuckquētu*, you are (very) swift, R. W.

mugquomp, **mugwomp**, n. a captain, Mark 6, 21; Dan. 2, 15; Luke 22, 52; an officer, 1 K. 2, 9; 2 Chr. 13, 12; 'duke', Gen. 36, 40-43; augm. *munmugquomp*, Acts 5, 26; *kechchmugquomp*, chief captain, Gen. 21, 22 (*kechhum*, Acts 21, 31; *kitchum*, v. 33; pl. *kechchimugquompaug*, Rev. 6, 15) [*wauckquompce*, valiantly, C.]. = *mogki-omp*, great man (?).

[Narr. *mückquomp-nōy*, captains or valiant men.]

muhhōg [= *m'hogk*], n. the body, El. Gr. 9; Matt. 10, 28; *kukhōg*, thy body; *wuhhōg*, his body; *muhhōgkuk*, n. collect. (an indef. number of) dead bodies, corpses, Nah. 3, 3. See *-hog*.

muhkont, **mohkont**, n. a leg, El. Gr. 10; Is. 47, 2; pl. -*tash*, Prov. 26, 20; 3d pers. *wuhkontash*, his legs, Dan. 2, 33.

[Narr. *mohkōnt-ush*. Abn. *skait*, son jambe.]

mūhkos, **mūhkas**, n. a nail, a claw, talon, or hoof; pl. -*kossog*; *wuhkassoh*, his nails (accus. -*sōh*, Deut. 21, 12); Dan. 4, 33; 7, 19; *kukhōssog*, thy hoofs,

múhkös, múhkäs—continued.

Mic. 4, 13; *Horses-kossog*, horses' hoofs, Judg. 5, 22. See *mukps* and *uhquár*.

[Narr. *mókássuck*, nails. Abn. *mekas*; pl. -*sok*; 3d pl. *škásur*. Del. *muckoos*, awl, nail, Zeish.]

muhkos. See *múhkussa*, a coal.

muhpanag. See *muhpanug*, breast.

muhpegk. See *mohpegk*, a shoulder.

muhpeteog, -eag, n. a rib, Gen. 2, 22 (*mehpeteak*, C.); 3d pers. *wuhpeteog* and *uhpeteog*, Gen. 2, 21; pl. -*gash*, Dan. 7, 5.

[Narr. *peteágon*, *peteágon*. Abn. *ne-pigágon*, ma côte, mon côté; 3d pers. *Spigágon*.]

muhpit, n. an arm (*méhpit*, C.); pl. -*pitténash*, El. Gr. 10; 2d pers. *kupit*; 3d pers. *wuhpit*; pl. -*ittenash*, Gen. 49, 24.

[Narr. *wuppittene*, -*énash*, (his) arm, arms. Abn. *pedin*, bras; *ne-pedin*, mon bras.]

muhpō, v. impers. it snows (*mawpaw*, Wood); pres. def. *muhpōi*, it is snowing (*muhpōwi*, it snows; *sun muhpō*, does it snow? C.). Adv. and adj. *muhpōe kesukod*, a snowy day, 1 Chr. 11, 22. Cf. **séhepo*.

[Cree *mispōon*; suppos. *mispōok*.]

muhpuhkuk. See *muppuhkuk*, a head.

muhpuhkukquanitch, -nutch, n. a finger or finger's end; *uhp-*, the tip of his finger, Luke 16, 24; pl. -*nitchéash*, fingers, Dan. 5, 5. For *muppuhkukque-wannutch*, head of (his) hand.

muhpuhkukquaseetash, n. pl. the toes, Dan. 2, 41, 42; 3d pers. *uppuhk-*, his toes, 1 Chr. 20, 6. For *muppuhkukque-wusset-ash*, head of (his) foot (*muppuhkukquaset*, C.). See *kéhtequaset*, the great toe.

muhpuhkukqut, (upon the head, as n.) a helmet or covering for the head; more often with prefix of 3d pers. *uppuhk-*, Is. 59, 17; Ezek. 27, 10; *muppuhkukqut ohtag* (that which belongs on the head), 'mitre', Ex. 28, 39; pl. *uppuhkukqut ahhohtagish*, 'bonnets', v. 40; Lev. 8, 13.

mukatchouks, mukkut-, n. a son, 'a man child', 1 Sam. 1, 11; Job 3, 3.

[Narr. *num-múckquáchucks*, my son; *muckquachuckquénese*, a little boy. Peq. *muckachur*, boy, Stiles. L. Island, *machuchan*, boy; *machaweeskt* [= *mukkiése*, El.], a little boy, S. Wood.]

mukkée, n. a scab, Lev. 13, 7, 8.

[Abn. *meghi*, gale.]

mukki, n. a (male) child; pl. *mukkiig*, Ps. 148, 12; 2 K. 2, 24; Gen. 33, 5; dimin. *mukkiés*, a little child, Prov. 20, 11; Matt. 18, 4; 'babe', Ex. 2, 6 (*mukkoies*, C.); pl. -*sog*, Matt. 18, 10. Vb. adj. *mukkiésu*, he is a child; suppos. *mugkiesuon*, when I was a child, 1 Cor. 13, 11. Vbl. n. *mukkiésuonok* (*mukkoiesuonok*, C.), childhood, Eccl. 11, 10. [From *mukukki*. This word has been displaced by *nammon*, etc., in the Cree, Chippewa, and western Algonquian.]

[Narr. *nam-múckiese*, my son.]

mukkinnum, magk-, v. t. he collects or gathers (inan. objects); infinit. -*umuat herbs-ash*, to gather herbs, 2 K. 4, 39; *mukkinnumak*, gather ye (the tares, Matt. 13, 30); *mukkiutich*, let him gather (the manna, Ex. 16, 16); suppos. *noh magumuk*, he who gathers up, Num. 19, 10. Cf. *múmun*.

[Abn. *ne-megheneman*, je le trie.]

mukkoshqut, n. a plain, Gen. 11, 2; 13, 10; *mukoshkut*, Gen. 19, 25. From *magki* and *oshk* (= *ashkoshki*, green; *m'oskeht*, grass), with the locative suffix. the great grass place; *mukoshqutée*, plain (as adj.), Jer. 48, 21.

[Narr. *micúckaskete*, a meadow. Abn. *meskik'sk8*, place where grass is. Micm. *m'skevgooaicadee*, meadow.]

mukkakin, v. i. he bares himself, unclothes; imperat. 2d pl. *mukkakék, -ég*, be bare, 'strip yourselves', Is. 32, 11; with an. obj. *mukkakinai*, he strips, makes (him) bare; imperat. prohib. *ahque mukkakin moteheku*, do not [strip] rob the poor, Prov. 22, 22; suppos. *muggakinout*; pl. -*oucheg*, 'spoilers', Jer. 51, 48. N. agent. *mukkakinuwaen*, a plunderer, a robber; pl. -*énog*, 'extortioners', Is. 16, 4 (suppos. *mukkakinuwaenuit*, 'if he rob', i. e. if he be a robber, Ind. Laws. xvi).

[Abn. *ne-megsgnai*, je le pille.]

mukkukkontup, n. a bald head, Lev. 13, 42 (locat. + *ómit*).

mukkukkontupaü, v. i. he has a bald head, Lev. 13, 40, 42. Vbl. n. -*ppáonk*, baldness, Is. 3, 24. Cf. *máosutupaü*.

mukutchouks. See *mukatchouks*.

mukkuttuk, n. the knee, Is. 45, 23; pl. *-ukquog*, Job 3, 12; Is. 35, 3; 3d pers. *ukkuttuk*, his knee. For *u'quttuk* (from *quttan-cu*, or rather from the same base), that which sinks down or goes down. [So, Ang. Sax. *encwe*, Goth. *bneigan*, Engl. knee, and Ang. Sax. *hniġ-an*, inclinare, incurvare.] *Nish noh mukkuttuk nauwau*, every knee bows, Phil. 2, 10.

[Abn. *uckedeks*, mon genou. Del. *gutgu*, Zeish.]

mukos. See *môhkussa*.

mukqs, n. an awl, Ex. 21, 6; Dent. 15, 17. From *uhquien*, it is pointed. Cf. *mûhkos*.

[Narr. (pl.) *mûcksuck*, awl blades. Del. *muckos*, awl, nail.]

mukquoshim, n. a wolf (El. Gr. 9), Is. 65, 25; Jer. 5, 6; *maumugquoshum*, Gen. 49, 27; *mukquishum*, C. (who has also *uattahquusog*, wolves). For *mukquoshim* the Mass. Ps. (John 10, 12) has *uattahqas*. From *maherhai*, he eats live flesh, with (*-oshim*) the generic determinative of the names of beasts.

[Narr. *muckquishin*, pl. *-mwock*; *uoadtôqas*, a black wolf; *uadôqas*, a wolf; *uadôquashumek*, a wolf-skin coat. Peq. *mucks*, Stiles. Chip. *mah ing gun*, *mē ēn' gun*, *mae e kan* (*maheengun*, J.), Sch. II, 464. Menom. *mauh-wauw*. Shawu. *m'wâi wah*. Mex. *nayaqueu* [*qu=k*]. Otomi *muhu*.]

mukquuttunk, n. the throat; *kuk-quuttunk-anit*, to thy throat, Prov. 23, 2. From the same root as *mukkuttuk*; *u'quuttunk*, the going down (the swallow? or the bending of the head?).

[Narr. *gûttuck*. Abn. *mekstaingun*, gosier; 3d pers. *akstaingun*. Del. *gunta*, 'swallow it', Zeish.]

mukukki, (it is) bare, bald, destitute of covering, Jer. 48, 37.

[Narr. *muckucki*, hare (without nap, said of cloth).]

munmishkod, n. abundance, 'great store'; — *meechum*, 'store of victual', 2 Chr. 11, 11. From *missi*; augm. *ma-missi*, very great.

-mungquot, -quodt, suppos. *-mungquok*, the generic determinative of verbs of smell. See *asuhungquodt*; *matchemungquot* (it smells badly); *weteneungquot* (it smells sweetly), etc.

***munnânnock** (Narr.), a name of the sun and of the moon, R. W. 79. From *anôgg*, star (or from its radical), with a prefix of which the significance is not clear [or from *munnoh*, island (?).]

***munnaonk**, n. the throat, C. (?) Cf. *munamail*.

***munnaawatteaûg** (Narr.), "a fish somewhat like a herring," R. W. Probably *Alosa menhaden*, Mitch., the 'bony fish', 'hard head', or 'munhaden' of the fishermen; called also in the northern parts of New England, pauhagen. Both names have reference to the use of this and other species of herring as fertilizers; *munnohquohtean*, he manures or enriches the earth, and Abn. "*pakkikkunû*, on engraisse la terre," whence "*pskaûgan*, petit poisson."

munnequomin, n. corn or grain when growing or in the field, Hos. 14, 7; pl. *-minneash*, *-munneash*, green ears of corn, Lev. 2, 14. (Cf. *missumquaminneash*, *-munash*, full ears, ears of corn, Gen. 41, 5, 7, 22.) [Manured corn (?).]

***munnoggs**, bowels, C. See *menogkus*.

munnoh, n. an island, Acts 28, 1; Rev. 6, 14; with the locative affix, *munnoh-hannit* (*menoh*, *munnoh*), to, at, or on the island, Acts 13, 6; 27, 26; 28, 7, 9, 11; pl. *-ôhkanush*, Ps. 97, 1; Is. 41, 5. Adj. and adv. *munnoh-hanne*, of an island, Is. 13, 22; 34, 14.

[Abn. *munakan*, ile; *-hansk*, dans l'île. Chip. *min is*, *me niss*. Menom. *may nainsh*. Shawu. *men a thêe*. Del. *mun ah tâhe*, Sch. II, 462, 47; *me na tey* (and *-te ü*), Zeish.]

munnohquohtean, v. t. he enriches the land, fertilizes, manures; *pujeh munnohquohtean*, until I dung it, Luke 13, 8.

munnoutam. See *manontan*, he smells it.

***munnuicks** (Narr.), the brant goose (*Anser bernia*); pl. *-suck*, R. W.

[Peq. *a'kobjecz*, brants, Stiles. Mass. *munuks*, a brant, C.]

***munnunug** (Narr.), milk. See *menin-munk*.

munumuhkemco, v. i. it rushes (makes a rushing sound?); suppos. inan. subj. *marumuhkemcouk*, when there is a rushing (of mighty waters), Is. 17, 12. Vbl. n. *munumuhkeonk*, a rushing, ibid.

*[**mununneet** (?), n. the bladder;] adj. *-toe quussik*, stone in the bladder, Man. Pom. 88.

[Abn. *manšitēti*, *manšē*, les fesses.]

muppuhkuk, **muhpuhkuk**, n. a head, Is. 1, 5; Amos 8, 10. Rarely used with the impers. prefix; more commonly (3d pers.) *uppuhkuk*, (his) head, Lev. 1, 4; 3, 2; Job 41, 7; Ps. 68, 21 ('scalp'). See *-oūtup*.

[Narr. *uppaquāntup*, the head; *mup-pacuck*, a long lock.]

muppusk, **-pisk**, n. the back, Rom. 1, 30; Jer. 18, 17; *muppisk*, my back; 2d pers. *kup-*; 3d pers. *uppisk*, *uppusk*; *uppiquānit*, at, on, or to the back, Prov. 10, 13; 19, 29; *anaquabeh kah muppi-quānit*, before and behind me, Ps. 138, 5. From *puske*, bare, uncovered.

[Narr. *uppusquān*, the back. Abn. *peskšan*, son dos; *ne-peskšanek*, derrière mon dos; *ne-paski-peskšan-ēnāū*, je découvre lui, le milieu des épaules. Chip. *pēk wun'*, je quoy wong, pik wun.]

***muschūdaung** (Peq.), a lobster, Stiles. See **ashāūt*.

***mushoshketomp**, n. [great man], 'a noble man', Mass. Ps., John 4, 46.

mūshōn, **mishōn**, n. "an Indian boat, or canoe made of a pine or oak, or chestnut-tree." R. W. 98; a boat, John 6, 22; Acts 27, 30; pl. *-nash*, John 6, 23; *ut um-mishōn-ut*, into the [his] boat, John 6, 22; *kamshōn*, thy boat, Samp. Quinnup. 156; *mushōan*, boat or canoe, and *peantēm*, C.

[Narr. *nishōūn*; dim. *-mēmese*, a little canoe. Abn. *amasšē*; pl. *-šēar*, canot de bois. Peq. *meshwe*, Stiles. Chip. *chemann*, Sch.; *tehimann*, Bar. Del. *a mo chool*, Zeisb.]

mushqun, n. the liver: *nushqun*, my liver, Lam. 2, 11; *wusqun*, *wushqun*, his liver, Prov. 7, 23.

[Chip. *koon*, *quoon*, *oquoun*, Sch. n. 458. Miami *haw ko ne*. Shawn. *oh kone*.]

muskēsuk, n. (1) the eye, El. Gr. 10; Job 10, 18; Matt. 18, 9; pl. *-ukquash*. (2) the face, Ezek. 10, 14; *nusk-*, *kusk-*, *wuskēsuk*, my, thy, his face or eye. (Sansk. *īksh*, videre; *akshu*, oculus.)

[Narr. *wuskēsuck* (his) eye. Peq. *skeezuks*, eyes, Stiles. Muh. *hkeesque*,

muskēsuk—continued.

eye. Abn. *w-sisegšk*, ma face; *šs-*, sa face; *ne-tšiskš*, mon œil. Chip. *shkēzh ig*, *shezh ig*, eye, face. Menom. *waish kay shauik*, eye; *osh kay shayku*, (his) face. Shawn. *o shkēs a kwē*, (his) eye. Del. *wuschgiuk*, (his) face, Zeisb.]

muskōau, v. i. he boasts, he speaks boastfully, Ps. 10, 3; suppos. 2d pers. *ken māsūkōān*, thou who (when thou) boasteth, Rom. 2, 23; pl. (part.) *neg māsūkōarheg*, they who boast, boasters. Vbl. n. *muskōaonk*, *misk-*, boasting.

muskōdtuk, n. the forehead, Lev. 13, 42; *nusk-*, *kusk-*, *wuskōdtuk*, my, thy, his forehead.

[Narr. *mscāttuck*. Abn. *meskāteššē*, front; 3d pers. *šsk-*.]

muskon (?), n. a bone; pl. *-nash*, Prov. 14, 30; but usually in 3d pers. *wuskon*, (his) bone, Job 2, 5; Ezek. 37, 7; pl. Judg. 19, 29 (*wishkon*, *weshkeen*, C.). Cf. *āskon*, a horn; *askōn*, a hide, undressed skin; *mishkōnontup*, skull.

[Narr. *wuskān*. Chip. *okān*, his bone. Miami *kaw ne*. Menom. *oh kōnne*.]

muskon-ōntup. See *mishkōnōntup*.

muskouantam, v. i. (1) he is boastful, Ps. 34, 2. (2) he rejoices, exults, is very glad, Ps. 14, 7; imperat. *-antush*, rejoice thou, Joel 2, 21; 3d pers. *-antaj*, let him rejoice, Ps. 48, 11. See *muskān*.

musōtam, v. t. inan. he pierces (it) with an arrow, dart, or other sharp instrument; with remote an. obj. *-tamaū*, he pierces (it) to (him), makes (it) pierce (him); suppos. *musōtamaūut wusqun*, 'when a dart strikes through his liver', Prov. 7, 23. The base or primary verb (*musō*, it pierces) is not found in Eliot; *masōmog* (a nettle; *masāūnock*, R. W.) is formed from it.

musquantam, v. i. [*musquiantam*, blood-minded] he is angry, Jonah, 4, 1; 2 Sam. 13, 21; suppos. *musquāntog*, if he be angry, when angry, Prov. 14, 17; imperat. prohib. *uhque musquantash*, be not angry, Eccl. 7, 9. Vbl. n. act. *-tamaonk*; pass. *-nūttonk*, anger. See **squāntam*.

[Narr. *wam-musquantam*, I am angry. Abn. *ne-mšksšērdam*, je suis en colère, je suis fâché.]

musquanumau, v. t. an. he is angry at (him), Lev. 10, 16; imperat. prohib.

musquauumau—continued.

ahque musquauuma, do not fret thyself, Ps. 37, 1, 7, 8; *ahque musquauumeh*, do not be angry with me, C.

[Narr. *kum-musquauum-ish*, I am angry with you.]

***musquash**, the muskrat (Fiber zibethicus); *musquash*, Josselyn's Voy. and N. E. Rar. 53; *musquassus*, Smith's Descr. of N. E.; *muskrashe*, Morton's N. E. Canaan; 'civet scented musquash,' Wood's N. E. Prospect. [*musqui-oshim*, red animal (?) or *maskou* (?).]

[Abn. *m8sk8's88*. Del. *damascus*, Zeisb.]

musquheonk, **msq-**, vbl. n. [from causat. *musquhheut*, it makes him red, it reddens,] blood, Deut. 12, 16, 23; Acts 17, 26; 28, 8; *nasqh-*, my blood; *kasqh-*, thy blood; *wusq-* or *asq-*, his blood. Adj. and adv. *musqueheongane*, bloody. Cf. **neepuck*.

[Narr. *mishquē* and *nēpuck*, the blood; *misquimash*, the veins. Chip. *mis'kuē*, blood; *us'kui aab*, (his) vein. Shawn. *misk wē*, blood; *m'shks mah*, vein. Menom. *mainh kree*, blood. Abn. *mesig-sayhes8*, il est tout couvert de sang. Del. *mhuk*, blood, Zeisb. Gr. 104.]

mūsqi, **mīshqui**, **msqui**, and **-que**, (it is) red, Ex. 15, 4; Josh. 24, 6; Esth. 1, 6; suppos. *mosquag*, *moshquag*, when it is red, Gen. 25, 30; Ex. 25, 4. In comp. words, *musqu-*, *msqu-*; *msquonagk*, -ak, red cloth or clothing, Matt. 27, 28, 31 (see *mōnak*). With an. subj. (v. adj.) *musquesu*, (he is) red, Gen. 25, 25; Zech. 1, 8.

[Narr. *msqivi*. Peq. *mesli'piou* [scarlet?], Stiles. Abn. *mk8iyheu i8*, cela est rouge. Cree *mithkwōw*, it is red; *mith-koo*, blood. Chip. *misqua*, *misquozé* (an.); *radix*, *misk*, Sch. 11, 466. Shawn. *m'sh-wah we*. Menom. *mainh kiev*. Del. *muckkēu*, v. adj. red (it is), Zeisb.]

musseet, n. a foot; pl. *-ash*, El. Gr. 10; *nus-*, *kus-*, *wus-seet*, my, thy, his foot; *wussetaootsh*, their feet, Josh. 3, 15 (*māsset*, a foot, C.).

[Narr. *wussēte*. Peq. *kuzseet*, (thy) foot, Stiles.]

musseگان, **-ēkon**, n. the loins, Ezek. 23, 15; Nah. 2, 10; *musseگانohtog-ut*, in my loins, Ps. 38, 7; (*nus s'ēkonohotg*, my

musseگان, **-ēkon**—continued.

reins, Prov. 23, 16); *kus-*, in or from thy loins, Gen. 35, 11; *wussēkonohotgut ashoh*, in the loins of his father, Heb. 7, 10.

mussegen. See *missegen*.

mussēgon, v. impers. it hails; as n. hail, Ps. 148, 8; 78, 48; *missegun*, Rev. 16, 21; suppos. *missegog*, Is. 32, 19.

[Abn. *s'k8viti*, il grêle. Chip. *sessēgan*, Bar. Cree *sēpsēykan*. Miami *me ze kuvaw*.]

mussés. See *um-missēs-oh*.

musi, whole; suppos. (?) *nuk-keteaonk ash musi*, 'my life is yet whole', 2 Sam. 1, 9. (Not found elsewhere. The primary meaning is 'great'. See *missi*.)

mussin. See *missin*.

mussinun, **mis-**, **mussunnum**, v. t. he touches (it) [he smooth-handles it; from *masi*, with the formative of verbs denoting action performed by the hand]; suppos. *uoh masunuk*, he who touches it, Lev. 15, 7, 12; Amos 9, 5; freq. *mohmussunnum*, he touches (it) often, he handles (it). Vbl. n. *mussinunmopuk*, touching, touch (*missinunmāonk*, C.). With an. obj. *mussinunū* (*mis-*), he touches (him); suppos. *uoh musunont*, he who touches him, Lev. 15, 11, 19; with inan. subj. *missis; sin* (-*ishin*, *mus-*), it touches, adjoins, reaches quite to; *missishin kesukqut*, 'it reached unto heaven', Dan. 4, 11; *missussin sussipponkumuk*, it reached to the wall of the house, 2 Chr. 3, 11, 12; *missishin kuhtanog*, the ship touches, is aground, Acts 27, 41.

mussippég. See *mussappég*.

mussipsk, n. the ankle; -*kat*, to the ankle, ankle deep, Ezek. 47, 3; 3d pers. *wussupskon*, his ankle bone, Acts 3, 7. (Strictly the back and sides of the ankle joint; *mussi-poske-oskon*, where the bones touch behind. So, Abn. "*nedapsk'k8ē*, mon cou derrière, *metabsk8'k8ē*, le derrière et les deux côtés du cou." Cf. *missippuskummicheg*, wrist (the back of the wrist, C.).

mussisse, adv. in public, publicly (?), Matt. 1, 19. Cf. *māmusse*, *musi*.

[Micm. *m'shet*, tous; *m'sheda*, tous ensemble. Narr. *missēst*, adj. an. the whole. Abn. *messi8i*, *mesetsi8i*, tout

mussisse—continued.

entier. Del. *messissu*, whole; *mesitscha-yen*, wholly, entire, Zeisb.]

mussissitton, n. a lip (*missustan*, C.); pl. *-nash*, El. Gr. 10; 3d pers. *wussis-*, his lip, Prov. 12, 19; 17, 4. For *mussissi-muttan*, it is close to the mouth.

[Del. *ursche ton*, lip, Zeisb.]

mussittipuk, n. a neck, Ps. 75, 5; Is. 30, 28 (*missitteppig*, C.); pl. *-kanush*, Judg. 5, 30; *kussittipuk*, thy neck, Cant. 7, 4; *was-*, his neck, 1 Sam. 4, 18; *mussi-tauhpeg* (*uppêke*, R. W.), joining the shoulders.

[Narr. *sitchipuck*.]

mussohquam[in], **missoh-**, **mus-sunk-**, n. an ear of ripened corn, Lev. 2, 14; Mark 4, 28; pl. *-munneash*, *-minneash*, Gen. 41, 5, 7; 2 K. 4, 42. From *musso* (dried), with the formative of verbs of growth, *-quam*; *mussohquamin*, it grows dry or ripens by growth.

[Abn. *mesask8*, épi de blé.]

mussoonk, **missoonk**, n. a dry tree, Ezek. 17, 24; 20, 47. Cf. *askunkq* (a green tree); *kishkuk*.

[Abn. *mesak8 abâsi*, arbre sec; *aresk-sak8*, arbre vert, qui ne peut brûler.]

mussophteau, v. i. (inan. subj.) it becomes dry, 'it withers', Hag. 1, 4; suppos. *-ohtay*, when it dries or withers, Is. 27, 11.

mussuhkaüaü. See *miskaüaü*.

mussuhkomoc, **mis-**, v. t. he goes on touching (it), Dan. 8, 5; with an. obj. *-uhkaüaü*, he reaches or goes on to touch (him), 2 Chr. 3, 11.

[Abn. *ne-saüncuemen*, je le touche (tango).]

mussunkquamin. See *missunkquamin*, a (full) ear of corn.

mussunnum. See *missunum*.

mussuppég, **mussippég**, pl. *-péquash*, *-pégwash*, n. tear, Lam. 2, 18; Mal. 2, 13; *nos-*, my tears, Job 16, 20; Ps. 6, 6. Cf. *missippiano* and *-sippuen*.

[Abn. *mesehigöai*; pl. *-nar*, larme; *nösehigöani*, j'en verse. Del. *suppin-quall* (pl.).]

muswäü, v. t. an. he pierces or wounds (him) with an arrow or other missile, 1 K. 22, 34; 2 Chr. 18, 33; and pass. he is hit or wounded, etc.

muswäü—continued.

[Abn. *meswäü*, vel *mesdäüis8*, il est blessé d'une balle ou flèche; *mes8*, il est blessé.]

mutchaht, **-oht**, n. a sinew, Is. 48, 4; pl. *-tash*, Job 10, 11; 30, 17; Ezek. 37, 7; 3d pers. *wutcholt*.

[Abn. *stset*, nerf du corps, de l'homme ou des animaux. Del. *utschert*, sinew.]

mutchán, n. the nose, Is. 3, 21; Prov. 30, 33; the muzzle or snout of an animal, Prov. 11, 22; *nutchán*, *kutchán*, *wutchán*, my, thy, his nose; *ut wutchán-it*, into his nostrils, Gen. 2, 7.

[Narr. *wuchaün*. Peq. *kuchijage*, (thy) nose, Stiles. Abn. *ne-ki'tan*, mon nez; *as8t'tan*, le mufle.]

muttáag, **-agk**, n. a standard, a banner, Ps. 60, 4; Is. 59, 19; Jer. 4, 21; 50, 2; 51, 12; pl. *-akínash*.

[Abn. *metéséghen*, étendard.]

muttáanocog, **-anwog**, [they are very many], John 21, 6 (of 'the multitude of fishes'), Ezek. 47, 10; Nah. 3, 3; v. i. from *muttáe*; not used in the sing.

muttáe, adv. exceedingly, very much, very; — *wunnegen*, (it is) exceeding good, Num. 14, 7; — *maecheke*, exceeding much, 2 Sam. 8, 8; — *wunnetu*, very beautiful, 2 Sam. 11, 2.

muttánnunk, **muttannong** [n. coll. from *muttáeu*, a very great number, a multitude, an. or inan.], a thousand; *negut muttannunk*, one thousand, Num. 31, 4. Adj. and adv. *-ngane*; pl. an. *muttannongan-ogkussuog*, *negut muttannong[ane]* *muttannonganogkussuog*, a thousand thousand (persons), 1 Chr. 21, 5; pl. inan. *-ogkooltash*, 1 Chr. 22, 14. (See *-ogkoolt-*.)

[Narr. *n'quille muttánnug*, one thousand. Abn. *mitra*, ten; *neged ank8é ki*, one thousand.]

muttaohke, **muttaok**, n. the world, Luke 16, 8; John 14, 27. For *muttue ohke*, very much land.

muttásash, **met-**, n. pl. [leggings], 'hosen', Dan. 3, 21; 'greaves', 1 Sam. 17, 6; 'sandals', Mark 6, 9; *muttásash*, stockings, C. Cf. *kankóanash*.

[Chip. *metós*, legging; (Sag.) *wer tah sun*, (his) legging. Menom. *ne tech shon*. Shawn. *mutt á tãh*. Miami *taw-samut*.]

muttasonitch, n. the little finger; *mut-mut-*, my little finger, 1 K. 12, 10; 2 Chr. 10, 10. For *mutta-asuh-nutch* (*menut-cheq*), the last of the hand [no hand after (?); last (or least) of the hand (?).]

muttásóns, n. the youngest son, Gen. 42, 13; 2 Chr. 21, 17; 22, 1; -*oh*, Judg. 9, 5. From *mut-asuh*, not after (?). See the Abnaki below.

[Abn. *ne-medéssainši*, je suis le cadet de tous, 'posito quod nullus alius sit.']

muttinnohkóu, **muttinuhkóu**, n. the right hand; *muttinnohkóu*, my right hand, Ps. 73, 23; *wut-*, his right hand, Dan. 12, 7; (*uninuhkóe menitcheg*, the right hand, C.)

muttinnuhkóuneiyeye, adv. on the right hand, to the right, 2 Chr. 23, 10.

[Narr. *yò mtánnock*, to the right! Abn. *arenakvishi*, la main droite.]

muttinwhunutch, n. a finger. See *wuttinwhunutch*.

muttompeuk (?), **-pēk**, n. the jaw; 3d pers. *wuttompeuk*, *-pēk*, his jaw, Judg.

muttompeuk (?), **-pēk**—continued.

15, 15, 16, 19. Adj. and adv. *wuttom-pukone*, Prov. 30, 14.

[Del. *ta wam pi can*, the jawbone, Zeisb.]

muttoon, n. the mouth, El. Gr. 10; *nut-*, *muttoon*, my, thy, his mouth; pl. *-nash*; 3d pl. *wuttanowádash*, their mouths, Ps. 78, 30; Heb. 11, 33.

[Narr. *wuttáne*, (his) mouth. Peq. *kuttánecege*, (thy) mouth, Stiles. Abn. *ne-dšn*, ma bouche; *šdšn*, sa bouche. Chip. *nindon*, my mouth (Bar.). Del. *wdoon*, (his) mouth, Zeisb.]

muttaunnussog, n. pl. the kidneys, Ex. 29, 13; Lev. 3, 4; the reins, Jer. 17, 10; *nut-*, my reins, Ps. 26, 2. Cf. *wunnus-swoog*, testes.

muttagk, **muttukki**, n. the shoulders (upper part of the back); *ut nuttukek*, on my shoulders, Job 31, 36; *kuttugkit*, on thy shoulders, Josh. 14, 5; *wuttugkit*, on his shoulders, Luke 15, 5 (*wuttukit*, Judg. 16, 3); *mutik*, a shoulder, C.

N

na, demonstrative particle, there; *na ut* (and *naüt*), thereat, therein, thereon, Is. 42, 11; Luke 13, 6; *na wutche*, therefrom, thence, hence, Ex. 11, 1; *na oh-teau*, there is, Eccl. 6, 1; *na mo*, there was, 2 Sam. 2, 17; Gen. 1, 3. Cf. *ne*, *necan*, *noh*, *nan*.

[Del. *na*, 'there it is', Zeisb.]

nabo, **nab**, a particle which, "from 10 to 20, they add before the numeral": *nabo nequt*, eleven; *nabo neese*, twelve, etc., El. Gr. p. 14 (*nobo nēs*, twelve, Mass. Ps.). Cf. *napanna* and Chip. *nabino-tawan*, 'he repeats his words'; *nabacan*, 'he fastens it (or puts it) to the end of something,' Bar. [From *neepau* (?).]

[Narr. *piuck-nab-naqut*, eleven; *piuck-nab-neese*, twelve. Peq. *piug-naubut-nuput*, eleven, Stiles. Abn. *-negšd-añnkáo*, eleven; *nūs-añnkáo*, twelve. Chip. *nídashwi ashí béjig*, eleven; — *ashí níj*, twelve, Bar. Cree *métátat-péyakoo-sáup*, eleven; — *néeshoo-sáup*, twelve, etc.]

nabohteai, n. dry land, Hag. 2, 6. Cf. *nanmohkóeáon*.

nadauwómpu, **natt-**, v. i. he looks (for the purpose of seeing some object, looks for or at an object; cf. *nuhquainat*, to direct the eye or look in that or this direction), 1 K. 18, 43; 19, 6 (*nata-wompu*); pl. *-puog*, they look, 2 Sam. 22, 42. See *wompu*. With inan. obj. *nadauwompadtam*, he looks for (it); suppos. 2d pl. *nadauwompadtamóq we-quai*, while ye look for the light, Jer. 13, 16. With an. obj. *nadauwompamau*, he looks for or at (him).

[Abn. *nederanbádámen*; (with an. obj.) *-bámañ*, je le regarde.]

nádeoh, **nédeuh**, as prep. since, Deut. 4, 32: — *ne kesukok*, since that day when, 1 K. 8, 16; *nadteoh pádon*, since when I came, Gen. 30, 30; — *kádshik nuttaok*, since the beginning of the world, Is. 64, 4 (*natrah*, lately, since, C.).

[Abn. *náighé*, *niaga*, *netsti*, pour lors, lorsque.]

nadtippaeu. See *nehtippaeu*.

nadtuppo, **natuppu**, v. i. he feeds (as an animal, other than man): *piysoq natuppuog ut wachu-ut*, swine feed upon

nadtuppō, natuppu—continued.

the mountain, Lpke 8, 32; *ke-netassu-moy pish nadtuppaog*, thy cattle shall feed, Is. 30, 23; with inan. obj. *nadtup-pawantam*, he feeds on (it), Jer. 50, 19; with an. obj. *nadtuppaowai, -pwaü*, he prepares food (?) for or feeds (?) him; imperat. 2d + 3d sing. *nadtupach*, 'dress him meat', 2 Sam. 13, 7; cf. v. 5, *wun-nichtauitch meetsuonk*, let her dress the meat [food]. See *appa*, determinative generic of verbs of feeding.

[Narr. *natiupowok*, (animals) feed.]

načhtau, v. t. [causat. inan. from *nā-um*, he sees (?)], he appears, shows himself to (him): *monchu načhtaučnat* (infin.), he went to show himself to, 1 K. 18, 2; pret. *načhtuomp*, he appeared to, 2 Chr. 3, 1; with affixes: *ke-načhtuonk*, I appear to you, Lev. 9, 4. Cf. *nahtinaü*, he shows (it) to; *nahtussu*.

nag, suppos. of *nā-um*, he sees, when he sees (it).

nag. See *neg*, they.

nagont, nagunt (?), n. sand, Heb. 11, 12; 1 K. 4, 20; *nagunta, -ontu*, in or on the sand, Deut. 33, 19; Matt. 7, 26. See *kehtahhannōonuk*, 'sand of the sea' (*kehtahhannomuhk*, Mass. Ps.), Ps. 78, 27.

[Abn. *nēgākš*, sable. Del. *le kan*, Zeisb.]

nagum, pron. 3d sing. an. he, El. Gr. 7 (= *noh*, q. v.); pl. *nayoh* (= *nahoh*), they.

[Narr. *naigom*, his own. Del. *neka* or *nekama*, he, Zeisb. Gr.]

nagwutteaé, adv. continually, all the time, always, Job 7, 16; 27, 10; Prov. 17, 17; 19, 13.

[Abn. *nekštena*, quelques jours ensuite (in posterum).]

nagwutteaeeyuonok, vbl. n. continuance, 'perseverance', Eph. 6, 18.

nagwutteohteau [*nagwuttea-oh-teau*], v. i. it continues to be, it is continual, 1 Sam. 13, 14.

nahen, adv. almost, El. Gr. 21; Judg. 19, 9; nearly, nigh to, Phil. 2, 27, 30; *nen nahen nuu-nup*, 'I am at the point to die', Gen. 25, 33; *nahen nappa*, 'he is at the point of death', Mark 5, 23. Cf. *nāi*; *nanō*.

[Narr. *neenē* (of a dying man), 'he is

nahen—continued.

drawing on.' Abn. *nēhēni*, tōt, bien-tōt. Cree *ni-ce*, 'exactly.']

nahnagkiāe. See *nohnagkiāe*.

***nahnaiyeumoadt** (?), a horse, C. See *nayenutk*; *nayentam*.

nahnashaü (freq. of *nashaü*), v. i. he breathes; 3d pers. infinit. *wunmahash-ōnat*, to breathe, Josh. 11, 11; *-ōneat*, v. 14; suppos. *nanashout* (*nahnashant*, Deut. 20, 16) and *nanashonit*, when he breathes; pl. (part.) *neg nanashonitcheg*, they who breathe, Josh. 10, 40 (*nen nunnāsshām*, I breathe, C.). See *nashononk*.

***nahog**, they, them; *ut nahog*, to them, C., = *nahoh*, El. Cf. *noh*.

nahohtōeu [= *ne hohōeu*, the next in order], adv. secondly, El. Gr. 21: — *onipāsik*, the second row, Ex. 28, 18; afterwards (i. e. next after), Deut. 1, 8; Luke 23, 26. See *hohōeu*.

nahōnnushagk. See *nohnushagk*, 'farewell.'

[NOTE.—Definition not completed.]

nahosik, a 'pinnacle', Matt. 4, 5; Luke 4, 9; suppos. from a verb form *nāi-ussu* (inan. subj. *-ussen*), he makes pointed or tapering; *ne nahosik*, that which is made pointed. See *nāi*.

nahtinaü, noht-, v. t. inan. and an. he shows (it) to (him); he makes (it) appear to (him), Esth. 4, 8 (infin.): *kenahtinush*, I will show to you, Judg. 4, 22; *howan nahtinukpueog*, who will show (it) to us? Ps. 4, 6; suppos. *nohtinont*, Judg. 1, 25. Cf. *načhtau*; *namhēau*.

nahtussu, v. t. he shows, makes apparent (*-ussu*, performs the act of showing); imperat. *nahtus*, show thou (it), Ezek. 43, 10; with affix, *nahtussch kum-mayash*, show me thy ways, Ps. 25, 4 (*nahtahsch keek*, show me your house, C.).

nāi, v. i. it makes a point or angle, it is angled or angular: *yau nāi*, it is four-angled, square, Ezek. 45, 2; *ut yau nār*, on the four corners, *ibid.*; suppos. *naiyag*, *naiyag*, when it makes an angle; as n. a corner, an angle: *yau naiyag wetu*, the four corners of the house (lit. where the house four-corners), Job 1, 19, = *yauwe naiyag*, Ex. 27, 2, and *yau nah naiyag* (freq. all the corners), Acts 11, 5. See *nashin*.

naihaue, nauwâe, adv. in the middle,

Cant. 3, 10. See *nâen*.

***nâim** (Narr.), by and by; (suppos.) *nâimitch*, R. W.

naiōmaü. See *nâyeumau*.

naiōmuk. See *nayeumuk*, [when he is carried.] when he rides.

naj, 3d pers. sing. imperat. of *nano*, it is the same, it is so. See *nan*.

namehéau, namhéau, v. t. an. he finds (him), discovers (him) [makes him visible; causat. an. form from *nâü*, he sees him; cf. *nahtinâü, nahtau*]: *ne-namheh, ne-namhehch*, I find him (-*nam-meh*, Hos. 9, 10; *kenamheh*, thou findest me; *ke-namhehch*, I find thee, 1 K. 21, 20; suppos. *namchout*, when he finds, he finding. Prov. 18, 22; negat. *nen matta namhehch*, I did not find him, 2 Cor. 2, 13; with inan. obj. *namhechâü*, he finds (it), Prov. 18, 22; 17, 20; suppos. *namhechteuk*, Luke 15, 9 (*nun-nâmechteu*, I find, C.).

[Abn. *ne-namittsu*: (an. obj.) *ne-namihâü*, je découvre, je vois; *ne-namihšê*, je vois.]

namohkaeihheau, v. t. [causat. form of *namohkun*], he lends to (him); *-kauih-huan*, Ps. 112, 5; *-kohheau*, Prov. 19, 17; imperat. 2d pl. *namohkauihungk*, lend ye, Luke 6, 35; *namakouhe* (?), lend it to me, Luke 11, 5. See *nogkoh-kâeihhuwât*.

[Abn. *ne-nemekašihâü*, je lui prête; imperat. *nemekaš* or *kaših*.]

namohkau, v. t. he borrows (from or of another); imperat. *-kaush*, borrow, 2 K. 4, 3; suppos. *nâmhkaušonot*, when he borrows, Ex. 22, 14. Cf. *nogkohkounwât*.

namohs, n. a fish (*nâmâs*, C.); pl. *-sog*, El. Gr. 9, Matt. 17, 27; Ex. 7, 18, 21; dimin. *namohšenes*, pl. *-mesog*, Matt. 15, 34. [The first letter does not belong to the root, but represents the determinative particle. It is not found in compound words (see *-amag*). The base is the same as in *aum*; trans. *aum-âü*, he fishes. In the Old Algonkin and in some modern dialects the determinative prefix is given to the sturgeon as the fish par excellence. The final *s* represents the an. adj. form *-esu*, or what is equivalent to it, *ôâs*, animal, animate being.]

[Narr. *namuâus*, pl. *-suk*. Abn.]

namohs—continued.

namšs, pl. *-sak*. Old Alg. *kicons* (*namain*, sturgeon). Chip. *ké'gô* (*nam u'*, *naughmay*, sturgeon). Menom. *nah-mutish* (*nahmawe*, sturgeon). Del. *na-mers*, pl. *-sak*. Powh. *noughmass*, J. Smith. Micm. *nemesh*, Maillard.]

nampoham, v. i. he answers, replies: — *kah nâuru*, he answered and said, Job 15, 1; 16, 1; with an. obj. *-hamâü*, he answers (him), Gen. 41, 16. Vbl. n. *-hamôonk*, an answer, Gen. 41, 16; 2 Sam. 24, 13. From *nompe*, in turn, reciprocally.

namshpeyau, v. i. 'he sojourns' [visits, remains for a time (?)], Gen. 20, 1. Cf. *enneapeyau*.

nan, a particle denoting likeness or identity, the same as, or such as: *noh nan*, the same person, Heb. 13, 8; Ps. 102, 27; *ne nan*, the same thing, Dan. 5, 5; John 4, 53 (*nenan, miith, nont ne*, 'the same', C.); *ne nen quusuk*, that same stone, Matt. 21, 42; pl. inan. *nanôash*, such (things), James 3, 10; with verb subst. *ne nano*, it is the same, it is so: *noh nano* (*nôoh*), he is the same or such; *matta ne nuno*, it is not so, Acts 10, 14; *yeush matta wôh nanôash*, these things ought not to be so, James 3, 10; imperat. 3d sing. *ne naj*, let it be so, 'even so', Matt. 11, 26; Luke 11, 2; Rev. 22, 20; *ahque ne naj*, 'not so', Acts 11, 8; suppos. *ne nag*, if it be so, Dan. 3, 17; *matta nanag*, if it be not so, v. 18. Cf. *ânag, neane, nuik*. [All these have the same base, and it is impossible to distinguish always the forms of each under Eliot's varying notation.]

[Narr. *mat enâno*, *mat éâno*, it is not true.]

nanâšnont, pl. (*neg*) *nanâšnoncheg*; suppos. of *nanurumâü*, they who rule, rulers, Ex. 18, 21; Is. 52, 5.

nanâšnum. See *nanawinum*, he bears rule, he rules over (it).

nanabpi, -peu, (it is) dry. See *munohpe*.

***nanagkwonk**, vbl. n. 'snorting', C.

nanahkinge, (as n.) a sieve, Is. 30, 28.

See *nâhkik*; *munohkinum*.

nana[h]konchiyeu-ut, in a narrow way (passage), Num. 22, 26; in a strait (place), Job 36, 16: *mo adt nanakonchanag*, 'where there is no straitness',

nana[h]konchiyeu-ut—continued.

ibid.; [*un-n-juanohkontap*, I am in a strait (betwixt two), 1 Phil. 1, 23.

nanamunnum qunuhtug, he brandishes ('shakes') a spear, Job 41, 29.

nanaseu, adv. one by one, Mark 14, 19; Is. 27, 12; *nandse*, John 8, 9. Freq. from *nussu*, *nussen*, alone.

nanashont, suppos. of *nahnashai*, he breathes.

nanashwu, v. i. he prepares, makes ready; imperat. 2d sing. -*irish*, prepare thyself, be ready, Jer. 46, 14. With an. obj. *nanashweai*, he prepares or makes (him) ready; with inan. obj. *nanashwetam*, he makes (it) ready; suppos. *nanashwetog*, when he prepares (it), Prov. 8, 27; with inan. obj. and an. ending, -*wetamai oretumk*, he prepares a habitation for (him), Ex. 15, 2.

nanashwunnum, v. t. he prepares (it); *nananashwunnum*, I prepare it, Matt. 22, 4. (With formative of verbs denoting action of the hand.)

nanaunum. See *nanawunnum*.

***nanawéhteou**, he keeps [safely, makes safe]; *nan-nánuwerhtoó*, I keep, C. See *nanowé*, *nanówéteu*.

nanawunnum, -*aánum*, -*aunum*, v. t. [primarily to keep safely,] he rules over, governs (it), Dan. 4, 17; 5, 21: *ke-nanawunnum*, thou rulest (it), Ps. 89, 9. With an. obj. *nanawunmai*, -*áunmai*, he rules over or governs (him), Ps. 59, 13; Rom. 7, 1: *pish ke-nanawunnum*, he shall rule over thee, Gen. 3, 16; suppos. *nanawumot*, *nanaánont*, he who rules; pl. -*oncheg*, they who bear rule, rulers, Ex. 18, 21; Is. 52, 5 (*nanawuchéy*, magistrates, rulers; title-page of Indian Laws).

N. agent. *nanawunmaén*, *nanawunwáén*, *nanawunwáén*, a ruler, Num. 13, 2; Ex. 22, 28; Jer. 51, 46; 'a nobleman', John 4, 46, = *nushhóshketomp*, Mass. Ps. (*nanawunwáénat*, to rule or govern; *nánawunwáénch*, keep thou me, C.).

[Narr. *nen nanowéáunnum*, I oversee, I look to or keep; *nanówéáunwáén* (and *nanowáétea*), a keeper or nurse, an overseer and orderer (of their worship), R. W. 52, 112.]

nanepaushadt, -*páuzshad*, n. the moon, Gen. 33, 14; 37, 9; Josh. 10, 12, 13; *napáuzshad*, Ps. 148, 3. Cf. *napáus*, the sun; also a (lunar) mouth.

nanepaushadt, -*páuzshad*—continued.

[Narr. *nanepaushadt*, the moon, the moon god (and *munádnock*, a name of both the sun and the moon). Abn. *kiz88* (le soleil on) la lune; *nibaikiz88*, la lune (*nibaik-kiz88*, *nibaikis*, de nuit; *ne-nibaikis*, 'je marche de nuit'). Chip. *kee zis* (Sag.), *gí'zís* (St Marys), (*gisiss*, Bar.), sun; *te be ke sis*, *dí' ik gí' zis* (night sun), moon, Sch. Del. *ná ja lum*, the moon; *nipahwi*, by night; *nipawochwen*, to go, to travel, by night, Zeisb.]

nannahkinnum. See *nunohkinnum*.

nanowé, *nanouwe*, adv. freely, Matt. 10, 8; Rev. 21, 6; safely; *nanowiyéue*, in safety, Lev. 25, 19 (*nanawé*, free; -*awéiyéue*, safely, C.); *nanowé*, voluntary, of free will, Deut. 16, 10.

nannukshonát. See *nunukshonát*.

nannumit, n. the north wind, Cant. 4, 16.

[Narr. *nenámmatin* and *sumáádn*.]

nannummiyeu, -*mau*, adv. at the north, northward, Gen. 13, 14; Is. 14, 31, *wutch nannummau*, from the north, Ps. 107, 3.

[Del. *louranéu*, v. adj. northerly, Zeisb. Gr. 164; *louranéu chen*, north wind, Zeisb. Voc. 44.]

nanó, (it increases) more and more, increasingly; used as an adverb of comparison: *nano missi*, it increases (becomes more and more great), Job 10, 16; *nano noonatash*, they (inan.) increase in number, are more, many, Ezra 9, 6; *nano waantam*, he is more and more wise, increases in wisdom, Luke 2, 52 (*nánó*, more-over, C.); *nanomwonkquacu nano nunkquash*, 'heaps upon heaps', Judg. 15, 16.

***nanóckquuttin** (Narr.), the southeast wind, R. W. Cf. *nunúckquodut*.

nanohkinum, v. t. he seethes (it), boils (?) it; imperat. and suppos. *nanohkinumak tok woh yeu náohkinumuy*, 'seethe ye that ye will seethe', Ex. 16, 23.

nanómonkquodtau, v. t. (freq.) he continues to heap up, he piles (it) up, Job 27, 16. See *nomwinkqudy*; *nunwinkquau*.

***nanompanissuonk**, vbl. n. idleness, C. See the following:

nanopassumai, he supplicates of, entreats (him). See *nunupassumai*.

nanouwe. See *nanowé*.

***nanôwétea**, **nanôu-** (Narr.), a nurse or keeper, an overseer and orderer (of their worship). For *nanawéteau*, he oversees or directs. See *nanawinnum*.

***nanôwussu** (Narr.), vbl. adj. an. it is lean. See *ônuurussu*.

***nanpeh**, very (used in the comparison of adjectives): *nanpeh peississu*, (he is) very small; *nanpehne*, 'mostly'; *nanpehyeu*, 'especially', C.

[Cree *nâpich*, very, Howse.]

nânuquok, when there is danger; suppos. of *nunûkquodt*.

nanukqushont, suppos. of *nunnukqushait*, he trembles. See *nunnukushonât*.

nanumpassumati, **nanop-**, v. t. an. he entreats, supplicates (him): *nan-nanumpassum*, I pray [supplicate] (him), John 14, 16; *winnawche nanopasumôuh*, they began to entreat him, Mark 5, 17 (*ken-nanumpassumush*, I pray or entreat you, C.).

nanunkqussu, **nanunkqsu**, v. adj. an. he is palsied, Matt. 8, 6; Mark 2, 3; suppos. *nûnunkussit*, v. 4; suppos. part. *-kussinitche*, v. 10. Cf. *nannukushonât*, to tremble.

nanwe, adv. and adj. common [from *nan*, the same, such as], general, usual, normal; hence native or indigenous, as opposed to *peubwe*, strange, foreign, of another kind: *nanwe missinninnuog*, common people, Mark 12, 37; — *petukquneg*, common bread; — *wat-Epistléinn Jude*, the general Epistle of Jude (*nanwe wosketomp*, any man, C.). See *nûih*; *nûin*.

[Del. *lemi*, original (?), common; *lemi m'bi*, pure water; *len-achpoan*, common bread; *lenachstinnall*, common stones, Hkw.; *lenee*, common, "applied to such objects of nature or of art as are of common occurrence"; *lenee aughkweeyun*, "common cloth, such as the Indians ordinarily use," Cass in N. A. Review, No. 50, p. 68. Abn. *areni*; *areni ôdamañ*, du petun [tabac] commun du pays; *ned-aren-aûdôc*, je parle Abnaki; *aren-añpe* [= Del. *len-âpê*], homo (*scén-aûpê*, vir). Mic. *lûs*, man. The Iroquois equivalent is *onôc*, e. g. "*onôc onôc*, sauvage, homme vrai."]

nanwêtu, v. adj. (he is common-born,) a bastard, Deut. 23, 2; Zech. 9, 6 (*nanwêtu*, C.). From *nanwe*, with the formative *-etu* of verbs of production and growth.

nanwiyeu, v. i. he wanders about (has no specified place), strays; pl. *-yeuog*, they wander ('through all the mountains', Ezek. 34, 6). With *sh* of involuntary action or mischance, *nanwêshau*, 'he wanders, i. e. is lost', C.

nanwunnôdsquaau, **-squauwau**, v. i. she is a harlot, a common (*nanwe*) woman. Vbl. n. *-squawonk*, harlotry, fornication, Acts 15, 20; 21, 25; Matt. 5, 32. N. agent. *-squauwaen*, Deut. 24, 17. See *nôdsquaôuat*.

nanwunnôdsquaau, **-squauôdsu**, v. adj. an. she is a harlot, practices harlotry. N. agent. *-suen*, Lev. 21, 14; Prov. 23, 27; Is. 57, 3.

nâcsukomunneat. See *nôcsukomunneat*.

***nâpaj**, until, C. See *pajeh*.

nâpanna, num. five; *tahshe* is to be added unless *nabo* or *nab* is prefixed, El. Gr. 14: *nâpanna tahshe*; pl. an. — *tahsuog*, *tohsuog*; pl. inan. — *tohsuash* or *tahshinash*. *Nabo nâpanna*, fifteen; — — *tahshikquinne*, for fifteen days, Gal. 1, 18.

[Narr. *nâpanna*. Peq. *nuppan*, Stiles. This is Chip. *nabané*, 'one side', i. e. one hand; *nabanédusse*, 'he has one legging on'; *nabanénindji*, 'he has only one hand', Bar.; *nabanénindj*, 'the other hand'.]

***napeh**, 'if you dare,' C.

napehnont, "adv. of wishing"; 'O, that it were': *utinam*, 'I wish it were', El. Gr. 21, 34; Deut. 28, 67. It serves as an affix in all numbers and persons of verbs in what Eliot calls the optative mood.

***nâppiyeyeu**, adv. narrowly, C.

nâpwôacheg, suppos. pl. part. of *nupwôau*. See *nupwôdonk*.

nashauanit, the spirit of God (*manit*), Matt. 4, 1; cf. *mattanit*, the devil, same verse. [Often with adj. "Holy" prefixed or "God" added (?). See *-anit*.]

nashaue, prep. between, Dan. 8, 5; Mic. 7, 14; in the middle, Jer. 39, 3; —

nashaue—continued.

nayash, between the ways, 1 Sam. 14, 4; *nanashau* *nenarun kah ken*, between us and you, Luke 16, 25; *nanohkontap nashau* *neninash*, I am in a strait betwixt two, Phil. 1, 23; *ne penowomai nashau* *nunmittamewassin kah penowap*, there is a difference between a wife and a virgin, 1 Cor. 7, 34; *nashau* *ken kah nagum*, between thee and him, Matt. 18, 15; Cf. *nben*, in the middle, and *nishwe* or *nashwe*, third. To the latter (*nashwe*) *nashau* is nearly related, as are both these to *ners*, two.

[Chip. *nássauii*, between, Bar.; *ne-sahwahyē*, J. (Cf. Del. *lechawwak*, a fork; *lechewan*, breadth.).]

nashatōnk, vbl. n. [from *nashai*, freq. *nahuashai* (q. v.), he breathes]: (1) a breathing, breath, Gen. 2, 7; Ezek. 37, 9, 10; *nashaonk*, Job 4, 9; *nushatōnk*, Job 41, 21. (2) the spirit of man, Prov. 18, 14; 1 Thess. 5, 23; a disembodied spirit, 1 K. 22, 21; 2 Chr. 18, 20; Job 4, 15.

[Abn. *ne-néssé*, je respire.]

nashin, [v. i. it is between or contained,] it makes an angle or corner: *yauit nashin*, it is 'four-square', Rev. 21, 16, = *yauit nasun*, Ezek. 43, 16, = *yauit nashinit*, v. 17; suppos. *nashik*, where it makes a corner; as n. a corner or included angle: *adt nashik*, at the corner, Mark 12, 10, = *adunashik*, Ps. 118, 21; Acts 4, 11; *yauit nashik ohke*, in the four corners of the earth, Ezek. 7, 2. Adv. and adj. *nashinne*, of or at a corner: — *qussuk*, corner-stone, Job 38, 6; — *squandam*, corner gate, Jer. 31, 38. Cf. *uñ*.

nashomuk, suppos. pass. of *nushai*, he kills. See *nashinat*.

nashpe, prep. by means of, by, with (an inan. agent, instrument, etc.), Ps. 78, 26; 1 Chr. 12, 33-37; Eccl. 2, 1.

[Quir. *spe*, Pier. Del. *nachpi*, Zeisb.]

nashqunánun, v. t. (with *notau*) he kindles (a fire), Lam. 4, 11; *nannashqunánun notau*, I kindle a fire, Jer. 21, 14; 43, 12; 49, 27; suppos. *noh nashqunánun*, he who kindles (a fire), Ex. 22, 6.

nashquneau, v. i. it burns: *notau nashquneau*, a fire burns, 'is kindled', Deut. 32, 22; Jer. 15, 14. Adv. *-unúe*, burning: *nashqunde notau*, burning fire,

nashquneau—continued.

Dan. 7, 9; — *mohkossash*, burning coals, Ps. 140, 10; — *misseechuog*, red-hot iron, Indian Laws, i.

nashqussum, v. t. he lights (a lamp, candle, torch, etc.), he sets it on fire (kindles a fire, Jer. 17, 27); pret. *-umup* *lamps-ash*, he lighted the lamps, Ex. 8, 3; suppos. *nashqussuk wepuuudeg*, when he lights a candle, Luke 8, 16.

nashqutteau, v. i. it burns, it is burning: *nannaude nashqutteau*, it burns with a flame, 'a flame burneth', Joel 2, 3; suppos. *ne nashquttat*, that which burns, fire: *onutuh wuttuhq en nashquttat*, 'as wood to fire', Prov. 26, 21.

Of all these forms the base is the name of fire which Williams writes *sqúttá*, but which is not used separately as a substantive by Eliot. Of the three names for fire which appear to have been most frequently used, *notau* or *notéau* was apparently restricted to fire kindled for domestic use or for the service of man; *chikoht* (Narr. *chickot*), from *cheke*, fierce, violent, to fire as a power or in action; and *nashqutta* (*sqúttá*, R. W.) as nearly equivalent to our characterization of "the devouring element," or fire as an enemy. Cf. *nashquttin*.

[Narr. *sqúttá*, fire. Abn. *skstai*, feu; *skstugio*, il y en a.—Rasles.]

nashquttin, [v. i. there is] a destructive tempest, a violent storm, Is. 28, 2; 29, 6; suppos. *nashquít*, Job 27, 21 (*nashquítin*, a northerly storm or a tempest, C.).

naswaeu, *-wayeu*, v. i. it is scattered; adv. *naswáe*, *-wayyue*, Is. 18, 2, 7; Jer. 50, 17. [?] See *swahham*.

natauwompu. See *nadtauwompu*, he looks.

natinneahteau, **natinahteau**, v. i. he seeks, makes search; pl. *-nog*, they sought, 2 K. 2, 17. Vbl. n. *-taonk*, search, Ezra 4, 19.

natinneham, v. t. he seeks (it), Prov. 14, 6; 18, 1; Job 39, 29; pl. *-hamwog*, they seek (it), Heb. 11, 14; imperat. 2d pl. *-hamwák*, seek ye, Matt. 7, 7; suppos. *noh natinnohkoq*, he who seeks, Matt. 7, 8; with an. obj. *natinneahwáñ*, 'he seeks (him)', 2 Chr. 26, 5; *-whooñ*, Rom. 3, 12; with affixes, *uwa-natinneahwih-oh*,

natinneham—continued.

he seeks (him), Matt. 18, 12; suppos. *noh natinnechont*, he who seeks (him), Lam. 3, 25.

[Narr. *natinnehas*, search (thou); *t'aqua kun-nâtinne*, what do you look for?]

natippaeu. See *nchtippaeu*.

natotomai, v. t. an. he questions (him), asks (him) a question; (*natotamaiiaü*) Matt. 16, 13; *-maiñoh*, Matt. 22, 35; with the characteristic (*-ik*) of continued action, *natotomuhkaiü*, he makes inquiries, goes on asking questions (of him); infinit. *-kounat*, to inquire, Ezra 7, 14.

[Narr. *kun-natötemi*, do you ask me? *n'natotemickam*, I will ask the way. Cree *untow-éthemayoo*, he looks for, seeks (him); *untow-éthetum*, he seeks it.]

natotomuhteakonk, vbl. n. (from *-nhtetau*, v. i. he asks) a question, Mark 11, 29; 12, 34 (*natotomuwrehteakonk*, C.).

nattauwömpu. See *nattauwömpu*.

***nattohqus** (Mass. Ps.), a wolf, John 10, 12 (*nattoqussu-og*, wolves, C.); *ontogtos*, a wolf, Wood.

[Narr. *natógus*, wolf; *moatógus*, a black wolf, R. W.]

natuppu. See *nattuppo*, he feeds.

natwontam, v. i. and t. inan. he considers, meditates, devises, Ps. 36, 4: *nan-natwontam*, I meditate, Ps. 119, 15; I devise, Mic. 2, 3; imperat. 2d sing. *-ontash* *nan-natwontamowonk* (vbl. n.), 'consider my meditation', Ps. 5, 1.

ná-um, v. i. he sees, Job 28, 24; Matt. 12, 22; and t. inan. he sees (it), Job 34, 21: *nanuam*, I see, Jer. 1, 11; John 9, 25; suppos. *nag*, when he sees (it), Gen. 42, 1; 3, 6 (*naik*, Matt. 21, 19); imperat. 2d sing. *naish*, *naish*, *násh*; pl. *naün-wak*, see, behold. Vbl. n. *naünwoonk*, sight, Deut. 28, 67; Luke 4, 18. With an. obj. *ndai*, *nawan*, he sees (him), Gen. 42, 7; John 1, 29; imperat. 2d pl. *nók*, Is. 42, 1; suppos. *naunot*, when he sees (him), 2 K. 4, 25; with affixes, *ke-nú-eh*, thou seest me, Gen. 16, 13; *noh naüt*, he who seeth me, John 12, 45; 14, 9. Cf. *noogue*, *wompu*.

[Abn. *ne-namihšé*, je vois. Del. *ne meü*, to see, Zeishb.]

naumatuonk, vbl. n. a law, Deut. 1, 5, pl. *-ongash*, Ex. 16, 8. Cf. *nawaonk*, *wusüttumunút*.

-naumon (not found without the pronoun prefix), son. See *wumauumunuh*.

***naünt** (Narr.), alone, only. See *wont*.

naüt [*na üt*], adv. of place, El. Gr. 21; therein, thereon, thereat, Is. 42, 11: *na üt ahquonupag*, at that time, Dan. 3, 8; *nah üt*, thereon, Luke 13, 6.

nausukomunneat. See *nóasukomunneat*.

nauwáe. See *naihaue*.

nauwaechtamuneai, v. t. inan. he bows down to (it); infin. 2d pl. Lev. 26, 1.

nauwaeü, v. i. (1) he bends down, bows, stoops, Judg. 5, 27. (2) he worships, Ex. 34, 8; pl. *-aög*, they worship, Ex. 4, 31; they bow down, Is. 46, 2; imperat. 2d pl. *nauwuegk*, worship ye, Ex. 24, 1. Adv. *náuwáe*, Gen. 49, 15.

nauwakompaü, v. i. he stands stooping or bowed down; suppos. *-paui*, when he stoops, Luke 24, 12.

[Del. *nauwaeupin*, to hang the head down, Zeishb.]

nauwanum, v. t. he bends or bows down (his person, head, face, etc.), Ex. 34, 8; pl. *-unuwog*, Ex. 4, 31; Luke 24, 5; pret. *nauwanumömp* Judah, I have bent Judah, Zech. 9, 13.

nauwösu, *-seu*, v. i. act. he performs the act of bowing or stooping, he bows or stoops, Is. 46, 1; John 20, 11; suppos. *náuwüt*, when he stoops, John 20, 5.

naüwot, **nauwut**. See *náuwüt*.

nawhutche [*na wutche*, therefrom or there out of], some of, a part of, El. Gr. 8; Is. 44, 16, 17: — *kesukorlúsh*, some days, Dan. 8, 27.

***nawwáuwquaw** (Narr.), afternoon.

From *nauwaeü*, he goes down, stoops.

náyeumaü, **naícomaü**, v. t. an. he bears or carries (on his back or shoulders) an an. obj.; infin. 3d sing. *nu-náyeu-móuat yokoh* (an.), to bear the yoke, Lam. 3, 27.

nayeumuk, **naícomuk**, which has the form of the suppos. pass. participle, 'when he is carried or borne' (on the shoulders of another), is used by Eliot for the indicative v. t. he rides upon: *nayeumuk ass-oh*, she rode upon an ass, 1 Sam. 25, 42; — *cherub*, — on a cherub, 2 Sam. 22, 11 (= *nayeumukg*, Ps. 18, 10); pl. *-ukquog*, they rode upon (camels), Gen. 24, 61; suppos. part. pl. *ueg nuamukqutheg*, they who

nayeumuk, naiomuk—continued.

ride upon (asses), Judg. 10, 4; *harsman-oy nayeumukqutheg horses-oh*, 'horsemen [when] riding upon horses', Ezek. 23, 6; sing. *noh awamukqut horses-oh*, he who rides horses, Amos 2, 15 (hence *nahnayeumooout*, 'a horse or a creature that carries', C.).

[Narr. *kun-nish*, I will carry you (on my back); *naynayotmeuat*, a horse; *wumia naynayotmeuat*, he rides on horseback. Abn. *ne-nahšmañ*, je le porte sur mes épaules; 3d sing. *Suahš-mañ*; *ohassš*, cheval; *ne-nahšmšks alhassš*, j'y vais; *-nšihšmañ* ou *ne-namhš-mañ*, je charge l'enfant, je le porte (sur le dos). Del. *nech na yun gees*, a horse; *na yu mau*, he is carried; *na yu muk*, he carries me; *na yuu dam*, he carries a load, Zeisb.]

nayeutam, v. t. he bears or carries (it) on his person (on his breastplate, Ex. 28, 29): *pišh nayeutam awcamu*, he shall bear his own burden, Gal. 6, 5; suppos. part. pl. *nayeutogig*, they who bear [are 'laden with'], Is. 1, 4. [From *nawwaei*, *nawwaehtam*, he bends or stoops to it (?).]

[Narr. *niđutash*, take it on your back; *niđutamwck*, 'they are laden', i. e. carry burdens.]

ne, demonstrative and directive particle or pron. inan. (El. Gr. 7) this, that; pl. *nish*, these, those: *ne teag*, this thing.

ne adt, thereat, at that place, Ezek. 6, 13.

neane, neyane (1) [*ne unne*, like this, of this kind, such as this], so, such, in the same manner as, as, El. Gr. 22; Luke 22, 27, 29; Mark 4, 26; suppos. *nedunak*, -ag (when it is so, or such as), according to, in accordance with, like: *neunak wut-anakausuonk*, according to her work, Jer. 50, 29; — *unnamutuwonk*, according to the law, Ezra 10, 3 (*nedunag*, such, C.). (2) as n. the appearance of a thing, its likeness: *ne awnak onatuh ne awnak*, 'the color thereof as the color of', Num. 11, 7; *nedunag yeu muttook*, 'the fashion of this world', 1 Cor. 7, 31; *neunak mowntcheq*, 'in the form of a hand', Ezek. 10, 8. See *awag*, and cf. *na*; *naw*; *nuih*; *nō*; *nok*; *wone*.

[Del. *nahanne*, 'so, so it is', Zeisb.]

neanussu [*ne unnussu*], v. adj. an. he

neanussu—continued.

is such as or of the kind, he is like (see *unnussu*); suppos. *neñussit*, when he is like, of the kind of (*neyñussit*, 'after its kind', Lev. 11, 16, 19; pl. *neyanusseshettit*, after their kind vv. 14, 15): *neanussit wosketomp*, *unih un-mennukesuonk*, as is the man so is his strength, Judg. 8, 21; *neanussit wosketomp*, in the likeness of man, Phil. 2, 7.

***necawnaúquanash**, 'old barns' (pl.). See *auñumash*, R. W. 93. Illin. (Ms. Dict.) "*naganari*, *naginara*, (pl.) vielles cachis dont il ne reste que le trou"; "*naganaki nimiriya*, il m'a donné son champ qu'il abandonne."

nechippog. See *nechippog*.

nédteuh. See *nádteah*, since.

neechan, v. i. he or she issues from or is given birth; as n. issue or offspring (without regard to sex or age); pl. *neechanog*, they are children (i. e. issue): *ke-neechanog*, thy children, Rom. 9, 7; thy issue, Gen. 48, 6; suppos. *neechánit*, when he or she is a child, Rom. 9, 8; pl. part. *ney neechánutheq*, they who are children or issue, ibid.; *wun-neechan-oh*, the issue of (him), Rom. 9, 26, 27. N. collect. *wunneechá-neun*, his issue, collectively, Rom. 9, 8. See *onsen*.

[Abn. *nšnitzañni*, j'ai un enfant; 3d pers. *šnitzañnš*; 3d pl. *-ñnar*, *ke-nitzañ-nik* [suppos.], tes enfants. Del. *nitsch*, *nitschaan*, child, Zeisb. Voc. 6, 10.]

neechau, néchaw, v. i. and t. an. she gives birth to a child, is delivered, is in labor, Is. 66, 7; Gen. 4, 17, 22; 35, 16; suppos. *neechadt*, when she is in labor, Gen. 38, 28: *sun nun-neecham*, shall I bear a child? Gen. 18, 13; pret. *neechop*, she was delivered, she gave birth to (a child), Heb. 11, 11.

[Narr. *neechaw*, she is in travail; *paugéteche neecháwew*, she is already delivered. Abn. *ne-nighihé*, *ne-nitsé*, j'enfante.]

neechippog, nehch-, néch-, n. dew, Dan. 4, 15, 23; Gen. 27, 28, 39. Cf. *nehtippaen*.

[Narr. *neechippog*, R. W. 82.]

neek, nek, my house, my dwelling. See *weck+*.

neekin, nekin, v. i. he or she is born. [Regularly the formative *-kin* denotes

neekin, nekin—continued.

the growth of inanimate being, as does *-etu* that of animate: *netu*, he grows; *nekin*, it grows; but from Eliot's use of these two forms it appears that *nekin* had the force of an an. passive, he is born, he is grown; *netu* an. intrans., which we may nearly translate by 'he has birth', 'he grows.' See both forms in the same verse, John 3, 4; *watch nekin-neét* (infin.), from birth, Hos. 9, 11; *nekin*, (a tree) grows, is grown, Ezek. 17, 6; Dan. 4, 33; (of the hair), Judg. 16, 12; suppos. *nekik, negik*, when it grows or is grown, Dan. 4, 33 (*nekuk*, Matt. 13, 32); pl. an. *-kig*: *nékeekig*, Rom. 9, 11; pl. inan. *-kish*: *nekukish*, 2 K. 19, 29; (pass. form) *nekit*, when he is born, John 3, 5, 6; pl. *neg nekitcheq*, John 1, 13. Cf. *adtannegeu; sonku; tannegeu*, etc.

[Abn. *nigš*, un enfant est né, il est sorti; *tanigš* (cf. *tannegeu*, El.), il cesse de croître.]

neempau, v. i. it thunders; as n. thunder, Ps. 81, 7 (*nimbau*, thunder, C.): *ken-neempámog*, 'thy thunder', Ps. 104, 7; 77, 18.

[Narr. *neimpámog*, thunder.]

neemskom (?), v. t. he brings (it, i. e. food or drink?): *numneemskom petukquney*, I fetch bread, Gen. 18, 5; imperat. 1st pl. *neemskomattuh*, let us fetch (it), 1 Sam. 4, 3. With an. 2d obj. *neemskomah aippemes*, bring me a little water, 1 K. 17, 10.

neen, nen, pron. 1st sing. I; pl. inclus. *kenavun*, exclus. *neenavun*, we, El. Gr. 7: *nen moah*, I am he (who), Is. 41, 4; *nanashau neunvun kah ken*, between us (exclus. pl.) and thee, Luke 16, 26; but *nanashau kenavun*, between us (all of us, inclus. pl.), Judg. 11, 10. The pronoun in the singular has the form of the noun agent, with *n'* directive or demonstrative as the base.

[Del. *ní, i*; *níhwa*, we (exclus.); *kihwa*, we (inclus.), Zeish.]

***neepánon**, n. a shower, C.

neepattau, -padtau, v. t. inan. (1) he stands (it) upright, erects (it), e. g. a post or column, 2 Chr. 3, 17. (2) he boils or cooks over a fire, i. e. sets up the pot for boiling: *neepátáu sábahég*, he 'sod

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neepattau, -padtau—continued.

pottage', Gen. 25, 29; imperat. *nepatash sábahég*, 'seethe the pottage', 2 K. 4, 38, and with an. obj. *nepus* [= *nepaush*] *nishr okkuk*, 'set on the great pot', ibid. (*nepatohkukhquánt*, to boil the pot (?), C.).

[Abn. *nibadené*, lève cela; *ne-nibadenukšun*, je lève un pien. Del. *nipachtan*, he raises or sets up (e. g. a post, a pole), Zeish, Gr. 160.]

neepattukquonk, nepattuhquonk, n. a post or stake, 1 Sam. 1, 9; Is. 33, 20; a pillar, 1 K. 7, 2, 17, 20, 21; an image (statue), pl. *num-neepattukquonkamog*, their images, Ex. 34, 13 [*nepatuhquonkash*, (printers') 'columns', Mass. Ps. title-page].

neepau, neepoh, v. i. (1) he stands, holds himself erect; and, as implying a change of posture. (2) he rises, erects himself, Ex. 2, 4; 24, 13; pl. *-póg*, Ex. 32, 6; imperat. 2d sing. *nepaush*, 'up', stand, Judg. 8, 20; pl. *-pook, -pók*, stand ye, 1 Sam. 12, 16; Nah. 2, 8; suppos. *noh neepavit*, he who stands, Deut. 1, 38 (*num-neepau*, I stand, C.). [Cf. Chip. and Alg. *níha, nípiha*, he sleeps, and Mass. *nuppo*, (he is) dead.]

[Narr. *yò népouash*, stay or stand here. Del. *ní pa*, he stands; pret. *ní poop*; imperat. 2d sing. *ní pa wil*, Zeish. Cree *népawoo*, he stands.]

***neepuck** (Narr.?), blood, R. W. Perhaps the Pequot (Muh.) name. See *musquicheonk*.

[Abn. *neba'kkanšun*, mon sang; 3d pers. *aba'kkanšm, bá'gakkáin*, sang. Miami *ne pe kou ve*, blood.]

neese, num. two, El. Gr. 14; an. pl. *neesuog*, Deut. 22, 30; inan. pl. *neesinash*, Cant. 7, 3; suppos. *neesit nompe*, when it is two times, when it is doubled, Gen. 41, 32 (*neese tahshe*, twice as much, Job 42, 10).

[Narr. *neesse*. Peq. *nažz, neese*. Del. *ní schi*, Zeish.]

***neeshaúog** (Narr.), eels, R. W.; *neeshuonogok*, Stiles. [*Nese-anog*, they go by twos or in pairs, they couple; cf. Abn. *nissššak*, ils sont mariés. See *nequittéconnau-ag*.] The name of 'nesshaw eel' is yet retained by the fishermen of Marthas Vineyard and perhaps

***neeshaúog**—continued.

elsewhere in Massachusetts for the silver eel (*Murena argentæa*, Le Sueur). I am inclined to believe that it originally belonged to the lampreys (*Petromyzon americanus*, Le Sueur), which may appropriately be called 'pairers' or 'couplers' in distinction from the 'single going' eel.

[Peq. *neesh*, pl. *neeshuangr*, Stiles.]

neesin-wog, v. i. (pl.) they lie two together, they couple, and v. t. they lie with, have carnal connection with, 1 Sam. 1, 22; sing. *neesin*, he (or she) lies with, Gen. 19, 33; 35, 22; imperat. 1st pl. *neesintah*, let us lie together, Gen. 39, 7, 12; suppos. *noh neesuk*, he who, etc., Lev. 20, 13; Judg. 21, 11. From *neese*, two, with the formative (-*sin*) of verbs of lying down. Vbl. n. *neesinonok*, coupling, lying with another, Num. 31, 18.

[Abn. *neessinshda*, *nissinusk*, nous couchons deux ensemble (de duobus viris non malè audit, de viro et feminâ, malè).]

neesneéchag, nesnechag, num. twenty, El. Gr. 14. Adj. pl. an. — *kodtog*; inan. — *kodtash*. From *neese* and *nutehag* (hand; see *menutehag*), the second time of employing the hand in counting, twice [the number of fingers on each] hand.

neesukossont, suppos. part. parting the hoof, Deut. 14, 6. From *neese*, two, and *mihkos*, nail, hoof.

neeswe, both, the two, Matt. 15, 14; Luke 6, 39. See *neese*.

neetskéhheäu, v. caus. an. he makes (him) well, heals, cures: *ken-neetskéh-hesh*, I heal thee, 2 K. 20, 5; imperat. *neetskeh kuhhog*, heal thyself, Luke 4, 23 (*non-neetskeh*, I heal; *neetskeh*, heal thou [me], C.). Vbl. n. *neetskehuraonk*, a cure, Jer. 33, 6. With inan. obj. *neetskheutu*, he makes (it) well, he heals or cures (it), e. g. a wound, a disease, etc., Ps. 103, 3.

neetskesu, v. adj. an. (he is) cured, restored to health, Jer. 46, 11. Vbl. n. *-kesuonk*, a cure, health-giving, Prov. 4, 22.

neetu, v. i. (1) he (or it) grows, as a plant or animal, Job 8, 11; Ps. 92, 12; pl.

neetu—continued.

-*uog*, Jer. 12, 2. (2) he is born, Prov. 17, 17; Job 5, 7; Is. 9, 6; cf. *neekin*. This word is not easily translatable; it signifies he comes into life, has birth, but it also (with an an. subj.) connotes the coming into the family or tribal relation, domestic life and growth. Cf. *weü*.

neg, nag, pron. demonstr. they (who), El. Gr. 7: *wame neg*, all they who, Lev. 11, 9, 10; accus. *nagoh*, they whom, them. Cf. *noh*, *nagum*.

negonne, 'adv. of order', first, El. Gr. 21. Like *negutta* (one), of which it is the ordinal, *negonne* appears to be nearly related to *nikkône* (Abn. *neguñni'*), old, ancient, and so first in order of time. See *nikkomanonât*; *nikkône*; *pasuk*.

[Narr. *wechurni*. Abn. *nikkañniš*, devant, par avance. Del. *nigani*, at the first, Zeisb.]

negonshaü, v. i. he goes first, he is in advance; v. t. he goes before (them).

[The characteristic -*sh* denotes going swiftly, as in 2 Sam. 18, 27; suppos. *noh negonshout*, he who runs before or foremost.] N. agent. *negonshuen*, a leader (indef. -*ñin*), Acts 24, 5.

negontoaü, v. t. he sends a message to (him), i. e. sends word before or in advance of coming, 2 Chr. 2, 3 (*non-nikkôchuan*, I send, C.).

negonuhkaü, v. t. an. he goes onward before (him), continues to go before or in advance of [with the characteristic (-*uhk*) of progression]: *wam-negonuhkaü-oh*, he goes before them, John 10, 4.

[Abn. *ne-nikkañnššé*, v. i. je marche devant.]

negóshkag, = *ne kóshkag*, its breadth. See *kushki*.

nehchippog. See *nechippog*.

nehenwonche, (1) his own, their own, 2 Sam. 12, 3; 2 K. 18, 27; Prov. 14, 10. (2) of himself, of themselves, spontaneously; *nish nehenwonche nekukish*, things which grow of themselves, spontaneously, 2 K. 19, 29.

nehnēkikom, -ēkugkom, v. t. he tears or rends (it), Josh. 8, 7: *wam-nehnēkikom-un*, he tears it in pieces (of a wild beast, Mic. 5, 8); *nen nehnēkugkom*, I

nehnēkikom, -ēkugkom—continued.

rend (it), Hos. 13, 8. With an. obj. *nehnēkukkūi*, he tears or rends (him), as a wild beast his prey; with affixes *unū-nehnēkukkūi-ah*, he tears him, Luke 9, 42; suppos. *nōh nehnēkukauont*, he who tears (when tearing), 1 K. 13, 26. Intens. from a primary *nēkaen*, with the characteristic (-*uhk*) of continued action. From the same primary are formed *nēk-ussōsu*, he cuts or gashes; *neh-nekshaen*, it rends or tears; *neh-nēk-inum*, he tears (it) by hand, etc. See the following.

nehnēkikōsu, v. i. act, he goes on tearing, continues to tear; infin. -*ōsinneut*, Jer. 15, 3; pass. he is torn; suppos. *neh-negikausik*, when he is torn, Ezek. 4, 14. See *nehnēkikom*.

nehnēkinum, v. t. he rends or tears (it) in pieces; with an. obj. -*kinūi*: *nūi-nehnēkinuk*, he pulls me in pieces (as a lion tears his prey), Lam. 3, 11 (*nūi-negunum*, I tear, C.). From *nēk-aeu*, with formative (-*inum*, -*inūi*) denoting action performed by the hand, and intens. reduplication.

nehnēkshaen, v. i. it tears; from *neh-nēkaen*, with characteristic of involuntary or violent action. As n. a rent, Is. 3, 24.

nehnēkugkom. See *nehnēkikom*.

nehnēteapō (?), v. i. he devours, Dan. 7, 19; (v. t.) imperat. *nehnēteapsh weyau*, devour thou flesh, v. 5.

nēhneyái (?), 'cloven', Acts 2, 3.

nehteau (?), v. i. [he procures food by hunting or fishing, etc.?]: *wanne teag nehteau-w-og* (pl. neg.), they caught nothing (by fishing, John 21, 3). Cf. *notanōggudeu*, 'I go a fishing'; *natin-ueham*, he seeks for.

[Abn. *ne-natebika*, je vais chercher de la mangeaille.]

nehtippaen, natip-, v. i. it is covered with water; pl. -*paush*, they (inan.) are covered, etc., Gen. 7, 19, 20; [suppos. *netippog*, = *nechippog*, dew?].

[MARGINAL NOTE.—"Wrong: see *ogquechēi*;" (*hogki?* *ogqueneēt?*).]

nehtōe, adv. and adj. skilful[ly], 2 Chr. 2, 8; *nōhtōe* and *nūhtōe*, v. 7, intens. *nūnēhtōe*, 1 K. 5, 6. The base (related to *nūhtōu*, he understands) signifies

nehtōe—continued.

knowledge or skill acquired by practice. The primary verb (*nehtōu*, *nūhtōu*?) I have not found in Eliot.

nehtōnum, v. t. he handles (it) dexterously or skilfully, he is practiced in the use of (it); pl. -*unwog*, they handle, i. e. know how to use (swords, Ezek. 38, 4); suppos. *nōh nohtōuk*, he who handles (a sickle, Jer. 50, 16); pl. *nēy nohtōnukey*, they who (know how to) handle (shields, spears, etc.), 1 Chr. 12, 8; 2 Chr. 25, 5. From *nōhtōe*, with skill, and the formative (*num*) of action of the hand.

[Del. *nūta*, I can, Zeisb. Voc. 10.]

nehtūhtau. See *netūhtōu*.

***neimpaōog** (Narr.), thunder, R. W. See *neempan*.

neit [*ne*, with locat. affix], then, at that time, Judg. 8, 21, 22; Luke 22, 36.

nek. See *neck*.

nekin. See *neekin*.

nekittomashik (?), suppos. where it parts or divides: *adl nekittomashik may*, 'at the parting of the way', Ezek. 21, 21. Cf. *adl nēsīnuash nogkishkanadtumōuk mayash*, 'where two ways met', Mark 11, 4. [From *negutta*, where they become one (?).]

***nekūs**, adv. there (?), C.

nemehkub, 'adv. of likeness', so, El. Gr. 22; but in his translation it is used as a conjunction: *nemeksh*, so (accordingly), Gen. 37, 14; *nemehksh neit*, so then, 1 Cor. 7, 38.

nemompāai (?), v. i. 'he has taken a bag of money with him', Prov. 7, 20.

nemunnum, v. t. he takes (it) in or with his hand, Ex. 24, 6; Is. 40, 15; Matt. 14, 19; pl. -*unwog*, they take (it), Josh. 4, 8; imperat. 2d sing. *nemunush*; pl. -*unmōk*; with an. obj. *nemunūi*, he takes (him), Josh. 2, 4. Cf. *manunūi*, it is taken away; *tohq-unnum*, he catches or takes hold of it, etc. The formative, -*unnum* (an. obj. -*unūi*), denotes, generally, action performed by the hand; more exactly, physical action performed directly upon the object without the intervention of an instrument or agent.

nen. See *nen*.

ne naj, let that be so, so be it. See *nan*.

[Narr. *enitcheh enatch kō'u amudāyan*, [let it be as you command,] 'your will shall be law.']

nenan, the same (thing), Phil. 2, 2. See *nan*.

ne nogque, 'that way-ward', El. Gr. 21; toward that. See *nogque*.

***nenohque**, adv. so, C. Cf. *anohque*. See *nogque*.

nepattuhquonk. See *nerpattuhquonk*.

nepāus, **-pāuz**, n. (1) the sun, Gen. 19, 23; 37, 9; Josh. 10, 12, 13; Ps. 89, 36. (2) a month, Ex. 12, 2; Rev. 22, 2; pl. (an.) -*zaog*, -*zaog*; *neesog nepuzaog*, two months, Judg. 11, 37. Cf. *kesuk*, *nane-paushadt*.

[Narr. *nippāus*, *-pāvus*, the sun; *pausuk* *npaūs*, one month. Abn. *kizēs*, le soleil; *nibadšse*, il éclaire, il marche.]

nepauzshad, n. the moon. See *nane-paushadt*.

nepéunk, n. a bush, Ex. 3, 2, 3; *ut nepéunkamit*, in a bush, Acts 7, 30; Luke 20, 37.

népun, n. (the latter part of) summer, Gen. 8, 22; Jer. 8, 20. Cf. *sequan*. "The earing of their corn [the Virginians call] *nepinough*, the harvest and fall of the leaf, *tuqinlock*."—Capt. J. Smith's Virginia, b. 2, p. 28. Adv. and adj. *nepanmie*, in or of summer.

[Narr. *népun* and *quagisquan*, summer. Abn. *nípené*, l'été passé; *nípen*, l'été présent; *nípeghé*, l'été prochain; *nípeniši*, pendant l'été. Cree *népim*; suppos. *népeck*. Chip. *ní'bin*. Del. *ní pen*, Zeish. Cf. Abn. *mibi*, leaf. Lescarbot gives Souriquois [Micmac] *nibir betour*, when spring comes; lit. when the leaf comes, p. 697 (repr. iii, 671).

***nequittéconnaú-og** (Narr.), n. pl. eels, R. W. [literally, 'they go one by one', or 'singly', i. e., are not seen in pairs. Cf. *neeshaog*; and see Narr. Club ed. of Williams' Key, note 251; *nequittika*, an eel, C.

nequt, num. one, El. Gr. 14 (see Pickering's Notes, xlv-xlvi): *nequtta tuhshé* (1+5), six, Job 5, 19; *nequtta tuhshinchag*, sixty, 2 Sam. 2, 31. Cotton makes this distinction between *nequt* and *pasuk* (q. v.): "*nequt*, a thing that is past;

nequt—continued.

pasuk, a thing in being," which, though not absolutely correct, is perhaps etymologically well founded. *Nequt* appears to be nearly related to *negonne*, first in order, and to *nukkone* (another form of the same word), old, or left behind; perhaps also to *nekin*, it is born or begins to be. The primary meaning is that which begins a series: one, as a beginning of numeration, while *pasuk* signifies one by itself, a unit.

[Narr. *nequt*. Peq. *nequít*, Stiles. Abn. *pézekš*, one; *nekšdašš*, six; *negšda- 'teggš'*, one hundred, etc.; *nekššiši*, uniqueness. Micm. *nekst*, un, une fois; adv. seulement, Rasles.]

nequtchippai, n. the portion or share of one person, a share, a part, Prov. 17, 2. From *nequt* and *chippé*.

nequttekesukquashónat, (infinit. as) n. one day's journey: *aiú* —, he goes on one day's journey, 1 K. 19, 4.

[Narr. *npiittakesiúnóckut*, one day's walk.]

ne-sâhteag, as n. its length (see *sohteaiú*, it extends): *ataen nesahteag*, on its two ends, i. e. on the two sides long-wise, Ex. 25, 19.

nesáusuk, num. seven, Mark 8, 5; usually with *tahshe* or *adtahshe*: *nesáusuk tahshe*, seven, Ezek. 45, 23; an. pl. -*tahsuog*, ibid.

[Peq. *nezšaugnsk*, Stiles. Narr. *énadu*. Abn. *taúbaššis*. Cree *néeshudásák* or *téypuckoop*. Chip. *nijwáswi*, Bar.; *nizh-wasswi*. Del. *ní schasch*, Zeish.]

nesnechag. See *neesnechag*.

netassu, v. adj. (as n.) a domestic animal; pl. *netassuog*, 'cattle', Gen. 6, 20; Ps. 148, 10 (*netas*, C.). From *netu* and (the base of) *assumaiú*, he feeds him: house-fed animals.

[Narr. *netashog*, cattle; "this name the Indians give to tame beasts, yea, and birds also which they keep tame about their houses."—R. W. 95.]

netatup, **-ppe**, adv. like, so, El. Gr. 22; Luke 22, 31; in such manner, Matt. 5, 12; *neame*, . . . *netatuppe*, as . . . so, Prov. 26, 21. For *ne tatuppe*, it is equal.

[Narr. *netatup*, 'it is all one.']

neteag [= *ne teag*], this or that thing: *geu mohsuog neteag*, 'this great thing' (mat-

neteag—continued.

ter, fact), Deut. 4, 32 (*netey nuykottû-nuk*, a thing left, C. 172).

[Del. *nethacke*, 'matter', Zeisl.]

nêtomp, my friend. See *netomp*.

nêtompas, my sister. See *netompas*.

netúhtôu, **nehtúhtau**, v. caus. inan. he learns (it), acquires skill in (it): *netúhton-ai*, I learn it, Gen. 30, 27; *netúhtau* (pret.), I have learned (it), Phil. 4, 11; pl. *netúhtauog*, Deut. 31, 12; *-tôog*, they learn, are skilled in, Dan. 1, 17. Vbl. n. *-tôonk*, *-tawonk*, learning, skill, Dan. 1, 17; John 7, 15. N. agent. *-tôen* (indef. *-tôéén*), a skilful man, 2 Chr. 2, 13.

neúantam, v. i. and t. inan. he grieves, is sorrowful, he grieves for (it), 1 Sam. 20, 34; imperat. of prohib. *ahque neuantunawok*, do not grieve, Gen. 45, 5; pret. *-unup*, *-unop*, I was grieved. Vbl. n. *-unonok*, grief [grieving], sorrow, Prov. 15, 13; Is. 53, 3. See *nohtunwíneat*.

[Narr. *n'nowantam*, I am grieved for you.]

newutche [*ne wutche*, that from], adv. for, from, because, El. Gr. 22; therefore, Eccl. 2, 1; because, Is. 7, 5; — *yeu*, for this cause, because of this, Eph. 3, 14 (*newutche*, thence, C.). Cf. *nawutche*, therefrom.

[Del. *newutshi*, Zeisl.]

***neyanat**, last year, C.

neyane. See *neare*.

***néyhom** (Narr.), a turkey; pl. *-onmánuog*.

[Abn. *n'éhémé* (and *éhémé*), eoq.]

***nickómno** (Narr.), a (solemn) feast or dance.

nikkúmme, **nuk-**, easily, James 3, 17; with an. subj. *nikkumesu*, Matt. 11, 30; suppos. (?) *nikkummat*: *auw nikkummat*, more easily, 'sooner', Luke 16, 17; *uttoh ne nikkummat*, 'whether it is easier' (to say, etc.), Mark 2, 9; *nikkummatu*, 'rather than', (this) 'and not' that, preferably to, Prov. 8, 10.

ninyeu, **nunneyeu**, n. urine, 2 K. 18, 27; Is. 36, 12.

nippe, **nuppe**, n. water, Deut. 23, 4; Judg. 5, 25; Ps. 78, 16, 20; pl. *-péash*, Ps. 105, 29. From a root *'pe*, *'pé* (not found separate), with the directive and determinative *ne*. In compound words

nippe, **nuppe**—continued.

the suppos. *'puq* is employed, as in *son-kippog* [*sonqui-pog*], cool water, i. e. water when cool. See *-pog*.

[Peq. *napp*, *napph*, Stiles. Quir. *nip'p'*, Pier. 22. Narr. *nip*. Abn. *nébi*, eau; *tekebi*, eau froide. Cree *nippée* (in comp. *-áppewog*, 'liquor', liquid). Chip. *nébeh*, J.; *né'bi*, Sch. Del. *né'bi*, Zeisl. (and *ne nip peck*, a lake or pond).]

nippisse, **nips** (dim. of *nippe*, small water), a pool or pond, John 5, 2, 4, 7, as adj. and adv. *nippisse nippe*, water of the pool; — *nippewash*, waters of the pool, Is. 22, 9, 11; pl. *-sash*, ponds, Is. 19, 10 (*nippis*, Mass. Ps., John 5, 2).

[Narr. *nipéwese*, 'some water' (for drinking); *nips*, a pond.]

nippissepog, **nup-**, n. a pond or small lake, Neh. 3, 16; *en nippissepog-wet*, 'into a standing water', Ps. 107, 35; 'into the lake', Luke 8, 33. From *nippisse* and *-pog*.

nips. See *nippisse*.

nish, pl. of *ne*, these or those (inan.), El.

Gr. 7; Luke 15, 16.

nish. See *nishre*, three.

nishkeneunkque, **-ungque**, (it is) unclean, filthy, Lev. 5, 2; 1 Tim. 3, 3, 8; suppos. *-unkquok*, when it is unclean, Lev. 5, 2; *ne* —, that which is unclean, filthy, 'abominable', Jer. 44, 4; Lev. 7, 21. With an. subj. *nishkeneunkquessu*, v. adj. an. he is unclean, (one who is) unclean, etc., Lev. 11, 5; 12, 2; Job 15, 16; suppos. *-ussit*, Lev. 5, 3. Vbl. n. *-assunok* (an.), uncleanness, Lev. 5, 3; Col. 3, 5. With inan. subj. *nishkeneunkquodtan*, it is unclean or filthy. Adj. and adv. *-odtác*, Zech. 3, 3, 4. [Del. *nis ksu*, nasty, Zeisl.]

nishkenon [v. imp. it drizzles], as n. fine rain, drizzle, 'mist', Acts 13, 11; 'vapor', James 4, 14. N. collect. *nishkenunk*, 'small rain', Deut. 32, 2. Cf. *sokanon*, it rains.

[Chip. *niskádat*, the weather is very bad, Bar. 532. Del. *niskelaan*, foul, rainy weather, Zeisl.]

nishketeau, v. caus. inan. obj. he makes (it) unclean, defiles (it); pl. *-eawog*, Jude 8.

nishketeauunát, v. act. to defile, to make unclean: *nishketeawog*, they defile (it),

nishketeauunát—continued.

Jude 8; *ahque nishkhikok*, do not defile yourselves, Lev. 18, 24; *yeush munishkukpuash*, these things defile (him), Mark 7, 15.

[Del. *niskiton*, he dirties, bewrays (it), Zeish. Gr. 160.]

nishnoh, each one, every one (an.), Lev. 11, 15; Is. 6, 2; (inan.) Ps. 119, 101.

***nishquékinnéat**, to rage, C. 206; *munishquet*, I rage, *ibid.* 205. Cf. *nashquuttin*, a tempest.

***nishquëwam**: *nen munishquëwam*, I chide or scold; *nishquemittinneat*, to be chid, C. 185. See *auksomuraw*.

nishwe, **nish**, num. three, El. Gr. 14; Ex. 21, 11; *nishweu*, 1 Cor. 13, 13; pl. an. *nishuog*; inan. *nishwinash*, *shwinash*, 1 Chr. 21, 10. More exactly *nish*, three; *nishwe*, adj. (inan.) the third, Rev. 6, 5; 2 K. 19, 29; (an.) Dan. 5, 7; Rev. 4, 7; and adv. thirdly, 2 Cor. 12, 28; *nashwe kodtunao*, the third year, Deut. 26, 11; *nishweu*, "adv. of order", thirdly, El. Gr. 21; suppos. (an.) *nashwut*, when he is third, he who is third, Rev. 16, 4, = *nashwut*, Rev. 14, 9, = *nashewawut*, Matt. 22, 26; *nishweudt nompe*, three times, at the third time, Ex. 23, 14, 17; Ezek. 21, 14. Cf. *nashawe*, between.

nisoške, adv. all the while, so long as, = *ne sohke*, 1 Sam. 25, 7; *nisoške pomantog*, 'all the days of his life' (so long as he may live), 2 K. 25, 30; *tohsahke ohkeok*, 'while the world standeth', 1 Cor. 8, 13.

[Cree *sóke*, extremely, very greatly; *móosák*, always, Howse.]

nissim, I say. See *ussindt*.

n naj, let it be so. See *nan*.

nnih, v. i. it is so, it is like or the same as (with an. subj. *neanussu*, q. v.): *neanussit wosketomp*, *nnih um-memikesu-onk*, as is a man so is his strength, Judg. 8, 21; *mónkó nnih*, it was so, Gen. 1, 7; *nnih*, 'it came to pass', Gen. 6, 1; 38, 1; Matt. 7, 28; *ne yeuyeu nnih*, that now is (so), Eccl. 3, 15; *utloh woh yeush en nnih*, how can these things be (so)? John 3, 9; suppos. *nnag: nnih mahche yeu nnag*, 'it came to pass after this', i. e. it was so after this was so, 2 Sam. 13, 1; pret. *nniyeup*, it was so, Eccl. 3, 15; pl. *yeush nniyeupash*, these things

nnih—continued.

were so, Is. 66, 2; *ne mos nnih*, it must needs be so, Mark 13, 7. See *neane*, *nniw*.

[Del. *len*, 'true', Zeish. Gr. 173; 'it is so', Zeish. Voc. 9.]

[NOTE.—"nnih not separable from *nni*."]]

nnih, (it) 'was so', Gen. 1, 7; 'it came to pass', Gen. 6, 1; 38, 1; Matt. 7, 28; 'is', Eccl. 3, 15; = *nniw*, q. v. Apparently a verb substantive from *nan* or *neane*, literally 'it (was) so', or 'it (is) so': *nniwog nnnih*, they said these things were so, Acts 24, 9; *utloh woh yeush en nnih*, how can these things be (so)? John 3, 9; *nnih mahche yeu nnag*, 'it came to pass after this' (it was so after this was so), 2 Sam. 13, 1; *ne mahche ánnagkup*, *ne yeuyeu nnih*, that which hath been is now, Eccl. 3, 15; *ne pish ánnak mahche nniyeup*, that which is to be hath already been, *ibid.*; *yeush nniyeupash*, these things have been, Is. 66, 2; *nniyeup*, 'it came to pass' (was so), Neh. 4, 12; *ne mos nnih*, it must needs be so, Mark 13, 7; *woh nniyeuwash*, (all things) 'are possible' (may be so), Mark 10, 27 (*nnenh*, that is, C. 181; *ne emih* or *nemehkuk ne* (conj.) so that, C. 234). See *ánnag*.

[Narr. *élu* or *nni*, is it so? R. W. 29; *nni*, *élu*, it is true, *ibid.* 63.]

[This second definition of *nnih* appears in the unrevised portion of the manuscript between the term *nishk* and *P*, and, although it repeats to some extent the references contained in the first (revised) definition, it is here inserted in full. The first definition of *nnih* occurs in the revised manuscript, where it follows the term **nickónno*.]

***nnin** (Narr.), man; pl. *nninuuog*, R. W., who also writes *enin*, man, and pl. *nnin-mock*, a "general name belonging to all natives". Related to *ne*, *neen* (I), *nanwe*, and *nniw* (of the kind or species), the radical meaning of *nnin* or *nninnu* is, 'he is like myself', or 'of the same kind'. This word could properly have no place in Eliot's translation. It is, however, once or twice introduced, as in Mark 10, 6: *ninnuoh* (accusat.) *kah squa*, 'male and female', i. e. man and woman. The Indians restricted its application to men of their own race or like themselves. (See *nniwre*.)

***nnin**—continued.

[Quir. *ren*, pl. *rénawark*. Abn. *aren-añbí*, homme; *ned-aren-añdí*, je parle Abnapi. Chip. *nnini*, Bar.; *eninner*, J. Cree *ethinu*, homo, an Indian. Shawn. *èe len èe*, man; *len àh wai*, an Indian. Micm. *hústi*, homo. Del. *lenno*, man; *lenájpé* [= Abn. *aren-añbí*], a Delaware, vir; *lenni*, a man, Zeish. (see *nanwe*); *lin ní le na pé*, 'Indians of the same nation', Zeish. S. B. 70.]

nó (?), adv. and demonstr. pron. (?) at that (place), that; *yeu nhquáen*, . . . *nó nhquáen*, on the end on this side, . . . on the end on that side, Ex. 37, 8; *nó pajeh*, until (that), Matt. 11, 13; 18, 22; = *noh pajeh*, Is. 5, 8 (*nó pajeh*, until, C. 234). See *nóosukonunaweat*, *nóhquen*.

***nó**, adv. far off. (The idea of motion is associated, going far off or to a distance; *nóah*, at afar off, at a distance, is used when distance in time or place is expressed absolutely.)

***nó**, for *noh*, *nahoh*, or *nagoh* (?), Luke 23, 28; *nó aushi*, go (to him), Matt. 18, 15.

nóadt, **nóadtít**, **noadt**, adv. afar off, Ex. 2, 4; 24, 1; in old time, Josh. 24, 2; Neh. 12, 46; Ezra 4, 15; Mic. 7, 14: *nóadtahut*, remove it far from me, Prov. 30, 8 (*nawuat*, *noadt*, far, C.; *noadtít*, a great way off, *ibid.*). See *nóhquen*.

[Narr. *náuwot*, a great way; *nóuwatick*, far off at sea. R. W. 76. Del. *lawat*, long ago, Zeish.]

nóadtuck, adv. a long time (El. Gr. 21).

nóáhtuk, **nóóhtuk** [*nóeu-tuk*], the middle of the river, Josh. 12, 2; 13, 9, 16.

nóáppit, **nóáhpit**, the Highest, the Most High, Ps. 18, 13; 46, 4; (he who is) afar off. Prov. 27, 10; suppos. vocat. pl. *nóáppigish*, ye that are [dwell] afar off, Is. 33, 13.

nóe. See **nóeu**.

nóetipukok, **nouttipukok**, n. midnight, 1 K. 3, 20; Ex. 11, 4; *pajeh nóetipukok*, till midnight, Judg. 16, 3; *nóetipukodaen*, at midnight, Judg. 16, 3 [*nóeu-poh-kenae-kod*, the middle of the dark hours or time].

[Narr. *nanashawatipocat*, R. W. 67. Del. *la wit pi kat*, Zeish. Voc. 44. Abn. *nanáwiteb'kat*, Rasles.]

nóeu, **nóe**, adj. in the middle, the midst, Ex. 15, 8; Judg. 16, 29: *en nóeu*, in the

nóeu, **nóe**—continued.

midst. Prov. 23, 34; Matt. 10, 16, = *ut nóeu*, Ps. 78, 28; *nóeukommuk*, 'in the midst of the hall' (i. e. inclosed place), Luke 22, 55; *urushon nóeu Samaria kah Galile*, went through the midst of Samaria and Galilee, Luke 17, 11; *watch nóeu asinnekausséltu*, from the midst of the bush, Ex. 3, 2; *ut nóeu adtanohke-teamuk*, in the midst of the garden, Gen. 2, 9. See *nashane*.

[Abn. *nañsisi*, le milieu, au milieu. Del. *lelawi*, half way (?), Zeish. Gr. 176; the middle, half, Zeish. Voc. 20. Chip. *núewagam*, 'in the middle of a lake, bay, of a river, etc.'; *nawai*, center, in the center, middle, in the middle; *nóawaiwan*, it is the middle, the center; *nawakwo*, 'in the midst of a forest'; *nawakwe* (from *naokur*), 'it is mid-day or noon'; *náwabik*, 'in the midst of an object of metal'; *naw*, *náwa*, *náwi*, 'in composition, signifies in the middle, in the midst of', Bar.]

nogkishkauónat. See *nogkushkauónat*.

[**nogkohkáihehuunát**, v. t. to lend:]

namohkaíhehuunát pish kenogkok kou-veh, thou shalt lend to, Deut. 15, 6 (-*ogguhkeue*, Deut. 28, 12); *noh nogoh-kouheoncheh*, that which is lent to, 1 Sam. 2, 20. Vbl. n. *nogohkoónit*, *kouhu-adt* (after *noh*), he who lends, a lender, Is. 24, 2; Prov. 22, 7. See *namohkaíhehu*.

[**nogkohkouunát**, v. t. to borrow:]

nogohkou, he borroweth, Ps. 37, 21; *natta pish kenogkohkóah*, thou shalt not borrow, Deut. 15, 6; *nogkohkauunah*, it was borrowed, 2 K. 6, 5; *nogkohkouaen-in*, a borrower, Is. 24, 2, = *nogkukhuu-uaen-in*, Prov. 22, 7. See *namohkaí*.

nogkus. See *menógkus*, the belly.

nogkushkauónat, **nogkusk-**, **nog-**

kishk-, v. t. an. to meet (anyone), Jer. 51, 31; Matt. 25, 1; *kenogskuk-qumat*, to meet thee, 2 K. 5, 26; *uun-nogskauónat*, to meet him, 2 K. 5, 21; 2 Sam. 19, 24; *uun-nogskauoh*, he met him, 1 K. 18, 7 (*uunne nogkishkóaduonk*, 'well met' (as a salutation), C. 225).

[Narr. *nokuskáuates*, meet (thou) him; *nockuskáuáten*, let us meet; *neem-meshmekuskaw*, I did meet. "They are joyful in meeting of any in travel,

nogkushkauónat, etc.—continued.

and will strike fire either with stones or sticks, to take tobacco, and discourse a little together."—R. W. 75. Cree *nágye-skowáyo*, he meets him. Chip. *náhge-shkoodáhderung*, they meet one another, Howse 85.]

nogque, (prep.) toward, Cant. 7, 4; *yeu nogque*, hither, 2 K. 2, 8 (see *yóái*); *en uogque*, toward (the east, Zech. 14, 4). From *nauouát*, to see (?); *nók*, behold ye; *muskesuk nogqueon*, 'when the eye saw me', Job 29, 11; — *neh nogput*, the eye which saw him, 20, 9; *noh nóg-queh*, who seeth me [whom I am in the presence of], Gen. 16, 13; — *nóg-quean*, when he seeth thee, Ex. 4, 14; — *nogqueon*, when it sees me, Job 29, 11; *howau kenogkumun*, who seeth us, Is. 29, 15; *matta kenógkumun*, he sees us not, Ezek. 8, 12 (— *wunnamamau*, 9, 9); *matta nogkoo*, it does not behold him, Job 20, 9. Hence, "to the sight of." It can hardly be the contracted form of *ne ogqué*. See *ne uogque*; *nuh-quatinat*.

[Del. *loquát*, see thou; pl. *loqueek*, see ye, Zeish. Gr. 174.]

nogquenunumat, v. t. to yield or deliver up (inan. obj.): *ahque nogquenu-mook*, do not ye yield up (inan. obj.), Rom. 6, 13.

nogqueonát, v. t. an.: *nogqueek*, yield yourselves up (to him), Rom. 6, 13.

***nogquissinneat**, v. i. to appear, C. 180: *nunenogguis*, I appear; — *sámmun*, we appear, *ibid.*: *ne ogguhse nogquok*, which appeareth for a little time, James 4, 14. See *awogkenut*; *anáhque*; *ánuak-quok*.

nogqüssuonk, n. appearance or looks, C. 180; *woskeche nogqüssuonk*, a pretence, *ibid.*

[Cree *nók-oosu*, he is visible; *nók-wun*, it is visible, Howse 114.]

noh, **nagum**, pers. pron. 3d sing. he, she, him, her (El. Gr. 7); *noh* is also, and perhaps in strictness always, a demonstrative pronoun: this (man), he who (El. Gr. 7). See **nahog*. In Luke 3, 23-38, it is used for the Greek *τοῦ* (with *vítoŭ* understood), 'the son of'; *nen nuoh* (*nen ne-noh* or *nau-noh*), I am he (that or the same he), Is. 41, 4; *ut noh*, in him,

noh, **uagum**—continued.

C. 178; *nushpe uágum*, with him; *ut uágum*, to him, *ibid.* 178, 231.

***nohhamúmunát**, v. t. to sail to (to go by water?) = *nokhamunát*; *en nohhamun*, to sail to, Acts 20, 16; *nattinhamumun*, -hamumun, we sailed to, Acts 27, 4, 7; *nahhamuog*, they sailed to, Acts 13, 4; *kod nuhhug*, he was about to sail to, Acts 20, 3; *mánumehkomog*, when we sailed slowly.

[Del. *nahimcu*, to go down the water (river, creek); *nahikilleu*, to sail down the water; *nallahhemen*, to sail up (the water, river), Zeish. Gr. 242.]

nohkog [= *unkonáde*], ly night, in the night, Job 5, 14; *ne nohkog*, in that night, Dan. 5, 30. See *nétipukok*; *unkonáde*; *unkon*.

nohkonónat. See *nokonóunt*.

nohkóu, n. the right hand (*noh kóunuk*, that which carries (?); from *kenumamunát*). See *wattinnohkóu*; allied to *menuh-ken*, strong.

nohnogkiáe meenan, a stammering tongue, Is. 32, 4; *nuhagkiáe*, stammering(ly), Is. 33, 19. See *mínan*.

nohnompit, adv. oftentimes, Job. 33, 29. From *nompé*.

nohnushagk, farewell.

[NOTE.—Definition not completed.]

nohshamwehteunk (suppos.), when it is 'compacted' (united firmly?), Eph. 4, 16.

***nohtimwinneat**, to sob or sigh: *nenuoh-tumup*, I sob or sigh, C. 209. See *neí-andam*.

nohtinaü. See *nahitinaü*.

nóhtoe, skilful, skilled, 2 Chr. 2, 7; *neh-tóe*, v. 8; *nóhtoe*, *núhtoe*, v. 7; *nehtahto* (?) v. 14; *namé*, skilfully, 1 K. 5, 6.

nohtomp, in comp. words, one who leads or directs: *nohtompéantog* (q. v.), one who leads in prayer, a minister; *nohtompuhpequodt* (q. v.), one who leads in music, a chief musician.

***nohtompéantog**, n. ministers, C. 213; but sing. a minister, Rawson, Nash. Men., title-page; 'a bishop', 1 Tim. 3, 2.

nohtompuhpequodt, n. a chief musician, a player on instruments of music (title to Ps. 75 and 77); pl. *nohtompuhpequodcheq*, Ps. 87, 7, = *nohtépequashég*, Gen. 4, 21.

nohtónukqus, n. a brother (?): *numnoh-tonugqus*, my brother, Gen. 20, 13; *numnohtónugqusoh*, her brother, Gen. 24, 53, 55; *noh numnohtónukqusoh* (constr.), whose brother, Acts 11, 2; *nohtónukqus*, my brother, v. 21; *keuhtónukqus*, thy brother, v. 23. [Employed only by females or to express the relation of a brother to a sister. See *weetuksquoh*. In the translation of John's gospel printed with the Massachusetts Psalter (1709), *retaltu* is substituted for *numnohtónukqusoh* of Eliot.] Cf. *weemut*; *weetump*.

nohtonumunát, v. t. to handle(?), to carry in the hand(?), to use habitually, to be skilled in the use of; *nohtónumwog togkotdegash*, they handle swords, Ezek. 38, 4; *noh nohtónuk*, sickle, he who handleth the sickle, Jer. 50, 16; *neg nohtónukq*, they who handle (shield, spear, etc.), 1 Chr. 12, 8; 2 Chr. 25, 5. See *náhtoc*.

nompaas, adj. male, Num. 3, 15; 5, 3; 31, 17; Matt. 19, 4; pl. *nompaúwog*, Ex. 13, 15; *nomposhim*, a male animal, Deut. 7, 14; pl. *-wussog*, Ex. 13, 12. [Narr. *enewáshim*, R. W. 96.]

nompakou, nump-, n. a jewel, a precious thing, Prov. 11, 22; Ezek. 16, 12; a 'treasure', Matt. 13, 44; pl. + *unash*, Prov. 10, 2; Gen. 24, 53.

nompataununat, v. t. to put in the place of, to substitute (one thing for another), 1 Sam. 21, 6.

nompe, adv. again, Gen. 26, 18; instead of, Gen. 4, 25; Judg. 15, 2; Num. 8, 16 (= *watch nompe*, v. 18); repeatedly, expressing with a numeral the number of repetitions or 'times': *nishewut nompe*, 'three times' (to the third time), Num. 22, 28, 32; *nesausuk tah-shit nompe*, seven times, Lev. 8, 11; 14, 7; *máchekut nompe*, oftentimes, Luke 8, 29; freq. *nonompu*, *nohnompit* (q. v.); *noh nompeyit ne teag*, 'he who repeateth a matter', Prov. 17, 9; *sun nen numnompin God*, 'Am I in God's stead?' Gen. 30, 2. See *nampaham*.

[Del. *kappi*, again, Zeisb. Gr. 171; 'once more', ibid. 175. Abn. *nañbi*, reciprocal.]

nompennumunát, v. t. to restore, to render back: *nompenunash*, restore thou (it), Judg. 11, 13.

nompoáeu, nompoáe, adv. early in the morning, Neh. 4, 21; Hos. 13, 3; Prov. 27, 14; Ps. 127, 2; early on the morrow, Ex. 32, 6.

nomposhim, adj. male, Deut. 15, 19; pl. *-wog*, Gen. 32, 14; *pish nompaýeuw kah squaýeuw*, 'they shall be male and female', Gen. 6, 19. Cf. **nñin*; *squáshim*.

[Cree *nápáyoo*, man, vir; *nápáywoo*, he is (a) man, Howse 17 (rather, he is male).]

nompuhkeik, adv. on the morrow, 1 K. 3, 21; Esth. 2, 14; = *na nompak*, Acts 10, 9; = *na nómputk*, Acts 20, 15.

nomshó —, v. i. to drift, or be driven before the wind (?): *nomshúog*, they 'were driven', Acts 27, 17; *numnomshómun*, 'we let her drive', v. 15. [From *noh-ham*, he sails, with *sh* of violent motion.]

nomunkquág, nomungquag, n. a heap, Gen. 31, 46, 51, 52; Ruth. 3, 7; *numwonkquáu*, Deut. 13, 16; Josh. 7, 26; *nummunkquáe*, heaped, Cant. 7, 2; *numnomwonkquaw namo mukquash*, 'heaps upon heaps', Judg. 15, 16. From *numucúe*, full of. See *numwonkquátunúat*.

nomwauseonk: *useenp omomwauseonk Jehorah*, 'he executed the justice of the Lord', Deut. 33, 22.

nonche: *noh nonche puhbhtanunadit*, 'thou art come to trust' (condit.), Ruth 2, 12; *nonche wuassomwéog*, 'if ye be come to betray me', 1 Chr. 12, 17. See **nont*.

nonkane. See *nunkane*.

nonompu, adj. instead of, Is. 55, 13.

***nonsiyeu**, all alone, C. 232. See *missu*.

***nont**, used by Cotton sometimes for the verb to be, often, apparently, as an expletive (see *nont* below): *nen nont*, I be; *ken nont*, thou art; *nohue*, he is; *uenáh*, that is, C. 181; *kenawun yeu*, we are; *kenawun*, ye are; *adg na*, they are, ibid.; *nagun nont*, he was; *nenawun ne*, we were; *kenau ne*, ye were; *adg ne*, they were, ibid.; *napeh nont ne ánniwoog*, O that we were (such), ibid.; *nont kappéyáup*, thou didst come, p. 185; *nont wame numnuppáun*, we must all die, p. 188; *nont noowrontcap*, I did dig, ibid.; *mukkitchogqúissog nont puhpúog*, boys will play, p. 204; *nont paswee nappáwan*, thou must shortly die, p. 237; *wont woh sampáwan*, he must confess (his

***nont**—continued.

sins', p. 252; *nerag kisuont kussampoon-antamunonate*, 'we must therefore acknowledge', C. Math. Notit. Ind. 55; so, in title to Ind. Laws, *nish nashpe nananwachey kusnunt sasumatahaming*, 'by which the magistrates are to [i. e. must] punish'. etc.; *nont woh saupowan*, he must confess, C. 252.

nont, only: *webe nont God*, (who can . . .) but God only? Mark 2, 7; *pasuk nont God*, 'there is but one God', Ind. Primer, 19, 31; *pish nagum nont kawavussun*, him only shalt thou serve, Matt. 4, 10.

[Narr. *paúsuk náunt munit*, there is only one God, R. W. 114.]

nontaua-hettit. See **atáuntowash*; *wut-tóntauunat*, to climb.

nontsipamóhettit [= *nonche-sippam* +]. See *missippaw*.

***nontweantamúnat**, to wish: *nunmout-wéutam*, I wish, C. 216. See *kodtam-tam*, he desires.

***nóóhkeyéúe**, adv. softly, C. 230.

***noohkie**. See *nahki*.

nóóhteauunnát, v. i. to be far off; inan. subj. *nóóhtrau*, it is far from us, Is. 59, 11.

nóóhtuk. See *nóáhtuk*.

***noonapúock** [= *noowuppuog*] (Narr.), 'they have not room one by another', R. W. 65.

***noónatch** (Narr.), a deer: "*noónatch*, or *atthuck nátyu*, I hunt venison", R. W. 143; *noughitch*, *nógh-ich*, deer, Stiles (Peg.); [a doe with a fawn(?), "when it gives suck."'] See *ahtuk*.

***noósuppañog** (Narr.), beavers, R. W. See *tummunk*. Cf. *aúsup*, raccoon.

nóósukomunneat, *nāw-*, *nauus-*, v. i. to be at a distance, to be far from, Lam. 3, 17: *kenasukom*, thou art far from (it), Is. 54, 14; *matta kenasukomaw*, thou art not far from (it), Mark 12, 34; *naasukongqueog*, (it) is far from us, Is. 59, 9; *nóósukongquash*, be it far from thee, Matt. 16, 2; *nóósukók*, 'get ye far from (him)', Ezek. 11, 15; *aye-onk wussaume naasukoman* (and *naasukongquean*), 'if the place be too far from thee', Deut. 12, 21; 14, 24. See *nashqueu* (*anúckquaque*, R. W.).

nóósukomunneat, etc.—continued.

[Del. *na schachki*, adv. (?) so far, Zeish. Gr. 174.]

nópadtinaye(?), adv. southwestward, Acts 27, 12 [*tannushin en nópadtinaye* and *wutcheksuau*, "it lieth to the southwest and northwest", A. V.; "looking northeast and southwest", Rev. Ver.; ("looking down the southwest and down the northwestward", Greek); "toward the southwest and by west and northwest and by west", L. Tounson, 1596.]; *nopatinier*, eastward (or northeastward) (?), Mar. Vin. Rec. 1685.

[Narr. *nopdtin*, the east wind, R. W. 83.]

nosweetaúónat, *nōswet-*, *nosweht-*, v. alj. an. to serve, Deut. 10, 12; to obey, Prov. 30, 17; 2 Cor. 10, 5; *noswehtamunát*, with inan. obj. to obey the words of, commands of, etc., 1 Sam. 8, 19; *naswetauonagut*, to serve them, Deut. 4, 19; *nosweetash*, obey thou, Gen. 27, 8; *naswétuh nen*, yield yourself to me, C. 216; *naswetamōak*, obey ye, Deut. 13, 4; *noswehtōk*, obey ye (them, an.), Eph. 6, 1; *nooswetamūnate*, to obey; *ken naswétah*, obey thou me; *naswehtuw manit*, obey God, C. 202.

noswehtamóonk, *nōswetamōonk*, n. obedience, 1 Sam. 15, 22; *mat naswehtamōonk*, disobedience, 2 Cor. 10, 6 (*naswetamōonk*, C. 202).

noswehtaúónat. See *nosweetaúónat*.

***nottomag**, mink. See Judd's Hadley, 355. Cf. Del. *gunnamochk*, Zeish. (= *quinnánang*), otter (see his *nkeke*).

nouttipukok. See *nóetipukok*.

***nowwēta** (Narr.), no matter, R. W. 54.

nōadt. See *nōadt*.

nōche, for *na orch*, adv. thenceforth, therefrom, from that time. Often used interchangeably with *kōche*, *kutche*; but while both are inceptive, *nōche* seems to appropriately mark the time and *kutche* the occasion of beginning of action, as *wutche* does the cause of action. [NOTE.—On further examination I do not find this distinction well founded. See *ach*.] *yeu kesukak nōche kunnishsesh*, 'this day will I begin to magnify thee', Josh. 3, 7; *nōche wekíttau*, he began to build; *neg nagig nōche wuttantohkonóuh*, they

nōche—continued.

began to mock him, Luke 14, 30, 29; *yeu nōche usseuāūt*, this they began to do. [*matta nōche feyoh*, 'I am not come', Matt. 9, 13; *nōchi Jchorah*, 'I am the Lord's' (i. e. I proceed from the Lord), Is. 44, 5, in which places *nōche* is perhaps used for *nen ach*.] See *tuhnōche*, causelessly, 'in vain', and *kutche*.

[Del. *nudschi*, at the beginning, Zeisb. Gr. 177.]

***nōochum**, I blame; from *wutchumonate*, to blame, C. 182.

nōochumwesuonk, n. tenderness, weakness, Deut. 28, 56.

nōochumwetanōwaonk, **nōochumwehtahwhuttuonk**, n. a wound; pl. *-ongash*, Prov. 26, 22; 27, 6.

nōochumwi, adj. weak (El. Gr. 13), Num. 13, 19; primarily, weak, because in its beginning (from *nōche*): *nōochumwe wunnepog*, — *moskehtue*, the tender herb, Deut. 32, 2; Job 28, 27; pl. *nōochumwiyewash*; an. *nōochumwesu*, (he is) weak (El. Gr. 13), tender, Gen. 33, 13; 1 Chr. 22, 5; *nōh nōochumwesit*, he that is tender, Deut. 28, 54, 56; he that is lame, Prov. 26, 7; pl. Matt. 11, 5 (*nōochūmwē*, maimed, C. 172; *nōochūmwī*, tender, *ibid.* 175; *nōochimōe*, weak, *ibid.* 176).

[**nōdsquaōnat**, v. act. an. to seduce, to commit fornication with:] *nōdsquaōnont*, 'seducing', Ex. 22, 16. See *nannōdsquaū*.

***nōhchumwesūē**, adv. weakly, C. 230.

nōhki, **nōkiyeue**, adj. soft, Prov. 25, 15; Job 41, 3; pl. inan. *nōkkiyeuash*, Ps. 55, 21; an. *nōhksu*, tender (soft, as a young animal), Gen. 18, 7 (*nōh-keshakūash*, soft wool, C. 175; *nōhkie monag*, limber cloth, *ibid.* 172).

nōhkiik [that which is softened or made soft]: "*Nōcake*, as they call it, which is nothing but Indian corn parched in the hot ashes; the ashes being sifted from it, it is afterwards beat to powder."—Wool. It is used by Eliot for 'meal' (1 Chr. 12, 40), 'flour' (Lev. 2, 4, 5, 7; 24, 5), and 'ground corn' (2 Sam. 17, 19). *nōhkiikanteush*,

nōhkiik—continued.

'grind thou meal', Is. 47, 2.] See *nānahkiuey*; *wunnōhkiinam*.

[MARGINAL NOTE.—"From a word which means 'to sift', sifted. Cf. sieve. From *nōkeu*?"

[Narr. "*nōkehick*, parched meal, . . . which they eat with a little water, hot or cold", R. W. 33; *pishquēhick*, unparched meal, p. 36. Del. *lo-cat*, flour, meal, Zeisb. Voc. 9 (cf. *lo ka hel la*, to let it drop, p. 44).]

nōhqueu, **nōhque** [*nō uhquēu*. See *nō*; *nōōsukomunneat*]: *wunnōhqueu*, so far as, at such a distance, Acts, 28, 15; *na nōhque*, so far distant, Ps. 103, 12; *wussawne nōohk*, if it be too far distant, 'if the way be too long for thee', Deut. 14, 24 (*utloh wunnōhkiūhquāt*, how far? C. 228). Cf. *anōhque*; *nūhquainat*; *wehque*.

[Narr. *tou nūckquaue*, how far? R. W. 72 (how much, 137); *tou anūckquaue*, how big?; *yō anūckquaue*, so far, *ibid.*]

nōkeontamunat, v. t. to descend to or upon: *nōkōntam*, (he) came down (upon the mount), Ex. 19, 20; *wunnōkeontamun*, he descended on (it), Ex. 19, 18; *nōkontauōog*, they descended (upon it, i. e. a ladder), Gen. 28, 12.

nōkinat, v. i. to descend, to go down: *nōkeu*, he descended, Ex. 34, 5; (from heaven) Matt. 28, 2; she went down, Gen. 24, 16; *nōkōp*, he descended (pret.), Eph. 4, 9; *nannōkrog*, they shall descend, John 1, 51; *nōch nōken kesukut*, 'I came down from heaven', John 6, 38; *nōh nōkit*, he who descends, or descended, Ps. 133, 3; Eph. 4, 10; *nōkēmo*, *-mo*, (pass.) it was let down, Acts 10, 11; 11, 5; Rev. 21, 10; *nōkitch*, let him descend or come down, Mark 15, 32; *nōkinuk wunnatchegash*, when he let down his hands, Ex. 17, 11. From *nōkinum*.

[Del. *nāhik*, *nāhivi*, down, below; (whence) *nāhoochuen*, to go down or below, Zeisb. Gr. 180.]

nōkinumunāt, v. t. to pull down, Jer. 18, 7; to lower (inan. obj.) with the hand, to pull down; *nōkinum*, she let it down, Gen. 24, 18; *pish nōkinumwog*, they shall take (it) down, Num. 4, 5; *nōkinnumōk*, 'raze it', Ps. 137, 7.

nokohteauunát, to soften or make soft: *nokohteau*, he softens (it), Job 23, 16. See *nohki*.

nokompanónat, v. t. an. to let or lower (one) down, as by a cord, etc.: *wan-nokompanuh*, she let them down (by a cord), Josh. 2, 15; [*nuu*] *nokompanit*, I was let down (from the wall), 2 Cor. 11, 33.

nokonónat, *nohk-*, v. t. an. to cast down, to throw down (an. obj.): *wut-tinohkounh ohkeit*, he cast him down to the ground, Dan. 8, 7; *wunukuh-kounh*, he cast them down (from the rock), 2 Chr. 25, 12. Cf. *penohkónat*. See *unohšteununát*.

nokshinát, v. i. to cast one's self down: *nokshan*, she fell down, John 11, 32.

nokuhkonauónat, v. t. an. to cast or throw down from a high place: *wun-nokuhkonáuh*, they threw her down, 2 K. 9, 33; *wuttinuhkonáuh*, they cast him (into the sea), Jonah 1, 15; *wun-nokuhkonuh*, he cast them down, 2 Chr. 25, 12. Cf. *penohkónat*.

nonamontukquohwhónat, v. t. an. to owe to, to be indebted to: *pasuk nonamontukquohwhau*, one owed (him so much), Luke 7, 41. See *unmontukquohwhónat*.

nonau, **nonow**, cheek. See *manónau*, (*ní nonau*).

none: *none quthunoonk*, scant measure, Mic. 6, 10.

nonónat, v. act. an. to give suck, to suckle, 1 K. 3, 21; *wunonuh*, she gave him suck, 1 Sam. 1, 23; *wonóg*, they give suck, Lam. 4, 3.

[Cree *nóonu*, he sucks, Howse 81.]

nonontamunát, v. t. to suck, to obtain by sucking, to imbibe (*noninuat*, C. 211): *pish kenonontam woppanagunaw*, thou shalt suck the breasts, Is. 66, 16 (in this place Eliot has given to this verb the meaning elsewhere appropriated to *namunát*, and vice versa; see example under *namunát*); *nonantam*, he shall suck up, Job 20, 16; *nonontam-woh*, they shall suck up, Job 39, 30 (*mukkoies nonóntam*, a child sucks, C. 211). Cf. *munmontam*, he smells. See *namunát*, and **menimunk*, milk.

nonow. See *nanau*.

nononáe, **nonounáe**, adj. flaming, Is. 29, 6; Ezek. 20, 47; Nah. 2, 3: *nononáe nontan*, flaming fire, 'fiery flame', Dan. 7, 9.

nonouneau, n. flame, Judg. 13, 20; Job 15, 30; *nononáut*, in the flame, Judg. 13, 20.

nonuk, n. a suckling, one who sucks or is suckled, Deut. 32, 25; Jer. 44, 7; Lam. 4, 4. See *nonontamunát*; *namunát*.

nonukáe, adj. sucking: *nonukáe muk-kies*, a sucking child, Num. 11, 12. See *namunát*.

[Narr. *nuwese*, a baby, Stiles; *nóonsu nonónis*, a sucking child; *munónanag*, milk; *wunmunógau-ash*, breasts, R. W. 126. Peq. *núcaus*, 'sucklings of men and beast', Stiles. Del. *no nu tschik* (pl.), suckling babes, Zeish. Voc. 25.]

nonumunát, v. i. to be unable: *namunum*, I can not, Luke 11, 7; 16, 3; *nonum*, he was not able, he could not, Num. 14, 16, = *namunum*, Deut. 9, 28; *nononamunum*, we are not able, Ezra 10, 13; *wunonunuh*, they (inan.) could not, Ezek. 31, 8; *áuhenu ámaashkunónat*, he could not drive (them) out, Judg. 1, 19 (*nonot*, 'to be wanting, or defective', C. 214).

[Narr. *nonánum*, *nonónshem*, I can not, R. W. 30. Del. *not hand*, lazy, Zeish.]

nonunát, v. t. to suck: (*namununát*, I to suck, Job 3, 12, with prefix of 1st pers.;) *munon*, I suck, C. 211; *pish kenon*, thou shalt suck (the milk), Is. 60, 16; *pish namwog*, they shall suck, Deut. 33, 19; *neg nonontogig*, they who suck (the breasts), Joel 2, 16 (*namunatche*, a sucking child, Is. 49, 15, = *nonúrese*, R. W. 45). See *nonontamunát*.

noónat, **nōwonat**, v. i. to say (with reference to the thing said), Luke 14, 7. It is used by Eliot as synonymous with the irregular verb *ussinát*, to say, but the latter appears to have been used when attention was to be called to the speaker or the person spoken to. Cf. *unuw*, he says to; *kenamú*, he speaks with authority; *kuttan*, he speaks, utters speech; *ketokuu*, he goes on speaking; *kehketokau*, he goes on talking; *uttinónat*, to say to; *nawau* . . . *Jehonah toh*

nəónat, nəwónat—continued.

ánukque, ne nussin, he said . . . 'What the Lord saith [may say] to me, that will I speak', 1 K. 22, 14 (cf. Num. 24, 13); *nəwau*, he said, Gen. 27, 35; 1 K. 8, 15; *nəwəp*, he said, 1 K. 8, 12; 2 Sam. 13, 28 (*anəwəp*, he said to, 2 Sam. 13, 35; *unnuu*, he said to, or saith to, *ibid.*); *nəwəwəg*, they say or said, Is. 41, 7; *nəwəsh*, say thou, Prov. 20, 22; Luke 7, 7; *nəwəgk*, say ye, Lev. 11, 2 (*unmók*, speak ye to, *ibid.*); *ahque kutche nəwəgk*, do not begin to say, Luke 3, 8; *nəwədt*, if he say, Gen. 24, 14; *nəwəuan*, if thou sayest, Prov. 24, 12 (*unnaəwónat*, to say, C. 207).

[*Quir. ruwan*, to speak, Pier. 52. Del. *lu-e-u*, he says, Zeisb. Voc. 9, 20; *lu-eep*, he said (pret.); *lu-e*, say on, tell.]

nəosh, my father. See *əshə*.

nəsqúodtamunát, nəsqúat, v. t. to lick: *pish nəsqúodtaməwəg*, they shall lick (thy blood), 1 K. 21, 19; *nəsqúodtəg*, when he licks (grass), Num. 22, 4; *nətsquənnəg wəne*, they lick up all, Num. 22, 4; freq. *nənosquodtamunát, -quətamunát*, to lick often or habitually; *pish nənosquəddaməwəg (-sqúdaməwəg) pəppissai*, they shall lick the dust, Mic. 7, 17; Ps. 72, 9; Is. 49, 23; (*nətau*) *nənosquodtam nippə*, the fire licked up the water, 1 K. 18, 38. See *nosq*.

nəsukəuónat [= *asukəuónat* (?); cf. *asuhkəuāi*], v. t. an. to follow, to pursue: *wənnənosukəuəh*, he followed them, Luke 22, 54; *nəsukəuənt*, pursuing, Judg. 4, 22; *sən wəh wənnənosukəu*, shall I pursue (them)? 1 Sam. 30, 8; *nəsukəu*, pursue thou (them), *ibid.*

nəsuttəhəwəuónat. See *nəswuttəh-wəuónat*.

nəsuttəhəwəuónat. See *nəswuttəh-wəuónat*.

***nəswənat**, v. i. to yield; *wənnənoswəen*, I yield, C. 216.

nəswəonk, n. yielding, submission, Eccl. 10, 4.

***nəswetəmonk**. See *nəswəhtəmonk*, obedience.

nəswetəuónat, v. t. an. to yield to, to serve. See *nəswəetəuónat*.

nəswuttəhəwəuəen-in, n. a pursuer, Lam. 1, 6.

nəswuttəhəwəuónat, nəswuttəh-, nəswuttəhəwəuónat, etc., v. t. an. to follow after, to pursue: *nəswuttəhəwəu*, he pursued after (him), 2 Sam. 2, 19; *nəswuttəhəwəuəg*, they pursued, Judg. 8, 4; *wənnənosuttəhəwəuəg*, I will pursue them, Ex. 15, 9; *wəg nəswuttəhəwəuəg-gig*, they which pursue (are pursuing) you, Is. 30, 16; *kənnəswuttəhəwəuəg*, (he) to pursue thee, 1 Sam. 25, 29. Cf. *ənnəskəuónat*.

nəwt. See *manəwt*, a basket.

nətaməgquəen, nətaməgquəmaen, n. a fisher, one who fishes, pl. -*nəg*, Is. 19, 8; Ezek. 47, 10; Luke 5, 2; *nətaməgquəenəg*, Jer. 16, 16 (cf. *ənnə-nəg*, Ezek. 47, 10); *pənnəshəpənnəwəg*, fishers (with nets), Matt. 4, 18; *nəttəh-qənnəwəen-in*, pl. + *nəg*, C. 159. See **ənnəwəi*.

nətaməgquəəu, adj. of or belonging to a fisherman: — *hogkəonk*, 'fisher's coat', John 21, 7.

nətaməgquəam, 'I go a fishing', John 21, 3; *wəg pish wənnətaməgquəenəh*, they shall fish them [take them by fishing], Jer. 16, 16.

nətaməgquəonk, n. a draught of fish, Luke 5, 9.

nətaməgquəmaen. See *nətaməgquəen*.

nətaməonk, n. hearing, 2 K. 4, 31; *təttəche nətaməonk*, a quick hearing, C. 163.

nətamunát, v. t. to hear, Ezek. 12, 2; *məhtəwəgquəsh nətaməonənt*, ears to hear with, Deut. 29, 4; *wənnəwətam*, I hear, 1 Sam. 2, 23 (C. 194); *nətam*, he hears or heard, v. 22; *nətaməunəp*, he heard, Ps. 78, 21; *nətaməwəg*, they hear or heard, Matt. 11, 5; imperat. *nəttəsh*, hear thou, Deut. 33, 7 (*nəttəsh*, hear thou me, 1 K. 18, 37; *kənnəttəsh*, C. 194); *nətaməok*, hear ye, Is. 42, 18; Deut. 6, 4; *nəttəgk*, hear ye me, 2 Chr. 29, 5; hearken ye, 2 Chr. 18, 27 (*kənnətaməunəwə*, ye hear, C. 194; *nəttəttəttənnənt*, to be heard, *ibid.*); with an. obj. *nəttəonát*, to hear a person (see examples in imperative above); *kənnəttəh*, thou hearest me, Ps. 17, 6; *məhtəwəg nəttəit* (subj.), when the ear heard or hears me, Job 29, 11.

nōtau, **nōteau**, n. fire, Ps. 105, 39; Prov. 30, 16; Gen. 22, 6. See *chikkānsung*.

[*Qair. rouf* and *yout*, Pier. 22. Narr. *māttupsh yōteg*, sit by the fire, R. W. 30; *nōte*, *yōte*, *chēkot*, *spātta*, fire; *nōtāwese* and *chickantāwese*, a little fire, *ibid.* 47, 48. Peq. *yert*, Stiles. Abn. *skštāi*, *skštar*, feu, Rasles. Del. *luteū*, it burns; an. *n'hussī*, I burn, Zeisb. Gr. 162, Voc. 20.]

nōtimis, n. an oak tree, 2 Sam. 18, 9; Is. 44, 14.

[Narr. *paugluteimisk*, R. W. 89.]

nōtinat, v. i. to lift or take up a burden.

nōtinōnat, v. t. an. to lift as a burden; an. obj. *nōtinōp nāppekontu*, I drew him out of the water, Ex. 2, 10.

[Narr. *nīdūtāsh*, 'take it on your back'. R. W. 51. [Cree *ne nātōw*, I fetch him, Howse 52.]

nōwantamōe. See *nēwantam*, he grieves.

nōwaonk, n. a saying (that which is said, Dent. 1, 23; 1 Sam. 18, 8): *nuttin-nōwaonk*, my saying, Gen. 4, 23; *nuttin-nōwaonkwash*, 'my commandments', Ex. 16, 28.

nōwesuonk, my name, Is. 42, 8. See *wēsauok*.

nōwonat. See *nōwōnat*.

***nquittaquūnegat** (Narr.), one day. See *nqut*; *quūne*.

nuhhog, **nuhog**, my body, Matt. 26, 36; myself. See *nuhhog* (*n'hog*).

nuhhogkat, unto me, Is. 6, 6; Cant. 7, 10.

nuhkuhkāuōnat, v. t. an. obj. to come upon, to overwhelm, Ex. 14, 26; *pish nuhkuhkawu sōtimoh*, 'he shall come upon princes', Is. 41, 25.

nuhkuhkōmunat, v. t. to cover over, to envelop, to overwhelm: *nuhkuhkōm*, it covered, Ex. 14, 28; 40, 34; *wannūh-kukkonu*, it covered it, Ex. 24, 15, 16. From *nōkinat*.

nuhog. See *nuhhog*.

nuhquainat, **unuhquainat**, v. i. to look, to direct the eye, without reference to an object (cf. *nadtawōmpu*, he looks for a purpose, he looks in order to see something which is or is not within sight): *nuttinuhquain nōyque*, I look toward (it), Jonah 2, 4 (cf. *nōyque*); *nuhquāōg*, they

nuhquainat, etc.—continued.

looked or faced (to the north, etc.), I K. 7, 25; *toh wutch nuhquāōg kesukquēu*, why do you look toward heaven? Acts I, 11. V. t. *uoh nōgquēh*, he who sees me, Gen. 16, 13; *unuhquāu*, *ahūōsukquēu*, 'he looked this way and that way', Ex. 2, 12. The compounds are numerous, as *ompamuhquēnāt*, to look back or behind; *sōhhuquāināt* (*sōhhuōg-*), to look out from, to look forth; *ushpuh-quāināt* (*asp-*, *ishp-*, *sp-*), to look upward, etc. From (*nauunmat*) *nūm*, to see; *-uhquāe*, to that side, in that direction (?). See *nō*, *nōadt*; **pānikquā*; *wōmpu*. (Cf. *kukhkuassinneat*, to take a view, C. 214.)

nukkeemō, it was shaken, Ps. 18, 7; pl. inan. + *ash*, they were shaken, *ibid.* See *nunukkuamunāt*.

nukkies, yes. See *nur*.

nukkōdtumunāt, v. t. to leave behind, to abandon, to forsake (inan. obj.), Prov. 13, 14; 16, 17; Dan. 9, 5; *ne teag nogkōdtūmuk*, a thing left, C. 172. With an. obj. *nukkonōnat* (q. v.); *nuknōdtumūnat*, to leave, C. 199; *nunukkōdtum*, I leave, *ibid.*

[Narr. *nīckāttash*, leave or depart; pl. *nīckāttumwōke*, *nīckāttamūtta*, let us depart, R. W. 55. Cree *nūgga-tum*, he fetcheth him, Howse 42.]

nukkōmauonāt [*negonne-auōnat*], to be first, in advance: *nukkōmau*, he came first to . . . , John 20, 4.

nukkōnāeu, adv. by night, in the night, Ex. 13, 21; Ps. 32, 4; 42, 8; 105, 39. See *nōhōg*.

[Narr. *nānukocks nokw-nāwī*, by night, R. W. 70.]

nukkōne [= *negonne*, first], adj. old, ancient, of old, Eccl. 1, 10 ('original', 'old', C. 173): — *seip*, ancient river, Judg. 5, 21; — *quanonon*, old lion, Is. 30, 6; — *watgash*, the old ways, Job 22, 15; *nukkōnateku*, the ancient mountain, Deut. 33, 15; *yeshu nukkōn-eyaukūsh*, 'these are ancient things', 1 Chr. 4, 22; *ayimup negonne nukkōneye-unt*, 'he hath made the first old'; *ne negonneayenash*, 'that which waxeth old', Heb. 8, 13.

[Abn. *negāūnié*, c'est une vieille coutume; *negāūni arnānabak*, les anciens;

nukkône—continued.

nikkûnišî, devant, par avance; *nenik-kaiñussê*, je marche devant. Rasles, 558, 559. Del. *n'chowigeyu*, it is old, Zeisb. Gr. 165.]

nukkonónat, v. t. an. to leave, to go away from, to abandon, to forsake, Dent. 12, 19; pass. *noh nusau nukkonau*, he alone is left, Gen. 44, 20; *pish nukkonau*, he shall leave (them), Mark 10, 7; Eph. 5, 31; *nukkonóg*, if ye turn away, Num. 32, 15; *toh wutch nukkonóg*, why have ye left (him), Ex. 2, 20; *ahque nukkosseh* (an. suffix), do not thou leave me, Ps. 27, 9; *nukkonant* (part.), leaving, Gen. 2, 24; 'departing from', abandoning, Jer. 3, 20 (see *nukkodtunúnat*); *nukknúttuog*, they departed from each other, Acts 15, 39 (*nukkonittineat*, to be left, C. 199).

[The Narragansett form appears to have been (*nukkodtshónat*) *níckatshónat* for the v. an., though the first of the following examples may be traced to *nukkonónat*: *mat kunníckanah*, I will not leave you; *ahque kunníckatshash*, do not leave me; *tawhítek níckatshéan*, why do you forsake me? R. W. 75. (This form has the characteristic *sh* of disastrous or undesirable action.)]

nukkukquinneat, v. i. to be old, with reference to a measure of duration or existence: *kônenukukquinneat*, to be in a full (good old) age, Job 5, 26 (see *-quinne* and *kodtunwohkom*); *toh unnu-koochquigeyu noh nonksy*, how old is that girl? C. 240.

nukkukquiyeuonk, age; *wuttin* —, 1 K. 14, 4.

nukkummat: *uttoh ne nukkummat*, 'whether it is easier' (to say, etc.), Mark 2, 9.

nukkummatta (?), 'rather than' (it), in preference to (it), 'and not', Prov. 8, 10. Cf. *kuttumma*, unless. See *níkkámme*.

nukkúmme. See *níkkámme*.

nukoh. See *ko*.

nukon, n. night, Gen. 1, 5, 16; pl. *nukonash*, *nukkonash*, Job 7, 3; *nukkon* + *ash*, C. 164. From *nokínat*, to descend, to go down; or from *nukkonónat*, to leave, to go away from (?) the sun, gone down or having left (?). See *nohkog*.

nukquodtut. See *unnníkkquodtut*.

nukquttegheün, an only child, son or daughter: *unnuukquttegheonuh okasoh*, the only one of her mother, Cant. 6, 9; *unnuukquttegheun*, my only child, Luke 9, 38.

nummatappinneat, v. i. to seat one's self, to sit down: *unnumatappu*, he sat down, Ruth 4, 1; Luke 14, 28; *nummatappuog*, they sat down, Ruth 4, 2; Luke 22, 55; *unnumatapsh*, sit down, Is. 52, 2 (*nummattípünat*, to sit; *unnummáttap*, I sit; *appu*, he sits, C. 209). See *appin*; cf. Abnaki (Rasles, 'asseoir', p. 388).

num-meech. See *mecchu*.

nummekitchônont, (one) having a flat nose, Lev. 21, 18 (*nenéque natchan*, flat nose, C. 170).

nummishe, I . . . greatly, 1 Thess. 3, 10; Heb. 12, 21; = *mishe*, with prefix of 1st person.

nummissés, -ssis, my sister. See *unmissies*.

nummittamwos, -wus, my wife. See *mittamwos*.

***nummontuhquahwhuttuonk**, n. a debt, C. 203.

***nummoohquónat**, 'to sup up pottage', etc., C. 211; *pish unnumuhquag*, they shall sup up pottage, Hab. 1, 9.

num-muttummashum may, 'I run in the way' ('of thy commandments'), Ps. 119, 32, = *num-muttummutomushontam may*, Mass. Ps.

numpakou. See *nompakou*, a jewel.

numwábpbanumúnat (?), v. t. to fill (one thing with another): *unauwában kutas-kon pannee*, fill thy horn with oil, 1 Sam. 16, 1; *numwábpbanuak*, fill ye (barrels with water), 1 K. 18, 33; *unuwapogkunnumwog unnuukash*, they filled the troughs (with water), Ex. 2, 16; *unuwóquom uppothonchomut*, she filled her pitcher, Gen. 24, 16.

numwáe, adj. full of, filled with, Num. 22, 18; 24, 13; Judg. 6, 28; fully, C. 228.

***numwamechimehkónat**, to fill [to make full with food (?)]. C. 191: *nñnumwamechiméhteam*, I fill [I am filled, I become full of food (?)], *ibid*.

numwameechum, I am full, he is full (of food), Prov. 30, 9.

numwápagod, (a place) full of water, 2 K. 3, 17.

numwáp[pinneat] (?), v. i. to fill up, to make full (of an. obj.): *uag pish numwápog*, they shall fill (thy houses, i. e. thy houses shall be full of them), Ex. 10, 6.

numwohtauunat (*numwohtinát*, 1 Thess. 2, 16), v. t. and i. to fill up, to make full, to be full (inan. subj.): *numwohtau*, it filled (the whole earth), Dan. 2, 35; it is full, Rev. 8, 5; *pish numwohtau*, he shall fill (the world), 1s. 27, 6; *numwohtauin natan*, he filled it with fire, Rev. 8, 5; *numwohtoush*, fill thou (thy hand), Ezek. 10, 2; *asquam numwohtau*, it is not yet full, Gen. 15, 16; *numwohtaj*, let (it) be filled, C. 191.

numwonkquau, n. a heap. From *numwonkquau*. See *numwonkquag*.

numwonkquittauunát, v. t. to heap up, Eccl. 2, 26; *numwonkquottou*, he heaps up, Ps. 39, 6; freq. *numwonkquittauunát*, to heap up abundantly or to make great heaps, Ps. 39, 6; Job 27, 16. See *numwonkquag*.

nunáe, adj. dry (?). Found only in Eliot in compound words. See *numobpe*.

nunassenát, v. t. to make dry, to dry (from *numde-ussenát*): *pish numnassam*, I will dry up (the waters), Is. 42, 15; 44, 27; *nunnihsam sepuash*, he drieth up the rivers, Hag. 1, 4. Cf. *numninab-gehian-an*, he maketh it (the sea) dry, Hag. 1, 4. See *numobpe*; *numobohiteaton*.

nunkane, **nonkane**, adj. light (not heavy), Num. 21, 5; 2 Cor. 4, 17; (*nunkon*) Matt. 11, 30; *awie nunkinwoy onk*, 'they are lighter than', Ps. 62, 9 (*uoukké wédmu*, a light burden; *non-ganne*, lightly, C. 172, 228).

[Narr. *náukon*, light; *kunnáiki*, you are light, R. W. 55, = *kunnáukon*, p. 75. Del. *lungan*, Zeish. Gr. 173.]

nunkomp, n. a young man, El. Gr. 9; pl. *nunkompag*, Is. 40, 30; dim. *nunkompes*, *nunkompaemes* (El. Gr. 12); *ash nunkompáean*, when thou wast young, John 21, 18 (*nónkup* or *nonkumpes*, a boy, C. 156). Cf. *usken*.

nunkquash [= *numwonkquash*], heaps; suppos. *nano* (?), q. v. Cf. *nuttáunuk*, etc.

nunksqua, **nunksq**, n. a girl (El. Gr. 9), a young woman, Gen. 24, 14, 16; Deut. 22, 15, 28 (*nonkkishq*, *wisskisqut*, a girl, C. 157); *penompac nunkqs*, a virgin, Deut. 22, 23 (see *penomp*); pl. *nunksquag*, Ps. 148, 12; *numnuksquonog* (obj. -*nosh*), her maids, Ex. 2, 5; *nunksquuhetit*, 'in their youth' (subj.), when they were girls, Ezek. 23, 3; dim. *nunksquanes*, *nunksquanes* (El. Gr. 12).

[Del. *long-ochiqueu*, a brisk young woman, Zeish. Voc. 43.]

***nunnâpi**. See *numobpe*, dry.

nunnaumon, my son: *kra nunnaumon*, *yeu kesukok nunnaumon kuhhog*, 'Thou art my Son, this day have I begotten thee,' Heb. 1, 5. See *numnauumoh*.

***nunne nogkishkôadtuoñk**, 'well met' (as a salutation), C. 225. See *nogkush-kauónat*.

nunneukontunk, **nunnúk-**, n. an image or idol, 2 Chr. 34, 4, 7; Mic. 1, 7 (*nunukóntouk*, C. 155).

nunneyeu, n. urine. See *ningen*.

nunnippog, -**ipog**, 'fresh water', James 3, 12. See *nippe*; -*pog*.

nunnobohteáou [= *nunabpi* (?): *numno-bohtéáout*, on dry ground, Ex. 15, 19, i. e. made dry (?), or dry by nature (?); Josh. 3, 17, = *nubohteáout*, Ex. 14, 16, 22 (*numnapohteáieunt*, 'in dry places', Mass. Ps., Ps. 105, 41); *watch numno-bohtéáunt*, 'from the dust of the earth', Gen. 2, 7 (*numno-pohteai*, dry ground, Mass. Ps., Ps. 107, 35). See *numobpe*. **nunnobohteateou**, -**teaiyeuteop**, he dried up (the waters), made dry land, Josh. 4, 23; 5, 1 (*numnoppohteaiyeuchteu tohkekannash*, he dries up the springs, Mass. Ps., Ps. 107, 33). See *numobpe*; *nunassenát*.

nunnohkinnuum, **nannah-**, v. t. he sifts (it), Is. 30, 28; *numnunnukkinuwa*, I sift (it), Amos 9, 9; *nunnohkinuwa*, when it is sifted, ibid.; *nanahking*, a sieve, Is. 30, 28. Cf. *nookik*, from primary *nookéu* (?).

nunnukkunumunát, v. t. to shake (inan. obj.): *nunnukkunum*, (he or it) shook (it), made it shake, Heb. 12, 26; pass. *numnukkenaw*, it was shaken, Ex. 19, 18 (*nukkenaw*, Ps. 18, 7).

nunnukushonát, **nannukshonát**, **nunnukqushonát**, v. i. to tremble, to shake: *numnunnukshon*, I quake (for

nunnukkushonát, etc.—continued.

fear), Heb. 12, 21; *nannukkushomp*, I trembled, IIab. 3, 16; *nannukshuan*, it trembled, 2 Sam. 22, 8; *nannukshaog*, they trembled, Ex. 19, 16; 1 Sam. 14, 15; *nannukshan nishenuksháonk máocheke*, 'he trembled very exceedingly', Gen. 27, 33; *nannukkushout*, -*qushout* (part.), trembling, Mark 5, 33; Acts 9, 6; *matta woh nannukkushonog* (?), 'which can not be moved' (?), Heb. 12, 28 (*nannukkishonát*, to tremble or tingle, C. 213; *nannukkishshom*, I shake, p. 208; -*kishom*, I tremble; *nooceyas nannukishshau*, my flesh trembleth, p. 213).

[Del. *nun gach tshi*, I shake for cold, Zeisb. Voc. 25.]

nunnúkontunk. See *nannukotunk*.

nunnukquappineat, v. t. to be in danger: *nannukquoppu en*, he is in danger of, Matt. 5, 21, 22, = *nukquoppu*, Mark 3, 29.

nunnukque, adj. and adv. dangerous, perilous, 2 Tim. 3, 1.

nunnúquodtut, adv. in peril, in danger (= *nukquodtut*), Lam. 5, 9; Rom. 8, 35; 2 Cor. 11, 26: *núnukquok*, when it is dangerous, Acts 27, 9 [both suppos. forms, but used as nouns, as in Rom. 8, 35]. Cf. *nawa[h]kouchiyeu-ut*.

nunnukqushonát. See *nannukkushonát*.

nunnukquassenát, v. i. to take heed, to act cautiously (*nannukquassinéat*, to beware, C. 182): *matta nannukquasu*, he took no heed, 2 K. 10, 31; *nannukquasish* (*kulhog*), take heed to thyself, Ex. 34, 12; Deut. 4, 9; 12, 30; (*nukquash*,) Ex. 10, 28; *nannukquassek*, take ye heed (to yourselves), Deut. 11, 16; 27, 9; Jer. 9, 4; Matt. 16, 6; *nannukquasitch*, let him take heed, 1 Cor. 10, 12; *nashpe nannukquassit*, 'by (his) taking heed', Ps. 119, 9 (*nun nannukquas*, I beware, C. 182; *nannukquassuntash kéitah*, beware of the sea, p. 232).

nunnukquassuónook (from v. t. an.), beware ye of (an. obj.), = *wabesuónook*, Phil. 3, 2.

***nunnukquassuntamunat**, v. t. to beware of (inan. obj.): *nannukquassuntash kéitah*, beware of the sea, C. 182, 232.

nunnuksháe, adj. trembling, which trembles, Deut. 28, 65; 2 Cor. 7, 15 (*ninukshae*, C. 176); *noot nannukquashe kuttawun*, boldness of speech, 2 Cor. 7, 4.

B. A. E., BELL 25—7

nunnuksháonk, n. trembling (through fear), 1 Sam. 14, 15; Job 4, 14.

nunnutcheg, my hand. See *menutcheg* (*m'nutcheg*).

nunobpe, adj. dry, Num. 6, 3 (*nunmápi*, C. 169): *nunabpi*, *nunabpeu*, dry land (as distinguished from water or land covered by water), Gen. 1, 9, 10 (= *naboh-teai*, Hag. 2, 6); *nunobohke*, 'the earth', dry land, Prov. 30, 16; *ayim ketoh nunobiyéit*, 'he made the sea dry land', Ex. 14, 21; *nunnappesish*, be (thou) dry, Is. 44, 27.

[Narr. *núppi*, dry; *núppaquat*, dry weather, R. W. 82.]

núnohkomuk, n. a landing place (a 'shore'), Acts 27, 39; John 21, 8, 9; Jónah 1, 13: *ketahanne nunnohkomuk*, the seashore, Jer. 47, 7.

nunohtáe, adj. dry (that which has become dry or is made dry): — *nchtag*, dry tree, 'dry stubble', Is. 56, 3; Job 13, 25; pl. -*úash*, Josh. 9, 5; Ezek. 37, 2; *nunohtút*, in that which is dry (i. e. in a dry tree, Luke 23, 31); *nunohtáev*, Ezek. 37, 4; Hos. 9, 14.

nunohteauunát, v. i. to become dry, to dry up: *nunohteau*, it is (become) dry, Josh. 9, 12; *nippéash* . . . *nunohtásh*, the waters dry up, Job 12, 15; *nunoh-top*, it was dry, Judg. 6, 40; *nunohtaj*, let it become dry, Judg. 6, 39; *nunohsit* (?), if it be dry, Judg. 6, 37. Cf. *númwawra* (Narr.), harvest time, R. W. 92.

nuppe, diminutive *nuppisse*, water; *nippisse*, a pool or pond.

nuppissepog. See *nippissepog*.

nuppoh, **nuppohwhun**, n. a wing (not found except in the constructive or objective *nuppoh*, *nuppohchunoh*, with prefix of 3d person): *nuppohwunau*, winged, having wings, Is. 6, 2; *yawin-népáwhunau*, having four wings, Ezek. 1, 6. See *wunuppoh*, *wunuppohwhun*. [Allied to *nupput* and *nepaus* (?).]

nuppø, **nuppøe**, adj. (he is) dead, Judg. 4, 22; 1 Sam. 24, 14; pl. an. *nuppaog*, Ps. 88, 5, 10.

nuppøe, **nuppøogane**, adj. deadly, producing death, Mark 16, 18; James 3, 8; Rev. 13, 3.

nuppøonk, n. death, Gen. 21, 16; Ex. 10, 17; Job 5, 21; 2 K. 4, 40.

***nuppōpassinneat**, 'to wither or pine away (as a tree)', C. 216; *nehtuk nup-pōtu*, a tree withers, *ibid.*

nuppunát, v. i. to die, Eccl. 3, 2; 1 Cor. 9, 15 (*nupponat*, C. 237). The literal or primitive meaning of this verb is perhaps to go away, or, rather, to sleep. It is probably allied to *nuppo*, a wing or wings. The Indian languages abound in euphemisms for expressing death, "so terrible is the King of Terrors to all natural men." "They abhor to mention the dead by name, . . . and amongst States, the naming of their dead Sachims" is one ground of war, R. W. 161. *nuppo*, *nup*, he dieth or died, Job 14, 10; 21, 23; Is. 59, 5; Gen. 23, 2; Ezek. 24, 18; *nen nupup*, I died . . . Gen. 30, 1; 48, 21; Rom. 7, 9; *pish nup*, he shall die, Ezek. 18, 4, 20; — *kenup*, thou shalt die, Gen. 2, 17; *nuppen*, he dieth, Eccl. 3, 19; *nupuk*, *nupuk*, when he dies or is dead, he may die, Eccl. 3, 19; Rom. 7, 2; 2 Sam. 3, 33; *nok neit nupuk*, who died there, 2 Sam. 10, 18; *nupukeg*, *nupukeg*, pl. the dead, Eccl. 4, 2, = *napunutchig*, Num. 16, 48 (*pish nupnup*, I shall die; *nont weane nenup-pūmun*, we must all die, C. 188).

[Alg. *nipai*. Chip. *niba*, he sleeps (Bar.); *nibó*, he dies. (The Chip. prefix *ni* (Bar.) denotes a 'going away', change (?) of place or posture; cf. *nepau*, to rise up.) Narr.: Roger Williams usually employs the verb *kilonck-quéi* [*nat*] (q. v.), to die, and has *nipwi*, *māw* [*nuppo*, *andéü* (?)], 'he is gone'; *nippitch ewó*, let him die [a sentence: let him be put to death]; *niphéttitch*, let them die, R. W. 122; *nicheme-shávi*, he is gone forever, p. 160; *yo ápapan*, he that was here; *mauchaúhom*, the dead man; pl. *mauchaúhomuock*, = *chépeck*; *chepassítam*, the dead sachem; *chepasquáw*, a dead woman; *sachimaúpan*, 'he that was prince [sachem] here', p. 161. Cree *nippu*, he is dead; *nippóv*, he sleeps, Howse 31. Del. *mboiwi*, mortal; *mboogan* death, Zeisb. Gr. 104.]

nupweshanónat, v. t. an. to persuade: *wunepweshanuh*, he persuaded him, 2 Chr. 18, 2; *sunnumnatta* . . . *kenupweshanukwó*, doth not (he) persuade

nupweshanónat—continued.

you, 2 Chr. 32, 11; *nupweshanónun*, we persuade, 2 Cor. 5, 11 (*nupweshashanónat*, to persuade, C. 204; *numnupweshan*, I persuade, p. 203).

nupweshassowaonk, n. persuasion, Gal. 5, 8 (*nupweshassowaonk*, C. 204).

nupwoáonk (?), n. a riddle, Judg. 14, 12–15; a proverb, Prov. 25, 1 (*nupwowaonk*, C. 163); 'a mystery', 1 Cor. 13, 2. See *napwaocheg*; *siogkawaonk*.

[**nupwoshwónat** (?),] to choke: *nupwoshwóog*, they are choked (with cares), Luke 8, 14; *nish úhpasunamwóash*, these (inan.) choke (it), Mark 4, 19 (*nupwushoon wutche wegau*, I am choked [with flesh], C. 185; *passhoómmineat*, to be choked, *ibid.*; *nukkehchiquabes pemineat*, I am choked with a halter, *ibid.*). See *kechequabinau*.

nusháe, adj. slain, killed (dead by violence), Is. 22, 2.

nusháonk, n. slaughter, Is. 27, 7; Jer. 12, 3; a killing, Heb. 7, 1; Is. 22, 13.

nushéteaen, n. a murderer, Deut. 35, 28; 1 John 3, 15; *shchteén*, 'bloody man', Ps. 5, 6.

[Narr. *keniméachieck*, pl. murderers, R. W. 117.]

nushéteaonk, n. murder (abstract), Luke 23, 19; killing, Hos. 4, 2; pl. *-ongash*, Matt. 15, 19; Mark 7, 21; *shchteonk*, Rom. 1, 29.

nushéteaunat, v. i. to commit murder, to be a murderer: *nok nushétohp*, 'who had committed murder', Mark 15, 7; *nushéteaog ut mayut*, they commit murder in the way, Hos. 6, 9; *kenushéteomwó*, you commit murder, Jer. 7, 9; *nushéteuhkon*, *-teahkon*, thou shalt not kill, Deut. 5, 17; Matt. 5, 21; 'thou shalt do no murder', Matt. 19, 18 (*munnishteam*, I kill; *munnishtéap*, I did kill, C. 196).

[Narr. *keniméantúock*, they murder each other. R. W. 76.]

nushónat, v. act. an. to kill, Deut. 9, 28; Esth. 3, 13; Acts 9, 24 (*nunishonát*, C. 196); pass. *nushittineat*, to be killed, Esth. 7, 4; but *nushuu*, *nushaog* (3d pers. sing. and pl.), are used indifferently for the active or passive voice, he or they slew or were slain (see *nushúhkónat*): *munnush*, I slew him, 1 Sam.

nushónat—continued.

17, 35; 2 Sam. 1, 16; *nush*, kill thou, Judg. 8, 20; Acts 10, 13; *nushon* (?), he murders (them), Ps. 10, 8; he slew, Judg. 15, 15; *nushook*, kill ye, Luke 15, 23; *nushteukkon*, -*ahkon*, thou shalt not kill, Deut. 5, 17; Matt. 5, 21; *pish numush*, I shall slay, Gen. 27, 41; *nush-out*, *nashont* (part.), slaying, Gen. 4, 15; Ex. 21, 14; *nushau*, *nushean*, he slew, 1 Sam. 17, 36; Ex. 2, 12; 2 Chr. 25, 3; he was slain, Dan. 5, 30; *wun-shúuh*, (it) slew them, Dan. 3, 22, = *nah wunushoh*, Luke 13, 4; *pish nushau*, he shall be put to death, Ex. 21, 12, 15, 16, etc.; *mos nushean*, he must be killed, Rev. 13, 10; *nushaog*, they slew, Gen. 49, 6; Judg. 3, 29; *pish nushaog*, they shall be slain, Ezek. 26, 6; *nush-óg* (as part. pl.), slain, they who are slain, Ezek. 26, 6; 32, 21, 23-25; Is. 22, 2; *noh nashomuk*, who was slain, Judg. 20, 4; pass. *pish numawshít*, I shall be slain, Prov. 22, 13; *asqheonk nashít*, the blood of the slain, Num. 23, 24; *neg nushíteeg*, the slain, Ezek. 32, 20.

[Narr. *niss*, kill him; pl. *nissoke*, R. W. 122.]

nushúhkónat, v. act. i. to kill, to make slaughter (*nishchókónat*, to kill, C. 196); *tagkodteg kodtinmunawun nush-úhkónat*, 'the sword is drawn . . . for the slaughter', Ezek. 21, 28 (to go on killing, to kill as a business, *k'* progressive).

nussequneat [*nussu-seqnnucat*], v. i. to remain alone: *nen webe nussequnit*, 'I only remain', 1 K. 18, 22; *nen webe nussequnecanit*, I only am left, 1 K. 19, 14. See *sequnau*.

nussin, nuttin, I say. See *ussinát*.

nussu, nussue, adj. an. alone (solus), Ex. 18, 18; 24, 2; Deut. 33, 28; Matt. 18, 15; *nase*, Job 9, 8; *nunnusse*, I alone, Is. 63, 3; *nahse* . . . *nussen*, alone . . . by myself, Is. 44, 24; *nohsít*, if she be 'desolate' (as, a widow), 1 Tim. 5, 5 (*numndusinp*, I was alone; *nomsiyue* (and 'wukse'), all alone, C. 167; *nou-siyue*, ibid. 232).

[Narr. *kúnunishishem*, are you alone? *núshishem*, I am alone; *paútsuek náút munít*, 'there is only one God'; *náúgom náút*, He alone (made all things, etc.),

nussu, nussue—continued.

R. W., 31, 114, 115. Del. *nechohu*, adv. alone, Zeisb.]

[**un**]nussu, (he is) shaped, etc. See under *U*.

nutcheg, hand. See *munutcheg* (*m'nutcheg*).

nuttaihe, pl. an. *nuttaiheog*; inan. *nuttaiheash*, mine, (is) mine, Gen. 26, 20; Mal. 3, 17; Ezek. 35, 10. See *wuttaihe*.

nuttaihéin, ours, (is) ours. See *wuttaihe*.

nuttin, nussin, I say. See *attinóuat*.

nuttiniin: *nen nuttiniin nen nuttianiin*, for 'I am that I am', Ex. 3, 14; *ne-wutehe ne nuttiniin* ('ne nuttiniin', Mass. Ps.), 'for so I am', John 13, 13; *qut matta ne nuttiniin*, 'but it is not so with me', Job 9, 35; *yeu na nuttianiin*, thus I was, Gen. 31, 40; *yeu nuttianiin*, thus I have been (and am), v. 41; *woh nuttiniin onatuh ne matta ániyeu*, 'I should have been as though I had not been', Job 10, 19 (*nen nuttinne-aiin nen nuttinne-aiin*, 'I am such as such as I am', or 'I myself remain or continue to be such as I myself remain' [*nuttinne-aiin*=I am such as (I)]; *nuttiniin*, I am become; [*nuttiniin*] *yumun*, we are become; *unniinat*, to become, C. 181). See *unnaínned*. Cf. *wuttiniin*.

[Del. *n'telli*, I (do, say, etc.) thus or so; *k'telli*, thou (dost, sayest, etc.) thus or so; *w'telli*, he, etc., Zeisb. Gr. 177.]

nuttinne, even I, Neh. 4, 13; ego ipse, Ezek. 38, 23.

nux, adv. yea, yes, verily (El. Gr. 21); verb subst. *nuxyeunatch*, let it be yea, James 5, 12; *nuk*, yes, Stiles (Narr.). "*nuc*", as it is commonly written, but should rather be *nukkies*, in two syllables", Exp. Mayhew. See *áó*.

[Miem. *è*, 'oui'; *lok* (=nok), 'bien', Mail. 29. Abn. '*ga* signif. affirmativem: *niga*, oui, c'est cela', Rasles 553; *nikki*, c'est cela même, p. 555. Chip. *e nunge ka*, yes, certainly; *e nange*, O yes, Bar. 476. Del. *ekce*, ay! Zeisb. Illin. "Rad. *naga*, *nagata*, vox feminis propria, assurément, vraiment; *nissi naga*, oui vraiment, je le dis."—Grav. MS.]

O

***ô, ôô** (nasal), yea, yes; "but there being another Indian word of the same signification, viz., *nur*, . . . the former is scarce ever used in writing."—Exp. Mayhew. (*ôu*, well, it is well, C. 227.)

ôâas, ôâus, howaas, n. an animal, a living creature, Gen. 2, 19; 7, 4; Lev. 11, 47 (*ôâas* [*odâs*], C. 171); pl. *oovâsi-neg*, Is. 13, 21; *odâsi-neg*, Ezek. 1, 14; *oovâsi-neg*, v. 19 (*odâsi-neg*, creatures, C. 171; *oovâsi-neg*, p. 56); *nishnuh ôâus wuwahnahshout*, 'every thing that hath breath', Ps. 150, 6; *nishnuh oâus pânuontog*, every thing that liveth, Ezek. 47, 9; *nishnuh oâus pish pomandam*, every thing shall live, *ibid.*; *oâus momouchin*, creeping thing, Lev. 11, 20, 21; *wâske odâs*, a new creature, Gal. 6, 15. Cf. *wôôn, wôu* (an egg); *oeh* (forth, out of); *oahse*, father; *wegâus*, flesh. Largely used in compound words, especially in the names of animals. The termination *-ésu* of the animate form of adjectives (El. Gr. 13) is derived from *ôâus*; so *nom-pâus*, male (= *ne-omp-oâus*, man-animal); *nukguosh* (*mogkôâus*), great animal, wolf; *nusquâsus*, *nusquash*, red animal, muskrat.

[Abn. *ââusak*, les animaux, Rastles. Del. *au we sis*, a beast, pl. + *sar*, beasts; *au we yey is*, wild beast, wild creature, Zeisb.]

***oadtchteaonk**, n. payment, C. 203.

ôadtchteaunât, v. t. to pay, as a debt, a vow, etc.; to make payment of; *ôadtchteaon*, he pays (tribute), Matt. 17, 24; *oadtchteaon*, Jonah 1, 3; *pish kutôadtchteam*, thou shalt pay (money), 1 K. 20, 39; *ôadtchteash*, pay thou (thy vow), Eccl. 5, 4.

ôadtuhkônât, v. t. an. to pay to, Deut. 23, 21; Esth. 4, 7; *kutôadtuh koush*, I will pay thee, Num. 20, 19; *ôadtuhkon*, *-kau*, pay thou to (him or them), 2 K. 4, 7; Ps. 50, 14; *neu natôadtuhkauôog*, (in that case) I will pay you, i. e. if you agree (subj.), Esth. 3, 9; *ôadtuhkah*, pay thou me, Matt. 18, 28 (*oadtuhkah egeu*, pay me now, C. 203). See *adlôâi*.

***oadtuhkossuwahuônât**, v. t. an. to cause to be paid [to], C. 203.

ôâus. See *ôâus*.

obbohquos, n. See *appâhquôs*.

ôbohquâonk, n. a covering, Ex. 26, 7. See *appâhquôs*.

***ockqutchauu** (Narr.), "a wild beast of a reddish hair about the bigness of a pig, and rooting like a pig; from whence they give this name to all our swine"; pl. + *nag*; R. W. 95; the woodchuck (*Arctomys monax*) (?). Cf. *ogkoshquog* ('conies' ?), El. From *âgushau*, *aggshu* (*agweshau*), he goes under, roots or burrows. See *ogkochin* (*agwe-wutchau*), he comes from under. Cf. *ogkochin*.

[Mod. Abn. *ag-askw*, K. A. Del. *gosh go schak* (pl.), hogs, Zeisb. Voc. 17.]

ogguhse, adj. little [small in quantity or amount], Prov. 24, 33; *anue ogguhse*, much less, Prov. 17, 7. Dim. *ogguhse-nese wippe*, a (very) little water, Gen. 24, 17; *ioyguhse-nese*, 'by little and little', Deut. 7, 22, = *oôgguhâsêu*, Ex. 23, 30 (*ogkasse*, adv. little, C. 233).

ogguhsoadtu, of little worth, Prov. 10, 20.

ogguhsuog, an. pl. few, Deut. 26, 5; Matt. 7, 14; inan. pl. *ogguhsinash*, a few things, Matt. 25, 21, 23; *ogguhsinash* (dimin.), Gen. 47, 9; *ogguhsequinogok*, in a few days [at the end of a few days], Dan. 11, 20 (*ogkossôog*, few, C. 169). [For *ogkesu* (?) and *ogkesesu* (?).]

ogkemônât, **agkemônât**, v. t. an. to number or count (an. obj.): *ogkem*, number ye (the people), Num. 26, 2; 'take the sum of', Num. 4, 22; *ogkemak*, Num. 1, 2; *ogkemwhetteupoh*, they numbered (them), Num. 26, 65; *nag ogkemutcheg*, *agkemutcheg*, they who were numbered, Num. 26, 51, 57.

[Cree *n'êke-nayoo*, he counts him, Howse 43.]

ogkesu.

[NOTE.—Definition not given. See *ogguhâc*; *ogkemônât*; *ogketamônât*.]

ogketamônât, v. t. (1) to number, to count, to take the sum of: *nashpe ogketamônât*, by count, 'according to a certain number', Deut. 25, 2 (inan. obj.); *ogketam*, he counts, Job 31, 4; *ogketaj*

ogketamünát—continued.

ne adtashik, let him count the number of, Rev. 13, 18; *ogketam*, he has numbered, Dan. 5, 26. (2) to read (C. 206); *ogketam*, he read, Josh. 8, 34; *ogketamup matto*, he read not, v. 35; *ogketash*, read thou, Jer. 36, 6; *noh ogketog*, he who reads, Matt. 24, 15.

[Narr. *akétash*, pl. *akettamôke*, count or reckon (it), 'tell my money'; *akésuog*, 'they are telling of rushes'; *notkésinân*, I am telling or counting; "for their play [gaming with rushes] is a kind of arithmetic"; *utagûie akésamen*, I will leave play [I cease counting], R. W. 136, 145, 146. Del. *ochkêndamen*, to count, to read, Zeish.]

-ogkod, pl. + *tash*; an. *-ogkussa*, pl. + *og*.

***ôgkodchinat**, to be ashamed, C. 180, = *akodehinât*. See *akodehu*.

***okodechiê**, adv. with shame, 'modestly', C. 229; *mat okodechiê*, shamelessly, ibid. 230. See *akodehu*.

***ogkodchuonk**, n. shame, C. 159. See *akodehu-onk*.

ogkome, -mai, prep. beyond. See *ongkome*.

-ogkon. See *dhkon*.

ogkoshuog, n. pl. 'conies', Prov. 30, 26. Cf. *môhtukquâs-og*. In Lev. 11, 5, 6, "cony" and "hare" are transferred from the English. See *âgushan*; **ock-quetcham*.

ogkôchin, **hogkôchin**, v. i. it depends or is suspended from, he is suspended from, 2 Sam. 18, 9, 10. Cf. *âgushan*, he goes under; *aguc-woushan*, he hangs under. See *woushan*.

[Narr. *teâg yo angchâtâtick*, what hangs there?; *yo angchâtâtous*, hang it there, R. W. 56. Chip. *agôljin*, he hangs or is on high, Bar. 180. Cree *u'ekooche-mayoo*, he suspends him in water [?], Howse 43; cf. *u'eknotow*, he hangs it up, p. 47.]

ogkôwau, he seemed to (them), Gen. 19, 14 [*visus est?*].

ogquamush: *puppissi* . . . *ne ogquamushonk*, the dust which cleaveth to you, Luke 10, 11. Cf. *onkhamunât*, to cover.

ogquanumunât, v. t. to liken or compare one thing with another; an. *ogquanumunât*, to liken one person to

ogquanumunât—continued.

another; *ahque ogquânun*, 'count me not', do not liken me to, 1 Sam. 1, 16; *howin ogquânunog*, to whom will ye liken (him), Is. 40, 18; inan. *ogqueneunkquodt*, -quot, it is like (it may be likened to), Matt. 13, 31; 20, 1; 22, 2. The verb substantives from *ogque* and *ogqueneunk* and their derivatives are variously formed and with no uniformity of application: *pish utogqueneunkquêh*, I will liken him to, Matt. 7, 24; *utloh woh utogqueneunkquânun*, to what shall I liken (it), Matt. 11, 16; *kuttogqueneunkquânun*, do ye make it like (him), 'compare it unto' (him), Is. 40, 18.

[Del. *k'delgiqûi*, so as thou, thou art like; *u'delgiqûi*, so as he, he is like, Zeish. Gr. 172, 173.]

ogquê, **agque**, **wuttogque**, like to, in the same manner as, Is. 40, 22, 24, 31; *ne ogquê*, like it, Deut. 4, 32. See *agqueneunkquok*; *uogque*; *ogkonrau*.

[Del. *linuquod*, *chinuquod*, 'so, so as', Zeish. Gr. 172.]

ogqueneunk, **agqueneunk**, n. likeness, similitude, Deut. 4, 16, 17, 18; *agqueneunkquok*, that which is like to, = *ogqueneunkquodt*, Matt. 13, 31; 22, 2. The 2d pers. subj. pres. of the verb used for the concrete noun.

ogqueneunkquassu, adj. an. (he) is likened or made like to, Matt. 7, 26; 13, 24.

ogqueneunkquassuonk, n. the making like in appearance, a similitude, Is. 40, 18; parable, Matt. 15, 15; 22, 1.

ogquidnash, pl. n. islands, Is. 40, 15. See *ahquedne*; *mannôh*.

oggunneât, v. i. to wear clothes, to be clothed, Jer. 4, 30; 1 Pet. 3, 3; see *hogkon*. *oggunnumunât*, v. t. to put on, to ornament the person with, 1 Pet. 3, 3, = *ne âgut*, 'which was on him', which he wore, Gen. 37, 23, = *ne âgut*, 1 K. 11, 30; *âgut siler*, (when he is) clothed with silver, Ps. 68, 13; *has-habpônuk âgut*, clothed in linen, Dan. 12, 7 (see *âgut*; *hogkô*); *uag âgutcheq*, they that wear, 1 Sam. 22, 18 (*ogqueneunk*, to put on, C. 204; *utôgquanneukhuan* (causat.), I clothe; *wuttogquanneukhuan*, to clothe; *wuttogquanneukhittineunk*, to be clothed, ibid. 185).

ogqunneát—continued.

[Narr. *ogquash*, put on (clothes), R. W. 107.]

ogqunneg, n. a shield, Deut. 33, 29; Is. 22, 6; pl. + *ash*, 1 Chr. 13, 34. From *ogquwádt*.

ogqunneunkqussinneat, v. t. to make in the likeness of, to make like to, Gen. 5, 1 (*nuttoqqueneunks sanwumuk*, I seem to be weary, C. 208).

ogquodchuau en wadchuut, he went up into the mountain, Matt. 5, 1; 14, 23; Mark 6, 46; *ogquodchuun wadchuut*, 'he went up into a mountain', Matt. 5, 1.

ogquodtum, v. t. 'he garnished', 'overlaid' (*wetu*, the house) with (it), 2 Chr. 3, 6, 7; *wut-ogquodtum-un*, he overlaid it with, v. 4, 5.

ogquonkquag, n. 'rust', Matt. 6, 19.

ogquonksháe, adj. moldy; pl. *-shaush*, Josh. 9, 5; verb subst. *ogquonkshau*, it was moldy, v. 12.

ogquonkshunk, n. 'mildew', 1 K. 8, 37; lit. mold. (Elsewhere than here 'mildew' is transferred.)

***ogquos, togquos**, a twin; pl. + *suog*, C. 176.

[Narr. *tuckgiuwoek*, twins, R. W. 45.]

ogqushki, adj. wet, moist (by dew or rain, *og*), Dan. 4, 33; *wenominéush . . . en ogqushke*, grapes . . . moist, Num. 6, 3. Verb subst. *ogqushkaj*, let it be wet, Dan. 4, 15; *ioqkóshóman*, it 'disfills' (like dew), Deut. 32, 2 (cf. *ogquchchippunukquog*, they are wet (with showers), Job 24, 8); *kutogquchchippunukquog*, they wet thee (with dew), Dan. 4, 25. Cf. *nuchippog*. See *wuttogki*; **ockquchawon*.

[Peq. *wuttiggiog*, wet (i. e. it is wet); *wauhtúggachy*, 'deer, i. e. wet-nose', Stiles.]

***ogwantamūnat** (?), to perceive; *ogquontamoonatinnat*, to be perceived, C. 203; *ogquontamūnat*, to suppose or imagine, ibid. 211.

***ogwhan** (Narr.), a boat adrift, R. W. 99. **ogwu**. See *agwu*.

ohguhshèōg, he minisheth them, makes them few, Ps. 107, 39.

***ohhomaquesuuk**, a needle or pin, C. 161 [for *ohkom* (?)].

ohhontseonát. See *ontsen*.

ohkas, = *ókas*, mother.

ohke, n. the earth, land, Gen. 1, 10; Ps. 78, 69; *ut ohkéit*, on the earth, Lev. 11, 2 (*ohké*, ground, C. 160); a country, region, 2 K. 3, 20; *ut ohkéit*, in the land, 1 K. 8, 37; *nutohket*, to my country, Gen. 24, 4; *kutók*, thy land, Ex. 34, 24; pl. *ohkeush*, countries, Gen. 26, 3, 4; *wenohke*, the grave, Prov. 30, 16. From the same radical as *ókas* (mother), *ashe* (father), *wáan* (an egg), etc.; 'that which produces' or 'brings forth'. Like *ókas* (q. v.), the form is passive. Cf. Greek, *γέα, γή*; Egypt. *kani* (fem.); *ka*, a bull; *kua*, the phallus (?).

[Narr. *ahke* and *sanaukanuck*, earth or land; *nittauke*, *nissauáuckanuck*, my land; *wuskáukanuck*, new ground, R. W. 89. Del. *hucki*, Zeish. Voc. 8.]

ohkehteaeen-in, n. a sower, one who sows, Matt. 13, 3, 18.

ohkehteauanát, ahkehteauanát, v. t. to plant, Eccl. 3, 2; *ohkehteau tanohket-caonk*, he planted a garden, Gen. 2, 8; *ohketraog ohtchukónash*, they sow the fields, Ps. 107, 37; *pish wenominénehketeanuog*, they shall plant vineyards, Is. 65, 21 (= *pish ohkehteag wenominénehketekonash*, Zeph. 1, 13); *pish kutohketean*, thou shalt sow, Mic. 6, 15; *ne ahketraop*, that which thou sowest, 1 Cor. 15, 36, 37; pass. *ne ahketeanuk up*, that which was planted, Eccl. 3, 2; *ahketead(t)*, subj. when he sowed, Matt. 13, 4; *noh ahketeadt*, he that sows, v. 37 (*ohkechkónat*, to sow or plant; *nuttohkechteam*, I sow or plant; *ahquompí kuttohketean kutanni*, when do you sow your rye? C. 209). See *ohtchukónat*.

[Narr. *auketeanmen* (and *quttáwemmen*), to plant corn; *auketeanmitch*, 'plantingtime' (let him plant); *auketéahettit*, 'when they set corn': *munmáutauketeanmen*, 'I have done planting', R. W. 91-92.]

***ohkeieiu**, adj. below, C. 168.

ohkeiyeu, adv. toward the earth (El. Gr. 21); *ohkekontu*, out of the ground, Gen. 2, 9. See *agwu*.

[Narr. *ohkeetsá'u*, 'downward', R. W. 52.]

***ohkeommwosog**, bees, C. 156. See *ahkeomaw*; *massonog*.

ohkeonogk [*ohke-wonog*, earth hole], n. a cave; *ohkeonogkwt*, in caves of the earth, Heb. 11, 38, = *ohkeonogqecht*, Job 30, 6.

ohkcon, n. a skin (dressed or prepared for use; cf. *askón*, *oskón*, *wuskón*), Lev. 13, 46, 48, 56; 15, 17. From *ogqumécit*, to cover, to clothe; cf. *hogkwo*, he clothes himself; *wuskon*, i. e. *wuskeohkcon*, a new or undressed skin.) Cf. *mónak*.

ohkconie, adj. made of skins: *badgerde ohkconie*, made of badger skins, Num. 4, 10, 12, 14; *ne teague mattagunne wiskq*, 'anything (vessel or bottle) of skin', Lev. 13, 59, = *teague hohkconie wiskq*, v. 58, = *ohkconie wiskq*, v. 57, = *teaguequodtag*, v. 48, = *mattagunne wiskq*, v. 49, = *wame ne ohkconayewak*, v. 51; *hohkconie auwohteakonk*, all that is made of skins, Num. 31, 20. See *ogqumécit*.

ohkconunuk, n. collect. skins; skins of badgers, Ex. 35, 23; cf. *sheepsoskunk*, *goatsoskunk*, sheepskins, goatskins, Heb. 11, 37.

óhkq, n. a worm. See *óhk*.

ohkuk, **ohkuhk**, **ahkuhq**, n. an (earthen) pot or vessel, Job 41, 20, 31; 2 K. 4, 39, 40, 41; pl. + *quog*, Mark 7, 4; *nippée hassune ahkuhqog*, water-pots of stone, John 2, 6 (*ohkuke*, a kettle, C. 161).

[Narr. *aicuck*, a kettle; *nishquockuk*, a red (copper) kettle, R. W. 36.]

ohkukquteaen-in, n. a potter, a maker of pots, Jer. 18, 6.

ohpantu, 'he treadeth on' (walks upon), inan. obj., Job 9, 8.

ohpequan, shoulder. See *mohpegk*.

ohppeh, 'I may cast a snare'; (or suppos.?) *matta noh ohppeh*, 'not that I may cast a snare', 1 Cor. 7, 35. Cf. *appéh*.

[MARGINAL NOTE.—"Wrong."]

***ohquáe**, C. 235, = *uhquáe* (on the other end), q. v.

ohquanumónat, v. i. an. to forsake. See *ahquanumau*.

óhquánunúnát, v. i. to be loathsome. See *úhquanumónat*.

ohquanupam, on the shore or margin of the sea, Ex. 14, 30, = *ohquann kehtahannit*, Mark 2, 13; *ohke . . . ohquan-shin may ketahannit*, 'land by the way of the sea', Matt. 4, 15.

óhquássóaen, -énin, 'an austere man', Luke 19, 21, 22.

ohqueneunkqas, adj. terrible. See *unkqueneunkquassue*.

óhquontamoonk, indignation, 2 Cor. 7, 11.

-óhtáe, -óhtag, -óhteau, in compound words, that which is of (or which has) the quality or nature of, or belonging to.

óhtáeu, 'he croucheth', Ps. 10, 10.

óhtauunát, **ahtauunát**, v. t. to possess, to have (in possession), Gen. 23, 9; Judg. 18, 9; Neh. 9, 15; Amos 2, 10 (*ahóuwinat*, to have, C. 194; *ahtauwinat*, to spare or preserve, *ibid.* 210; *óhto*, he hath (it), Mass. Ps.): *noh teuchanont munnauumóineuh*, *óhtau pomantamóonk*, 'he that hath the Son hath life', 1 John 5, 12; *noh . . . matta óhtou pomantamóonk*, 'he hath not life', *ibid.*; *neg óhtunkeg ohke*, 'who were possessors of lands', Acts 4, 34; *nutuhtomun . . . wetu*, we have . . . a house, 2 Cor. 5, 1; *óhtauunát ohke*, to inherit the land, Ex. 23, 30; *noh óhtunk*, the owner (suppos.), Prov. 1, 19; *howan óhtunk*, who hath? Prov. 23, 29; Ex. 24, 14; *ne teaguas óhtunk ketatramung*, 'anything which is (belongs to) thy neighbor', Ex. 20, 17. It is this verb in the intransitive form (*óhtean*) which Eliot has most frequently employed to supply the want of the verb of existence (see Du Ponceau's notes to Eliot's Grammar, xxi-xxix, and Pickering's Supplem. Observ., xxx-xliv). Thus, *ayewonk . . . óhtean wuttat Kirjath-jearim*, 'the place is behind Kirjath-jearim', Judg. 18, 12; *óhtean*, it is, it was, Ex. 40, 38; Matt. 6, 30; *pish óhtean*, it shall be, Gen. 17, 13; Matt. 6, 21; *óhtag*, (that) which is, Matt. 5, 14; *pish óhtawsh* (inan. pl.), they shall be, Deut. 6, 6; *óhtop*, it was, John 1, 1; *kutah-tawon*, thine is, Matt. 6, 13; *ahóton ah-toonk*, he 'hath any inheritance', Eph. 5, 5; *ahóog*, they had (brick, etc.), Gen. 11, 3; *nupponok óhtean ohkuhqut*, there is death in the pot, 2 K. 4, 40; *na óhtu*, *noh óhta*, there are (there is?), C. Math. Not. Ind. 52 (*nutahtou*, *nutohtó*, *nuttohtó*, I have, I possess (it); *kutahou*, thou hadst; *noh ahóton*, he has; *nuttahto-*

ohtauunát, ahtauunát—continued.

mun, we have; *kuttahtomun*, ye have; *my ohtooq*, they had, C. 194, 226).

[Del. *ohattou* or *uulatou*, he has or possesses, Zeisb. Gr. 158; *hattai*, 'he has, it has, it is there', *ibid.* 162; *hattou*, Zeisb. Voc. 18.]

*ohteak. See **ohtek*.

-ohteau. See *-ahdár*.

ohteónk, ahtóónk, n. a possession; *uutohtuonk*, their possession, Gen. 47, 11; *watch ahtóónk*, 'for a possession', Lev. 14, 34; *macheuhohtog ohtóónk*, an everlasting possession, Gen. 17, 8.

ohteuhkonat, v. i. to sow or plant a field, Matt. 13, 3; Lev. 26, 5; Is. 28, 24; *ohtéuhkavut*, is sown, 1 Cor. 15, 43, 44. See *ohkhtauunát*.

ohteuk, ohteak, n. a field, Matt. 13, 38, 44; land which is cultivated or inclosed, or to which the idea of ownership or individual possession attaches (from *ohtauunát* or *ohtár*, and *ohke*): pl. *ohtéuhkónash*, Ps. 107, 37; John 4, 35 (*ahteuk-kónash*, C. 160); *ut ohteakonit*, in his field, Matt. 13, 31; *ut ohteakonit*, in the field, Ex. 23, 29; *ut waskeche ohteakonit*, in the open field, Num. 19, 16; Lev. 14, 53 (*ohtéuk*, soil, a field, C. 160). See *ohke*.

ohtohotosu, (is) removed, Job 14, 18. See *ohtauunát*.

ohtomp, ahtomp, n. a bow, 2 K. 13, 16; Ps. 78, 57; *wonkinuu uutohtomp*, he bends his bow (bath bent, Lam. 2, 4); *kutahomp*, thy bow, Gen. 27, 3; *ohtomp kah kónhquodtash*, bow and arrows, 2 K. 13, 15; pl. *uutohtompéh*, *uutohtompérah*, their bows; Jer. 51, 56; 1 Sam. 2, 4; *ohtompéitcheg*, those who carry bows, bowmen, Jer. 4, 29; *noh kónnunont ahtompéh*, he that handleth the bow, Amos. 2, 15; *noh nohtuhtunkéh kah postaukan-oncheg ohtompéh*, who handle and bend the bow, Jer. 45, 9. [*ohtár-onp*, that which belongs to a man (?)]. See *ompéitcheg*; *wonkinonot*.

[Abn. *tuibi*. Peg. *n'teump*, *uutohtompéh*, (my) bow; *Turauunemudno wauygunum n'teump wegau mekhegunat*; *móh-che muspjunis mochin teantum egru tentum gynchums*, 'I wish I had my bow and arrows: I think I would [now] shoot you' ('eyer, now; *teantum*, I think; *móh-che*, I will; *moche sunguunbe*, I'll

ohtomp, ahtomp—continued.

certainly; *gynchums*, I kill'), Stiles. Del. *hot ta pe*, Zeisb. Voc. 18. Micm. *ahpéc*. Montagn. *achape*. Skoffie *mishtasup-pec*. Chip. *mitigwab*. Powh. *attarp*, a bow; *attance*, arrows, J. Smith.]

oiohquashadt (?), when he was walking along by (or near), Matt. 4, 18, = *parun-washadt*, Mark 1, 16.

ókas, ohkas, okas, n. mother; construct. *ókash*, Gen. 21, 21; Matt. 10, 35, 37; *ohkash Jesus*, the mother of Jesus, John 2, 1; *nókas*, *nokas*, my mother, Matt. 12, 48; Luke 8, 21; *kókas*, *kokas*, thy mother; Mark 3, 32; Luke 8, 20; Eph. 6, 2; pl. *uokasminog*, our mothers, Lam. 5, 3; *okasimennik*, mothers, (collect.) all motherhood, Mark 10, 30 (*uutookásin*, a mother; *wáthichrau*, her mother, C. 162). From the radical *án*, *o*, with a termination marking the nomen patientis, as *washe*, *och* does the nomen agentis. Perhaps the same word (with animate termination), as *ohke*, earth.

[Narr. *ókásu*, a mother; *nókace*, *nich-chaur*, my mother, R. W. 44.]

okauau, he; *negut okauau*, he has one wife, 1 Tim. 3, 2.

okummes (?) [= *ókas-ummissés*?], aunt, father's brother's wife; *kokummes*, 'thy aunt', Lev. 18, 14; *kokummus*, thy grandmother, 2 Tim. 1, 5 (*uutokummissin*, a grandmother, C. 162).

[Del. *ma chu nes*, grandfather (ait femina?), Zeisb. Voc. 23.]

óm, n. a hook (and line), Matt. 17, 27. See **aumái*.

[Del. *amau*, fish-hook, Zeisb.]

omácheg, n. pl. fishers; *neg omácheg*, they who (fish with a hook) 'cast angle', Is. 19, 8.

omáén, n. a fisherman; pl. *omacenuog*, Ezek. 47, 10. Cf. *notamuguan*.

omaenat (?), to fish. See **aumái*.

*ómmis, pl. + *suog*, herring, C. 159. See *aumái-og*, 'a fish somewhat like a herring', R. W. 102. See **munuawhatteug*. [PENCIL NOTE.—"Dim. of *aumaiog* ?; for *aumáisu*, depreciative *aumish*. See note in R. W. 114."]

*omógpéh, adv. almost, C. 253; *ut ómóg wame*, generally, *ibid.* 225, 228. Cf. *nomanch*, at times, now and then.

omohk[inat?], v. i. to rise up, to rise from sleep (*omohkenate*, to arise, C. 180): *omohken nompodeu*, he rose early in the morning, Ex. 24, 4; *omohku*, 1 K. 3, 20; *omohkeog nompode*, they rose early, Ex. 32, 6; 1 Sam. 29, 14; *omohkeon* (subj.), when I arose, 1 K. 3, 21; *noh omohkit nompôar*, he who rises early, etc., Prov. 27, 14; *omkish*, arise thou, Gen. 19, 15; *omokemag kuh nepomag*, it arose and stood upright (pass. form, 'was arisen' and 'was stood'), Gen. 37, 7 (*nuttomuhkem*, I arise; *nuttomuhkémuni*, we arise, C. 180).

[Abn. *aïmikk8*, je me lève, a somno.]

omohkinónat, v. t. an. to raise up, an. obj.; *omohkineh*, raise thou me up, Ps. 41, 10.

[Abn. *8dañmikenai*, je le fais lever, je le lève de terre.]

omp, n. man. This word is nowhere found by itself, and perhaps was already obsolete when Eliot's acquaintance with the language was commenced; but its recurrence in compound words suffices to fix it as the dialectic name appropriated, in accordance with Indian usage, to the favored race, whose men were all viri, while those of other tribes or nations were contemptuously regarded as even less than homines—*missinnuog*, or captives. (See *missin*; *missinnin*.) From this root come, apparently, *nompais* (*ne-omp-ââas*, the man animal), a male; *wasketomp* (*woskehuae-omp*, hurtful or bloody man), a warrior, or 'brave', one who bears arms (see note below); *nagquomp* (*wogke-omp*, great man), a captain; *nunkomp* (*nunkow-omp*, light man?), a young man, not grown up; *penomp* (*penoïce-omp*?, a stranger to man, *nescia viri*?), a virgin; *omskauónat* (for *omp*-), to conquer, to put to flight; and, perhaps, *ompheáonk* (*omp-ohâte*, that which belongs to man or to the conqueror), tribute.

[NOTE.—Regarding *wasketomp* the compiler notes: "This is wrong, but I can not fix the true meaning of *wosket*." This is followed by a note in pencil: "Perhaps NOT wrong. 1883."]

ompachissin, 'the top of it [a ladder] reached' (to heaven), Gen. 28, 12.

ompamuhquaenát, v. i. to turn one's self around, to turn back, to look behind one: *ompamuhquacu*, 'he turned back', 2 K. 2, 24; *ahque ompamuhquash*, do not thou look behind thee, Gen. 19, 17; *ompámuhquáoh*, she looked back, v. 26; *matta ompamuhquacog*, they look not back, Jer. 46, 5; *ompamuhquachtuani*, v. t. he looked back at, Jer. 13, 16. See *nuthquánuat*.

***ompána**[enat?], v. i. to lift one's self up, to rise up (as opposed to *nawarunat*, to bow down): *ompandeu*, he lifted himself up; *ompánaap* (pret.), Mass. Ps., John 8, 7; *ompandít*, when he lifted himself up, v. 10.

***ompateg**, pl. + *ash*, weapons, Mass. Ps., John 18, 3, = *auwohtewagash* (?), El. See *auwohteu*.

***ompattamünat**, 'to wear clothes out'; *nahkompattamünat*, to wear out; *nunmahche ompattam*, I did wear; *nag woh ompattamwog*, they would wear, C. 215. See *auwohkom*.

ompatussinat, to lean upon (*ompatis-simünat*, C. 199): *noh ompatussin wick*, he leans on his house, Job 8, 15; *ompatussinwog*, they lean on (him), Mic. 3, 11; *ompatussik*, if he lean (or leaning) on it, 2 K. 5, 18; 18, 21; John 13, 23; *ompatissinuog kah auwohhou*, 'the stay and the staff', Is. 3, 1; *ompatisssunauonk*, the stay, *ibid*.

ompheáé, ompeteáé, adj. of tribute; *-teaguash*, tribute money, Matt. 17, 24.

ompheáonk, ompwet- (*ompetenonk*, C. 203), n. tribute, Gen. 49, 15; Num. 31, 28; Matt. 17, 24, 25; 'toll', Ezra 4, 20: *omp-ohâte, omp-ohâteonk*, that which belongs to men, i. e. masters (?). See *omp*. ['*ompcht* . . . *áonk*, an old Indian word that signifies obedience by giving any . . .', C. 155 (partly illegible in his manuscript).] See *auwumáonk*.

ompénat, v. i. to be loose, unbound, free, 1 Cor. 7, 27: *ompéon*, if thou be loosed (or free) from, *ibid*.; *noh ompeneau wutch*, she is loosed from (the law), Rom. 7, 2.

ompeneáuúu, adj. (was) loosed, Mark 7, 35; pl. an. + *oy*, Dan. 3, 25.

-ompeneónat, v. t. an. to loose or unbind an. obj. (*ompinneónat*, to release, Luke 23, 20); = *ponanavónat* (see *ponanun*): *wutómpinneuh*, he loosed him (from bonds), Ps. 105, 20 [-*neuh* for -*neuh*(?)]; Acts 22, 30; *ompinneau*, he looseth (the prisoners), Ps. 146, 7; *ompímeuk*, loose ye him, Matt. 21, 2; *kutómpenínánu-naout*, 'I (to) release unto you', i. e. I to cause to be unbound to you, Matt. 27, 21; *ompín* (?), loose thyself, Is. 52, 2.

-ompenumunát, v. t. to loose, to unbind, Rev. 5, 2: *ompeneun*, he looseth (the bonds), Job 12, 18; *ompenim nuppenuneut*, he has loosed my cord, Job 30, 11; *ompínnuwash*, they are untied, loosed, Is. 33, 24.

[Narr. *áimpanish*, untie this; *áimpanimmin*, to undo a knot, R. W. 54.]

-ompetag, -ak, adv. afterward, after that, Josh. 24, 5; Ps. 73, 24; Neh. 6, 10; Mark 4, 28: *wutch ompetak*, for the time to come, the future, Is. 42, 23 ('shortly', C. 230).

ompeteáé. See *ompheáé*.

ompeteáonk. See *ompheáonk*.

ompontinnunúnat magwóonk, to send an offering (or tribute, homage), 1 Sam. 6, 3: *nish ompontinnunúatogish wutch magwóonk*, which things ye return him for an offering, 1 Sam. 6, 8.

ompochanunúnat (*ompochénat*, v. i. ? to roll, C. 206): *wutómpochanunúnat qussuk*, to roll away the stone, Gen. 29, 8 [i. e. to remove the obstruction(?), *ompenunúnat* and *wutche* (?)].

***ompochénat**, v. to roll, C. 206.

***omppuwussúeonknunkquat**, n. vice, C. 165.

ompsk, **ompsq**, in compound words, a stone or rock; equivalent in some cases to *qussuk*, in others to *hassun*. See *kenompsq* (a sharp stone, under *kéui*), *wanashquonpskqut* (the top of a rock), *toqwonkanompsk* (a millstone, under *toqguhwoik*), *kussóhkoí-ompsk* (a high pointed rock), etc. Not used in Eliot's Bible except in compound words; but *missitche ompskut* (obj.), 'a great stone', is in Samp. Quinnup., p. 156. The primary meaning seems to be an upright (*ompaé*) rock or stoue (*p'sk*). Eliot has:

ompsk, **ompsq**—continued.

pasipskkódt-ut [*pahsu-p'sk*], 'in a cleft of the rock', Ex. 33, 22; *agwepassompskodéhtu*, 'under the [cleft upright] rocks', Is. 57, 5; *woskeche piskuttu*, (from) 'the top of the rocks', Num. 23, 9; *ut attache pishkodut*, 'on a crag of the rock', Job 39, 21; *kenugke pumipskquehtu*, (of river courses) 'among the rocks', Job 28, 10; *kussampskáyeunt*, 'on (high) rocks' (or on a high rocky place), Jer. 4, 29; *chippipskut*, 'upon a rock' under water, Acts 27, 29; *mamosompsquehtu*, in 'gravel' (?), Is. 48, 19; *wutch woskechepiskquuttu*, 'from the top of the rocks', Num. 23, 9 (sing. *woskechepisky*, on the top of a rock, Ezek. 24, 7).

ompskot, n.: *negut-ompskot*, 'a penny', Matt. 22, 19; Mark 12, 15; Rev. 6, 6 (*ompskod*, a penny, C. 203; *ompskotash*, pence, Ind. Laws, II, p. 3). Cf. *negut-ompskinaushettit*, 'of a span long' (pl.); *negut omskínauusu ne sahteng*, 'a span shall be the length of it', Ex. 28, 16.

[Narr. *negutómpscat*, 1 penny (that is, a penny's worth of *wámpan*; probably a measure of length); *neesaúmscat*, 2 pence; *yowómscat*, 4 pence; *quttatashaúmscat*, 6 pence (= *quttatuatu*, *quát-tuatu*; *neva* = 2 *quát-tuatu*, = 12 pence, or a shilling); *piúekquat* (10 *quát-tuatu*s), 60 pence, = *quttatashíncheck aumscat*, = *nquittómpjg*, or *nquínishcaúsu*, 1 fathom of their stringed money; *neesaumpáigutuck*, 2 fathoms = 10 shillings, etc.; *neesaumqussayí*, 2 spans of *wámpan*; *yowompscussáyí*, 4 spans, etc., R. W. 128, 135.]

ompsq. See *ompsk*.

[**-ompu**: *en wompu*, he looks. Cf. Chip. *ont wamb*, to see.]

***ompuwussúonk**, n.: *áiontoqkoic ompuwussúonk*, craft or guile, C. 165.

ompweteáénu-in, n. a tributary, Lam. 1, 1; pl. *ompweteáenuog*, Judg. 1, 30.

ompweteáonk. See *ompheáonk*.

ompwunnáonk. See *omwunnáonk*.

ompwunnit: *noh ompwunnit*, 'a raiser of taxes', an imposer of tribute (?), Dan. 11, 20.

ompwunnónat, v. t. to pay tribute to, Mark 12, 14; Luke 23, 2: *pish kutómpwunnukquog*, they shall be tributaries [pay tribute] to you, Deut. 20, 11;

ompwunnónat—continued.

wutompwunnónat, they were tributaries to them, Judg. 1, 33; *wutompwunnónat*, (he) gave him presents, paid tribute, 2 K. 17, 3.

omskauónat, v. t. an. to prevail over, to put to flight: *pish omskauódog*, they shall chase, put to flight, Lev. 26, 8; *omskosú*, he prevailed in battle, was the conqueror, Ex. 17, 11; *wutomskauoh*, he chased him, Judg. 9, 40.

omwunnónok, **ompw-**, n. tribute (paid or referred to the payer), Num. 31, 37, 38, 39. See *ompcheteónok*.

ónag. See *ánag*.

ónát, **auonát**, v. t. to go to a place or object, Eccl. 7, 2; Jer. 37, 12. See examples under *án*, to which add *onúh*, let us go to, 1 Sam. 11, 14; Luke 2, 15; *ongg*, go ye, Matt. 21, 2; Josh. 2, 16. Cf. *amundt*.

onatu, adv. as, like, Ps. 78, 15, 27, 65; *onatu* . . . *netatuppe*, as . . . so, Prov. 26, 9 (construed with the suppos. mood for *wne toh*, as though, as when). Caus. verb subst. *onatuheyewon* ('he took on him'), he made himself like, Heb. 2, 16.

onch, conj. yet, notwithstanding that, Ex. 9, 17; Eccl. 1, 7; Hos. 9, 16; *ohn-chikoh*, but yet, Rom. 5, 7; *ohnch*, Is. 14, 1 (= *onk*, with form of imperat. 3d pers. singular or absolute participle). See *qut*.

oncheteau. See *onchteau*.

oncheteauun, 'revised' or 'corrected' (as used in title-page of Rawson's revision of Eliot's translation of Samp. Quinnup., 1689): *onchheag wuthashab-powoh*, they mended their nets, Mark 1, 19; *onchteauumat wek*, to repair his house, 2 Chr. 24, 12; 34, 10; *oncheteauumat*, 2 Chr. 24, 5. See *onchteau*.

onchittamauonát (?), v. i. to chew the cud (?); cf. *kohkodhumáü*. *onchittaman*, it chews the cud, Lev. 11, 4, 5, 6; *onchittamont*, part., cheweth the cud, Lev. 11, 3, = *kohkodhumont*, Deut. 14, 6; *onchittamoncheg*, pl. they which chew, etc., Lev. 11, 4, = *kohkodhumoncheg*, Deut. 14, 7; *matta onchittamaun*, he does not chew, Lev. 11, 7, = *matta kohkodhumóou*, Deut. 14, 8.

onchteau, **onchteau**, he amends (it); suppos. 2d pl. *onchteauóg*, if ye amend (your ways), Jer. 7, 5; *onchteauok*, amend ye (your ways), v. 3; *onchetóu*, amended, title-page of second ed. of Indian Bible. See *onchteauun*.

onchteónok, n. a repairing, repair: *onchteónok wek*, the repairing of the house, 2 Chr. 24, 27.

onchteunk, part.: *onchteunk pokgshunk*, the repairer of (he who repairs) the breach, Is. 58, 12.

ongkome, **ogkomai**, prep. on the other side of, Josh. 24, 2, 3 (its adversative is sometime *yóúí*, 2 Sam. 2, 13): *ogkomáe*, on the other side (of the way), Luke 10, 31, 32; *ogkomáe pumeneutunkanit*, on the other side of the wall, Neh. 4, 13 ('behind the wall'); *wag ogkomut sepunt*, (to) those beyond the river, Neh. 2, 7. See *acarmen* (*óakít*). *ogkomuk* [= *Accomac*] *Jordan*, (that which is) beyond Jordan, Matt. 4, 15.

[*Abn. aúgsaúnek*, en delà. Quir. *akómamuk kathaús*, over the seas, Pier. 10. Cree *akámik*, across, on the other side. Del. *gamuk*, over there, the other side of the water; *achgameu*, over against, Zeisb.]

ongkoue, prep. beyond (El. Gr. 21), 1 Sam. 20, 37; *wutuhshame* . . . *ongkoue*, on this side . . . on that side or beyond (the river), Josh. 8, 33; *aongkóúe*, utmost, farthest off, Deut. 30, 4; Jer. 9, 26; 25, 23; *amup aongkouoh komut*, 'come from the uttermost parts of the earth', Matt. 12, 42; *en aongkoue*, to the furthest ('utmost'), Deut. 34, 2 (*onkkóur*, C. 168); *ongkoue*, behind, 1 Sam. 21, 9. See *wutuhshame*.

ongquomónat. See *onkquomomomawonk*.

onk, conj., a particle which nearly answers to the Greek *δὲ*, and is commonly used in the continuation of a recital or for connecting parts of a proposition or members of a sentence less closely and directly than by *kah*. It is sometimes put for 'and', Gen. 20, 12, 13; Matt. 18, 5; elsewhere for 'so', 'so that', Ps. 78, 20, 29. *anue onk wame*, more than all, 1 Chr. 16, 20; *anue misuken onk neen*, he is more great than I,

onk—continued.

Mark 1, 7; *missi onk*, greater than.

Mark 4, 32 (*onkur*, besides, C. 234).

[Was it originally the same as *wonk*?]

onkaeese, adv. (dimin. of *onkoute*), a little farther, Acts 27, 28.

[Narr. *aurassé*, R. W. 55.]

onkapunanittuonk, n. torment (endured; referred to the subject), Rev. 9, 5; Ex. 1, 13, 14 ('rigor'). See *aurakompuuonk*.

onkapunanonat, onkapunnónat, v. t. an. to torment, to torture: *wonkapunonant*, to torment them, Rev. 9, 5; *ahye onkapunaneh*, torment me not, Luke 8, 28. Pass. *onkapunnónog*, they were tortured, Heb. 11, 35. Cf. *aurakompuunassu*.

onkapunnánittue, adj. and adv. cruel, severe, Heb. 11, 35 (with reference to the subject or victim).

onkapunnáonk, n. torment, torture, cruelty [inflicted; referred to the agent], Rev. 9, 5 (3d pers. pl.).

onkatog, adj. another, Deut. 28, 30; *pasuk . . . onkatog*, one . . . the other, Deut. 21, 15; *ketassat ayeuhkonont wonkatogch ketassatoh*, a king going to war against another king, Luke 14, 31 (here *-onkatog* has the prefix of 3d pers., 'his other' (?), and objective affix); pl. *onkatogig* (*ónkatuk*, Pier. 14). From *onk* or *wonk*.

***onkatogánit**, conj. otherwise, C. 234.

***onkatuk, onkne**, conj. besides, C. 234.

onkauoht, onkauohteau, onkauwoht, n. a shadow, Gen. 19, 8; 2 K. 20, 9, Is. 32, 2.

onkauwonkqut, 'behind a tree', Is. 66, 17.

onkhmunát (*onkwhónat*, an.), v. t. (1) to put one thing above another, to cover. (2) to hide. See *puttoghau*, *onkwhau*, he hideth (it), Prov. 27, 16; *wonkhmu ankesuk*, I hide my face, Deut. 31, 18; *onkwhont*, part. hiding, Prov. 27, 16; *onkwhosik, ankwosik*, (it) is covered by, Prov. 26, 23, 26 (*nuttónk-hūmun anwhog*, I cover (myself), C. 187).

[Creve *uckwánnahum*, he covers it, Howse 45; *uckwánnawagoo*, he covers him, *ibid.* 45, 83.]

onkne. See **onkatuk*.

onkouohtáe, adj. shady: — *mehtug-quash*, Job. 40, 22.

onkquanumōonk, n. sorrow, physical pain, Nah. 2, 10. See *onkquanummōonk*; *unkquanumōonk*.

onkquatunk, n. a recompense, Is. 35, 4; *wut* —, his recompense, Job 15, 31 (*onkquatonk*, wages or reward, C. 203).

***onkqueekhō**, n. a hat, C. 160; *ahk-quuntapape*, cap, C. 239.

[Narr. *suuketippo* or *ashónaquo*, a hat or cap, R. W. 107.]

***onkqueneunkque**, adj. cruel, C. 168; severe, p. 175.

onkquequohhou, -hō, n. a veil, Ex. 34, 33; 2 Cor. 3, 14. See *puttoghuequohhou*.

onkquequohhou, 'he covered his face' (with it), Is. 6, 2.

onkqunésog, n. pl. claws: *wonkqunésog*, their claws, Zech. 11, 16. Dimin. from *uhquon*, a hook. See *mōhkos*.

onkquohquodt, (it is) 'lowering', Matt. 16, 3. See *kupphquodt*, (when it is) cloudy weather; **onmōhquah*, raining, C.

[Del. *achgunhorquat*, it is cloudy weather, Zeisb. (Gr. 162; *ach gum hok*, cloudy, Zeisb. Voc. 13.)]

onkquommommōonk, n. sorrow, Gen. 3, 16; pain, 'torment', Matt. 4, 24. See *onkquanummōonk*; *unkquanumōonk*.

onkquommomwe, adj. sorrowful, in sorrow, Gen. 3, 16, 17. See *unkque*.

onkquosketúeonk, n. poisoning, Ps. 58, 4. See *ihquosket*.

onkquotteónat, v. t. an. (1) to recompense (a person): *onkquotteau*, he recompensed (them), Prov. 26, 10; *neh pish wutónkquatauh*, he will recompense her, Jer. 51, 6; *kuppapasku onkquatonsh* [-*onsh*?], I will render to you double, Zech. 9, 12; *anonquátuk*, recompense ye (her), Rev. 18, 6; *neyun onkquatuunk-queóg*, as she has recompensed you, *ibid.* (2) to hire, to pay wages: *kutónkquatonsh*, I will give thee hire, 1 K. 5, 6; *yeu kah yeu onkquator wuttinhiqyeu*, 'thus and thus he dealeth with me' (pays me such wages), Judg. 18, 4. See *annamau* (2).

[Narr. *kuttaínekquittatueh*, I will pay you; *kunnmuchickónkquatonsh*, I will pay you well; *tocktaonekquittūnnea*, what will you give me? R. W. 72; *kutteutá*

onquotteónat—continued.

coumeínsh, 'I will give you your money?', p. 135.]

onkqussohhou, n. the cover or 'lid' (of a chest, 2 K. 12, 9).

onkup[pe], n. strong drink, Is. 5, 11, 22; Prov. 20, 1, = *manúhkuy wuttattamóonk*, Lev. 10, 9, = *menúhke wuttattamóonk*, Num. 6, 3; *onkuppe*, Prov. 31, 4, 6.

[Abn. *ákshí*, boisson forte, Rasles. Del. *achewon*, strong, spirituous, Zeish. Gr. 167.]

onkwheg, n. = *onkwéhonk*; pl. + *ash*, covers to dishes, etc., Num. 4, 7.

onkwhongane, adj. covering, Num. 4, 5.

onkwhonk, n. a covering, Num. 4, 6, 10, 14; a screen or curtain, v. 25, 26: *wutch misheldash*, a covert from the tempest, Is. 32, 2; pl. *onkwhongash*, coverings, Prov. 31, 22. See *puttogham*.

onkwhosuonk, n. that which makes a cover or covers; pl. -*ongash*, Ex. 25, 29.

***onónhquat** (?), 'raining', C. 222. Cf. *wunnohquodt*, fair weather.

[Narr. *ánuquat*, rain, R. W. 83. Del. *alhacquot*, 'it rains a general rain (over a large surface of country)', Zeish. Gr. 161; 'stormy, rainy weather', Zeish. Voc. 14.]

ónoquesuonk, **ana-**, n. a joint; pl. -*ongush*, Cant. 7, 1; Eph. 4, 16.

ónouwussu, adj. lean, Ezek. 34, 20 [from *onou-urrgaus*, low [hollow] flesh (?)]: *onweyaucé wees pish ánuwurusséman*, 'the fatness of his flesh shall wax lean', Is. 17, 4; *ánáwensuog*, *ánánuwussitohey* (an. pl.), Gen. 41, 3, 4; *ánánuwussúe*, C. 172.

[Narr. *nanóuwussu*, it is lean, R. W. 143.]

onquontáwonát, v. i. to roar, as a wild beast: *pish onquontáwrau*, he shall roar, Is. 42, 13; *nútoqquontáwomun*, we roar, Is. 59, 11; *pish ogquontáwog wuske quónonáut*, they shall roar like a young lion, Is. 5, 29 (= *nehnechteau(og)*, Hos. 11, 10).

onquottantamunát, v. t. to recompense or reward; (inan. obj.) to repay: *noh woh onkquottantam*, he will recompense (it), Job. 34, 33; *nútonkquadtantam*, I will recompense (it), Jer. 16, 18; *ahque onkquóták*, do not recompense (evil for

onquottantamunát—continued.

evil), Rom. 12, 17; *onkquontátq*, let him recompense (thy work), Ruth 2, 12.

onsapinneát. See *ontapinneát*.

ontahtaunát, v. i. to be moved, Jer. 24, 9; to be in a state of motion or to be made to move from one place to another, passively [sometimes transitive, to move or impart motion to: *wutontáhtáunat*, with prefix of 3d pers., to remove it, Gen. 48, 17]: **matta outáhtáunat* (pass. neg.), not to be moved, 1 Chr. 16, 30; *pish ontohteau*, it shall be removed, Ezek. 7, 19; *sau woh quassuk outáhtaun*, shall the rock be removed? Job 18, 4; *pish outáhtaun*, it shall be removed from its place, Is. 22, 25; *quénúdag ontohteau*, the foundation moved [was moved], 2 Sam. 22, 8; *aguru óhtagish wáchtuash óhtáhtaush*, the foundations of the mountains were moved, Ps. 18, 7; *mat pish óhtóhtano*, it shall not be moved, Ps. 96, 10.

[*NOTE.—"Wrong. This is a different verb. See *ontatáunat*."]

[Cree (1) *á't-astáyo* (inan.), he is, or is lying, in another place; (2) *á't-atháyo* (an.), "he ali-ates, puts, him in another place, removes him"; (3) *á't-ootáyo*, he goes elsewhere, 'removes', Howse 157. Chip. (1) *áunú'-áhtá*, (2) *ood' áunú'-assáun*, (3) *áunú'-ootá*, ibid.]

***ontaneehkinneat**, to step; *núttontáneh-típ*, 1 step, C. 210. Cf. *ontáun*.

ontapinneát, **onsap-**, **ontsap-**, v. i. to be removed to another place (with reference to change of place without the action, volition, or power of independent motion of the object moved); with prefix of 3d pers. *wutontápíneát*, (he) to be moved, 1 Thess. 3, 3; *God nóeu appu*, *matta pish ontappu*, God is in the midst of her, she shall not be moved, Ps. 46, 5; *nag pish ontappuog*, they shall move, Mic. 7, 17; *matta ontappíog*, they may not be moved, 2 Sam. 7, 10; *ontapush*, *ontsapish*, 'be thou removed', Matt. 21, 21; Mark 11, 23; *onsappíneau*, *onsappuog*, Num. 33, 5, 6, 7, 8, etc. (*ontsapinneat*, *ontsáhtáunat*, to move, to move one's house, C. 202; *núttántsáp*, I move; *núttántsápáun*, we move, ibid.; *tohraj outóhtáun*, why do you remove? ibid. 239).

ontapinneát, etc.—continued.

[Cree *a't-áp-u* (an.), 'he other-sits, changes his seat', Howse 156. Chip. *aund'-áhbeh*, *ibid.*]

ontashónat, v. t. an. to remove or move from place to place (to be removed(?), Ezek. 23, 46); *ontashau*, he removeth (them), Dan. 2, 21; *wutontashuh*, he removed them, Gen. 47, 21; he removed him, Acts 7, 4. Cf. **óteshem*; *otshoh*.

ontataúunat, v. t. to move (an inan. obj.), Gen. 48, 17 (with prefix of 3d pers.): *ontatoush kussect*, remove thy foot, Prov. 4, 27 (*ontattash*, Luke 22, 42); *ontah* (?) *ákkon*, remove (it) not, Prov. 23, 10; *noh ontattuk*, he who removeth, Deut. 27, 17; *matta pish kutontatshoh*, thou shalt not remove (it), Deut. 19, 14; *nóatatah*, remove (it) far from me, Prov. 30, 8 (*antsapinneat*, *ontsaháunat*, to move, to move one's house, C. 202). Cf. *ontaháunút*.

[Cree *a't-astóu* (inan.), he removes it, Howse 156. Chip. *ood' aund'-aháon*, *ibid.*]

ontchetóe, amended. Title-page of second ed. of Indian Bible. See *onchteau*.

onthamunát, v. i. to put out, to quench, to extinguish, as a fire, lamp, or candle (cf. *notau ihtea*, the fire goes out, Prov. 26, 20; *wequanateg matta ohtaw*, the candle does not go out, Prov. 31, 18; *waban otshoh*, the wind bloweth): *nag outohrhóog*, they are quenched, Is. 43, 17 (*ontau*, Ps. 118, 12); *matta pish ohtaw*, it (anger) shall not be quenched, 2 Chr. 34, 25 (— *ontánaw*, 2 K. 22, 17); *matta pish onthamun*, it shall not be quenched, Is. 34, 10; 66, 24; *matta áutanook*, not to be quenched, Luke 3, 17; *nag onthamvog*, they quench (coals), 2 Sam. 14, 7; *uhtamvog notau*, they quenched the fire, Heb. 11, 34; pass. *pish onthamun*, it shall be put out, Prov. 13, 9; *notau . . . matta pish onthamun*, the fire shall not be put out, Is. 34, 10; 66, 24; Lev. 6, 12. See *uhtap-pattawunat*.

ontóuu, adv.: *ontóuu penushau*, he fell backward, 1 Sam. 4, 18, = *antoshau* (*antashaog*, they fell backward, Is. 28, 13). Cf. **ontaneehkinneat*.

***ontawaonk**: *tanne ontowáonk*, a hoarse voice, C. 171. See *ayeteaontawaonk*.

ontsappinneát. See *ontapinneát*.

ontseonk, n. offspring: *nutontseonk*, my offspring, Job 31, 8; *wut* —, his or their offspring, Job 21, 8.

ontseu, he descends, proceeds from, he is the offspring of: *wanne outseu*, 'without descent', Heb. 7, 3 (see *wutontseonk*); *nag outsecheg wutch Jacob*, 'they that come of Jacob', Is. 27, 6; *outsecheg*, they which issue from (them), 2 K. 20, 18; *nutonseu*, I proceed from, John 8, 42; *ohhontseig wutch máchuk en machukut*, 'they proceed from evil to evil', Jer. 9, 3. Cf. *omunút* (indie. 1st sing. nom.).

-ontup, in compound words, head. See *chapióntup*; *kóttántupont*; **uppeqúóntup*; *wompántupont*; *wuskonóntup*. Cf. *Abn. Step*.

***ouuhqushakomuk**, 'a house of merchandise' (?), Mass. Ps., John 2, 16.

óontóhkonauonat, eiantuhk-, eiantogk-, etc., v. t. an. to mock at, to deride; *éioutogkounag*, they scoff at (him), Hab. 1, 10; *kuttóontóhkonch*, thou mockest me, Num. 22, 29; *nag uoche wutóontóhkonóuh*, they began to mock him, Luke 14, 29 (see *monuetháwáü*); an. act. i. *óontogkossu*, he mocks, is mocking, Judg. 16, 9, 13. Vbl. n. *óontohkus-sawuen*, a mocker, Job 17, 2.

óontómuk, tóuntomuk, n. the womb, matrix, Ex. 13, 2; 12, 15; 34, 19; Num. 8, 16; *wutch óontomukqut*, from the womb, Jer. 1, 5 (*ótómuk*, Exp. Mayhew; *wuttóntómukqut*, C. 158).

***opponenauhock** (Narr.), n. pl. oysters, R. W. 103; *uponuhpug* (Narr.), Stiles; *a'púmyhaug* (Peg.), *ibid.*; *chúankw*, *apwónnah*, an oyster, C. 159. From *apwónat* (to roast) and *hog*, *wuhhog* (shell-fish).

opwósu. See *appósu*.

***osacóntuck** (Narr.), 'a fat sweet fish, something like a haddock', R. W. 103. Perhaps the pollack (*Merlangius purpureus*, Mitch.) or hake (*Merluccius vulgaris*, Cur.), more often called 'whiting'. Possibly the same as '*aquaaandwut*, blue fish' (Peg.), Stiles.

oshkoshqui, adj. green: *oshkoshqut*, as the green herb, Ps. 37, 2. See *ashkoshqui*.

***oskón**, n. a hide, C. 156; a skin. See *askón*; *wuskón*.

***oskosk**, grass, C. 160. See *moskeld*.

ôscowunnumunât, v. t. to change, Dan. 7, 25; Jer. 2, 36; *ôscowunum wuthogkoun-ash*, he changed his clothes, Gen. 41, 14; *matta wutôscowunoh*, he does not change it, Lev. 27, 10 (*ôscowunont*, if he change, an. obj., Lev. 27, 10); *matta nutôhôsue ussu*, 'I change not', Mal. 3, 6; *ôscowunaw*, it changes, it is changed, Lam. 4, 1.

ossôepôsu, he slideth back, Hos. 4, 16; *assôepôsu*, adj. backsliding, Hos. 4, 16. Cf. *assôshaiû*, he goes backward.

otan, n. a town, a 'city', Gen. 4, 17; Josh. 8, 19, 21; pl. *-ash*, Gen. 19, 29; 2 Pet. 2, 6. See *kehlotan*, a great town.

[Narr. *otan*, the town, pl. *otânash*; *otanick*, to the town, R. W. 120. Del. *u te ney* (*u te nûnk*, in town), Zeish. Voc. 31.]

otanemes, n. dim. for *otan*, a village, Matt. 21, 2; pl. *ash*, Is. 42, 11; Luke 13, 22.

***ôteshem** (Narr.): *wetuûmuck nôteshem*, I came from the house; *acôwmuck nôteshem*, I came over the water; *nâwru-tucknôteshem*, I came from far; *tuckô-teshana*, whence came you? R. W. 28; *tunna wutshatôck*, whence come they? ibid. 29. See *otshoh*; *wachûnat*.

***ôu**, well (it is well), C. 227. See ***ô**.

ouwân, n. mist, vapor, Gen. 2, 6; Job 36, 27.

[Abn. *ašanis*, il fait brouillard; *ašanebégat*, — sur la rivière. Chip. *awânibissa*, it drizzles, Bar. 533; *awân*, it is foggy, ibid. 532. Del. *awonn*, fog, Zeish. Voc. 7.]

owassu, he warms or warmed himself, Is. 44, 16. See *awassu*.

owanux. See *howan*.

owohkôntoân. See *aûrohkôntoân*.

owôshaog, n. the hawk, Dent. 14, 15. See *masquanon*; *quanunon*.

ôwonogkuog, v. i. 3d pers. pl. they 'have holes', they burrow, Matt. 8, 20, = *awonogkuog*, Luke 9, 58. See *wônog*.

***ôwewepinnû**, adv. calmly, C. 227. See *awêpin*.

-ô-, an inseparable negative particle, interposed between the radical and the last syllable, or the suffix, of affirmative verbs, to constitute the negative form: *awadchanumun*, he keeps it; *awadchanumoun*, he does not keep it, or, as more commonly found, *matta awad-*

-ô-—continued.

chanumoun (with a double negative). The negative *ô* enters into the composition of several words other than verbs of negation, as *wanne* (q. v.), *ô-anne*, none. (Cf. *howan*, someone; *anneu*, etc.

ôch, **ôtch**, adv. out of, forth from, thence: *na ôtch sokhamun*, there went forth from, Num. 11, 31; *na ôtch sokhamun*, 'he went out from thence', 1 K. 12, 25; *na ôtch qushken*, thence he returned, 2 K. 2, 25; *ôtcheun*, he made from (it), Gen. 2, 22. This is one of the most important radicals of the language, denoting origin, source, causation: cf. *na ôtch* (*nache*), therefrom;* *koch*, *kache*, *kutche*, which denote origin and progress, though often used by Eliot for *nache*; whence *kutche* or *kêche*, chief; *kêchis*, old; *kutchissik*, the beginning (of action, etc.), and the perhaps identical *wutche* as a preposition (from, out of, for). *ash*, a father, and *akas*, *ôkas*, a mother, and perhaps *ohke*, the earth, have apparently the same origin: hence, too, *ôchetuonganog*, parents, etc.; also *wutch*, *wutche*: *no teag wutch*, without cause, 1 Sam. 19, 5, = *nat teag wutch*, Lam. 3, 52, = *wanne monteag wutch*, Ps. 35, 7, = *wutch monteag*, ibid.; *nenan wutche*, for the same cause, Phil. 2, 18. See *wutche*.

[*NOTE.—After "*na ôtch* (*nache*), therefrom", in the manuscript, occurs the following: "*mô ôtche* (*nache* and, with a slightly altered form and meaning, *nache*), thence-after (the sign of the pluperfect tense)." In the margin this is marked "omit", and a footnote explains that "*nache*, for *mô ôtche*, with reference to a future, implies obligation or necessity. See *nache*."]

[Cree and Chip. See Howse, Cree Gr., pp. 166, 289, 291.]

ôchâus, **ôchâas**, n. a fly, Eccl. 10, 1; Is. 7, 18. Cf. *masûh*.

[Del. *u tsche*, Zeish. Voc. 12; pl. *ûtschêwak*, ibid. 31.]

ôcheinnat, v. i. to be weaned, Gen. 21, 8; *ôchenûp*, he was weaned, Gen. 21, 8.

ôchetuonganog, pl. parents: *ôchetuon-guh* (constr.) his parents, Luke 2, 27, = *wutchutuonguh* (obj.), Luke 18, 29; *kôchetuonganôôg*, your parents, Luke 21, 16; Eph. 6, 1.

ṓnói, ṓnóe—continued.

sibly the Indian who taught him the word, having misunderstood his question, gave him the name of the object to which his attention was called instead of its color. Cotton gives *peshai*, blue (168); *uppëshou*, a flower (160); *peshánuôquat*, blue color (168). Cf. Arab. *zahr*, a flower; *az'rek*, blue.]

ṓnou, ṓnói, adj. deep. Except in compound words, it has always the definitive prefix, *m'ṓnói*, probably to distinguish it from *ṓnói*, blue (the color of deep water); and for the same reason the *m'* is retained in such compounds as *manṓmpug*, deep waters. See *manói*.

ṓnóuhkói, n. a valley, Josh. 11, 16, 17; 2 K. 3, 17; Is. 40, 4 (*ṓnouuhkói*, — *yeush*, C. 158): *ut ṓnóuhkonut*, in a valley, Gen. 14, 17; *en ṓnóuhkóiguet*, to the valley, Num. 32, 9; *en ṓnouh-kóiguet*, into the valley, Josh. 7, 24; *ṓnouhkoiguet*, adj. 'of the low country', 2 Chr. 26, 10 [*ṓnói-ohke*, hollow land]; pl. *ṓnóuhkóiguet*, *ṓnóuhkóiguet*, Ezek. 36, 4, 6.

ṓnouwusse, lean. See *ṓnouwusse*.

ṓnónát, v. i. 'to yell' as a wild animal, 'to howl': *ṓnouog*, 'they yell' (as lions' whelps), Jer. 51, 38 [from *ṓnum*, a dog (?)]; *nishno pasuk pish ṓnou*, every one shall howl, Is. 15, 3; *ṓnauk kah ṓnauk*, 'cry and howl', Ezek. 21, 12; *ṓnauk*, howl ye, Zech. 11, 2.

[Chip. *wah-o-no*, he howls, Spelling Book.]

ṓnouonk, n. howling, Is. 15, 8; Zeph. 1, 10.

ṓnouwaonk. See *wannawéonk*, a covenant, an agreement.

ṓshe, ṓsh, (constr.) **ṓshoh**, n. father, Gen. 17, 5; Prov. 17, 21; Matt. 10, 37; *ṓnauk*, my father, Gen. 22, 7; Luke 15, 21; *ṓnashan*, our father, Luke 3, 8; 11, 2; *ṓnauk*, thy father, Gen. 12, 1; *watsh ne-goune ṓnauk*, from my forefathers, 2 Tim. 1, 3 (suppos. form); *ṓnashen* (*ṓnashan*), your father, Gen. 31, 6, 7; 43, 7; *ṓshoh* (constr.), the father of, his father, Prov. 17, 21; (obj.) Gen. 19, 33; 28, 7; *ken pish wutashin*, thou shalt be a father (of many nations), Gen. 17, 4; *wutashinai*, [he who is (?)] a father, Ps. 103, 13; Prov. 4, 1; Is. 9, 6; Mark 13,

ṓshe, ṓsh, ṓshoh—continued.

12; 1 Thess. 2, 11; *God wutashéig*, 'if God were your father', John 8, 42. See **átshem*; *ṓtshoh*; *watshinut*.

[Narr. *ṓsh*, a father; *násh*, my father, *ṓsh*, your father; *cutháso*, have you a father? R. W. 44. Del. *ṓnooh*, my father; *ṓnooh* (*ṓnooh*), thy father; *ṓch-wat*, his father, Zeisb. Voc.]

***ṓshesin**, an uncle, C. 162 (dimin. of *ṓsh*). See *wussissess*.

ṓshkappeum, -oppem, n. a concubine: *ṓshkappeum*, my concubine, Judg. 20, 4, 6; (obj. pl.) + *oh*, 2 Sam. 16, 21, 22; 21, 11. See *wishquim*; *wuskappeum*.

ṓshoh. See *ṓshe*.

ṓske, for *wuske* (especially in compound words), new, young, first in time, etc.; before.

[**ṓṓwéneat**, v. i. to swim:] *ṓṓ wuh ṓṓwéneat*, they who can swim, Acts 27, 43. Cf. *ṓṓwéneat*, he swims; *ṓṓwéneat*, he slideth back.

[Del. *u scho will*, to swim, Zeisb. Voc. 14.]

ṓsqheonk, n. blood. See *wusqueheonk*.

ṓsukongquneau (?), it (the brazen sea) 'was set above upon them', 1 K. 7, 25.

ṓtattamónk. See *wattattamónk*.

ṓtch. See *ṓch*; *watche*.

ṓtcheun, he made from (it), Gen. 2, 22. See *ṓtchinnut*.

ṓtchteau, he produces (it) from (it), he forms it: *ṓtchteau-un*, Ex. 38, 8; *ṓtche-un*, he produces from it (an. obj.), Gen. 2, 22.

ṓtshoh: *waban ṓtshoh*, the wind bloweth, John 3, 8 (*wattishau*, Mass. Ps.). Cf. **átshem*.

[Del. *ta ándchen*, whence blows the wind?; *ṓwéneat ándchen*, the wind comes from the north, Hkw. 456 (see 'wutshin', Zeisb. Gr. 161). Chip. *ṓdlin*, it blows, is windy, Bar. 532. Old Alg. *loutin*, wind, Lah.]

ṓwee, interj. of sorrow (El. Gr. 22); *ṓwee*, ah! C. 234.

ṓweesquabinneat, v. i. to wrap up. See *wesquapinneat*.

ṓwesuonk, n. his name, Ex. 20, 7; Gen. 29, 16. See *wésuonk*.

ṓwoshumunát. See *woshumunát*.

ṓwonogkōog. See *ṓwonogkōog*.

P

p'. See *pá*.

pá, a particle which, prefixed to a verb in the indicative, gives it the sense of the 1st pers. imperative: *nanwawantam*, I am wise; *pá-nanwawantam*, let me be wise, El. Gr. 25.

[Crete *pá*, indecl. particle, prefixed to the root of the verb, has the force of 'should' or 'would' conditional: *ne pá nípan*, I should or would sleep.]

pā, applied to extension in time, an indefinite going-on. It has the force of 'yet' in such phrases as 'while he was yet speaking'. Indic. *ash páwkesukok*, while it was yet day, 2 Sam. 3, 35; *paunna*, 'upward' in age or time: 'from twenty years old [*kah paunna*] and upward', i. e. passing, Num. 26, 2, 4, = *paunna*, 2 Chr. 31, 16, 17. Suppos. *ash paunnaadt*, while he yet spoke, Job 1, 16, 17; Matt. 14, 43. Pass. (inan. subject) *paunénao*, it is passed, Ps. 18, 12. Imperat. 3d pers. would be, regularly formed, *paj* or *pajeh* (q. v.) [or *paunéjeh* (?)], let it go on or continue (until). Cf. *pómantam* (suppos. *paunéatog*), he lives; *paunéshan*, he walks; *páunéshan*, it is past, etc. (Cf. also Sansk. *paudh*, ire, se movere.)

[Abn. *pami* (= *amptsi* and *amptsi*), in compos. 'pendant, vel encore'; 'il est à' (with verb in infinitive), Rasles. Del. *pem mi*, yet, to this time, Zeisb.]

pā-, pē-, pū- [**p'**], prefixed to words which signify motion, denotes indirection in the act or agent. In verbs of motion it signifies 'all about', 'in one direction or another', or without direction. Cf. *pa-nne*, 'out of the way', 'astray', and *pa-unnoh*, the sea; *pa-nnasa*, he swims; *pa-nnompagin*, it creeps; *paunitchauu*, (water) runs, etc.

[For the Crete, Howse (84) has *pim-miláchennoo*, 'he moves himself horizontally, crawls', and perhaps this may be the primary signification.]

paamu, adv. past, upward (in age or time), Num. 26, 2, 4. See *páuné*.

paanonteg, as n. a (winnowing) fan, Is. 30, 24, i. e. that which blows away. See *paunnahtunk*.

pabahtanum [*pa-bát-on-um*], v. t. he trusts: *pabahtanumam*, he trusts in (him), has confidence in; inan. *pabahtantam*, he trusts (it), depends on (it). Adj. and adv. *pabahtannawé-wáé*, faithfully (*pápahtantánnawé*, C.).

padahquohhan. See *padtohquohhan*.

padteateamin-ash, n. pl. nuts, Gen. 43, 11.

padtippáshin, **padtapáshin**, v. i. it drops, there is dropping; freq. *paupatippáshin*, there is a shower; verbal *padtáttinunk*, 'showers', Deut. 32, 2.

[Del. *paunkpechen*, a drop; *paupatpechen*, it drops (cf. *paupetlan*, it is showery, 'rains by showers'), Zeisb. Abn. *aupetaráin*, il est encore à pleuvoir, il pleut encore.]

padtohquohhan, **padahquohhan**, v. i. it thunders (*padtohquohhan* and *padtohquohháwá*, it thunders, C.); as a n. thunder. [From a verb which signifies 'to hear', 'to be heard' (?). Pierson's Catechism (Quiripi) has *padak*, he heareth. Cf. Cree *péytow-ayoo*, he hears him; *péytaa*, he hears it. But see the next following verb.]

[NOTE.—The bracketed part of this definition is marked "omit" in the manuscript.]

[Abn. *pébaughings*, le foudre, tonnerre. Quir. *paúldahquáhhum*. Pier. Del. *peelhacquot*, it thunders, Ilkw., which Cass corrects to *paunho'quon*, 'it begins to thunder' (from *paú*, 'to come', and *ho'quon*, 'thunder'). [Is either correct?] Zeisb. has *paú har quon*, it thunders; *paú da quot*, it is heard, Voc. 26.]

padtuhkuhnteau, v. t. he smites (it) into (it), 1 Sam. 19, 10, of a dart or spear thrown from the hand.

pagkodontám. See *paúkodontám*.

pagúauau, v. t. an. he destroys (him); inan. *paguatau*, *paguodtan*, he destroys (it); v. i. *paguatau*, *paguodtan*, he is destroying, or is a destroyer; pl. *paguataog*, they destroy, are destroyers. (This was the name given to the Muhhekan of eastern Connecticut by neighboring tribes: *Pequattóg*, Pequots, 'destroyers'.) Verbal *paguataunuk*, destroying, destruction, Prov. 15, 11; 18,

pagúanau—continued.

7; Is. 59, 7; 'pestilence', Ps. 91, 6. From *pog- (pogk-)*, to break, to divide. See *pohquá*.

[Narr. *paíquana*, 'there is a slaughter'; *pequittóg paíquana*, 'the Pequots are slain', R. W. 151. Cree *púkwah-ayoo*, 'he hates (him)'.]

paguodche, **pagwodeche**, adv. 'it may be', perhaps, El. Gr. 22 (*pogqudche*, C.).

[Alg. *paksash*, probablement.]

pahchanitchau, v. i. he has fingers: *nequitta-lahshe* —, he has six fingers, 2 Sam. 21, 20. See *pahchanutch*.

pahchassittau, v. i. he has . . . toes, 2 Sam. 21, 20; it. he has divided-feet (*pahshe-wassett*). See *pohchanutch*.

pahchau, **pauchau**, **póhchau**, v. i. he turns aside, deviates: — *wach magut*, he turns aside from the way, Num. 22, 23.

[Del. *paehgechen*, 'where the road strikes off'; *paehgecu*, 'to turn out of the road', Zeisb.]

pahheau, v. t. an. he waits for (him): *nup-páhi*, I wait for (him), Ps. 130, 5; suppos. *noh páhhiit*, he who waits; v. t. inan. *pahau*, *pahto*, he waits for (it); v. i. an. *pahussu*, he is waiting; suppos. *noh páhtsit*, he who is waiting. Verbal *pahstómk*, waiting, 'forbearance', Rom. 2, 4 (*pahssoug*, they wait; *nup-pahsis*, I stay, I am ready; *pahtsü*, ready, C.). From *pá*. Cf. *páme*.

[Del. *pee soup*, he waited (pret.), Zeisb.]

pahke, **pohki**, (1) it is clear, plain, evident; adv. plainly, clearly. (2) it is clean, pure. See *pohki* and cf. *pohquá*.

pahkheai, **pahkehheai**, v. t. an. (caus.) he cleans (himself or another), makes clean, 'purifies', Lev. 8, 15. V. t. inan. *pahkheai*, he makes (it) clean, purifies (it). V. i. an. *pahkesu* (= *pahkessu*), he is clean, pure, Lev. 13, 13; 2 Sam. 11, 4. Adj. an. clean, pure.

pahpahkshas, n. a 'partridge', Jer. 17, 11, = *pohpahkssu*, 1 Sam. 26, 20. Cf. *pohpahquattog* (pl.), 'quails', Ps. 105, 40. See *maancesashques*, the swallow.

[Narr. *páupack-siug*, partridges, R. W. 85. Peq. *papoquaterce*, quail, Stiles (see his *kutquass*, partridge). Del.

pahpahkshas—continued.

pahacku, pheasant; *popocus*, partridge. Chip. (Gr. Trav.) *puh-puh-kah-se*, 'a snipe' (?), Sch. 11, 466.]

pahpasinnum, v. t. he plucks off (as corn, Luke 6, 11). See *pohshinnum*.

pahpassechteau, v. i. he is cleaving or splitting (wood). Suppos. *noh pahpassehtog*, he that cleaveth wood, Eccl. 10, 9. Redupl., with caus. inan. form, from *pohshinnum*, he divides (it), 'he causes it to divide', 'makes it half' (see *pohshe*).

páhpohkumas, n. a moth, Luke 12, 33.

Cf. Matt. 6, 19, *papoquattamak* (suppos.), 'moth', for 'when it is injured by the moth'. See *pupaky*.

páhshe, **pahshe**, half, a part of. See *pohshe*.

pahsonogk, n. pl. *-ogquash*, a board, Acts 27, 44; Ex. 27, 8. See *pahpasschteau*.

[Abn. *psikask*, planche, ais. Del. *passikachk*, Zeisb.]

páhsu. See *páson*.

páhtekómuk. See *pammawuttawúde komuk*.

pajeh, adv. until: *yeu pajeh*, until now; *nó pajeh*, until (*nápuj*, C.). See *páme*. [Del. *petschi*, Zeisb.]

pákodche, adv. completely, to the end, to the full, thoroughly. (It is strictly a verb impers., 'there is completion', 'it is through'.) Freq. or intens. *pápogkodeche*, 2 Chr. 36, 21. See *pohshauc*.

[Narr. *paucátche*, *paugcátche*, R. W. [Del. *paakantschi*, fully, completely, Zeisb.]]

***pákodechimau**, v. t. an. he condemns (him), primarily, disposes of, makes an end of: *noh pákodechimáit*, he who condemns; *pogkodechumnu*, 'to condemn', 'to convince', C.

pákodechteau, v. i. (inan. subj.) it finishes, completes, or comes to an end; intensive *pakojteau*, Dan. 9, 24, John 5, 36; pass. part. *pakojteau-un*, (it is) finished, Ezra 5, 16. The causative form, *pogkodechteau* (he makes complete, finishes), is of more frequent occurrence: *nup-pogkodechteah*, I have finished or completed (it), 2 Tim. 4, 7.

[Del. *pakantschiehton*, he fulfills, completes (it), Zeisb.]

pākodontám, pogk-, pagk-, v. i. and t. inan. he determines, resolves, purposes, 2 Chr. 32, 2; Lam. 2, 8. Aet. vbl. *pākodontámōnk*, determination, settled purpose. From *pakatche* and *-antam*, completely-minded. (Cf. *kodontam*, he intends or wishes.)

***pākonnótam, n.** a codfish, C.

[Narr. *pauganaút*, R. W. Abn. *uš'-kamčš*, *uškamčš*, pl. *-gšak*, morue, Rasles.]

pâme, paáme, may be regarded as a defective verb used separately as an auxiliary or in composition with other verbs to denote progress, continuance, or duration of action. It is related to, if not formed from, the indefinite particle. *pâme, paánu*, is the suppos., *paánuú* the indie. form. See under *pámanam*.

[MARGINAL NOTE.—"Rewrite this. Cf. *pa-manam; pamoham; pamushau. ash pamucha, 2 K. 14, 4, see ash.*"]

pamequanum [= *paime-unnequanum*], v. t. inan. he rolls (it) about; suppos. *noh pamequánuk*, he who rolls (when rolling) it, Prov. 26, 27.

pamitchuan, -utchuan, -owan, v. i. impers. it flows or runs (as water, irrespective of direction or force). As n. 'running water', Prov. 5, 15. Imperat. 3d pers. *pamitchuorál*, 'let (the waters) be dispersed abroad', Prov. 5, 16 (*onutuh nippéit pamutichuorohk*, 'as waters which run,' Mass. Ps., Ps. 58, 7). From *pâme* (q. v.) and *utche-u*, it proceeds from. More immediately, from *pamushan*, he walks, moves, with the introduction of the hard *ch*, denoting involuntary or inanimate activity.

[Cf. *ree pámmichevini*, it flows, as water, Howse 49.]

pammoh. See *pimmoh*, the sea(?).

pamompagin, v. i. unipers. it creeps or crawls (*nup-pamomāshom*, I creep, C.). As adj. (also *pamompagin*) creeping, crawling. Suppos. *oráas noh pámpompagin*, an animal which creeps or crawls; pl. *neg pámpompakecheg*. Freq. *popámpompagin, pahpámpompagin* (and *pámpámpakecheg*, Ps. 148, 10). See *popámpompakecheg*.

[Cf. *ree pámmítáchemoo*, 'he moves himself horizontally, crawls', Howse 84.]

pamompagin—continued.

Abn. *ne-pemigšai, je raupé, je marche sur le ventre.* Del. *pámochkhuu* (v. adj. an.), stirred, moved, Zeish. Gr. 166; *pammouchen*, it creeps, Zeish. Voc. 27.]

pâmontog, suppos. of *pámontam* (q. v.), he lives: *noh pámontog*, he who liveth, 1 K. 3, 23, 25; Lam. 3, 39; pl. *pamontugig*, 'the living'.

pamōsō, pamwōsō, pumōsō, v. i. he swims, moves himself by swimming (*nup pamosaaceem*, I swim, C.); suppos. *noh pámosōwít*, he who swims, Is. 25, 11. For *paime-assō*. Cf. *asaméent*, he swims.

[Abn. *ne-pemakššini*, 'je nage'.]

pâmsheau, pamusheau, v. i. inan. it passes, goes on. See *pamushau*.

pamutchuan. See *pamitchuan*.

pamwōsō. See *pamosō*.

***pānikquā** [= *pamuhquāú*], 'squint-eyed', C. From *paime* and *ahquie*, he looks contrary or perversely.

panne, pannu, out of the way, perversely, contrary: *pannu wutlin*, 'the wind was contrary', Matt. 14, 24; Acts 27, 4; *an panneu*, 'he went another way', 1 K. 13, 10. Cf. the prefix *pā-*; also *penōre*, strange, foreign; *penēu*, it is spread about.

[Del. *palliri*, elsewhere, otherwise; *pallien*, he goes away, goes wrong, Zeish.]

panneaū, v. i. he errs, goes out of the way, goes wrong, Prov. 10, 17; suppos. part. *pannéont*, going astray, 'perverse', Prov. 14, 2; verbal *pannegonuk* (*panne-u-onk*), wrong-going, 'perverseness', Prov. 15, 4.

panneüssu, v. i. an. he does wrong, commits a fault; suppos. *noh pánnēsít* (*panneüssít*), he who does wrong, who goes astray, Num. 5, 12, 29; verbal *panneüss-onk*, wrong-doing, error, Prov. 17, 9; Jude 11; agent. vb. *panneüssēen*, a wrong-doer ('the unjust', 1 Pet. 3, 18).

pannōwau, v. t. he deceives, speaks falsely to (him). Imperat. 2d - 1st pers. *ahye pannowah*, do not lie to me, 2 K. 4, 16. Adj. and adv. *pannowrac*, falsely, deceitfully. N. verbal *pannowrac-onk* (and *-wajewonk*), wrong saying, a lie, Ps. 7, 14; Rev. 21, 27; agent. vb.

panowau—continued.

panowau'in, a liar. From *panne*, and *nawau*, he speaks.

pannu. See *panar*.

panuppu, **panuppe**, throughout, thoroughly; as v. i. *panuppu wame*, (he) is through all, Eph. 4, 6; prep., Rom. 1, 8; adv., Gen. 11, 3; Rom. 15, 19; intens. *panpanuppe*, throughout, 2 Chr. 34, 7; wholly, Jer. 2, 20.

[Abn. *papa'mi'si*, 'par tout'.]

panupwushau, v. t. he goes through-out: *panupwushauq obanash*, 'they went through the cities', Luke 9, 6; 2 Chr. 16, 9 (*panupwushau kehloh kah ohke*, 'to compass sea and land', C.; but *kup-panupwushoneau*, etc., 'you compass', etc., Matt. 23, 15). From *pan-uppu*.

pâpâdtinunk, n. coll. fine rain, 'showers', Deut. 32, 2. See *puttippâshin*.

papahtantam, v. i. and t. inan. he trusts. See *pabahantam*.

papâmpagîn, freq. of *panompagin* (q. v.), it creeps.

pâpâmotacheg, part. pl. 'creeping things', Ps. 148, 10.

pâpanne, adv. 'safely', Prov. 31, 11 (?) (*pâpane*, 'wholesome', C.); *papane kuh-kinnasish*, mark thou well, Job 33, 31.

papaunowau, v. i. he flatters; suppos. *nah papunauat*, he who flatters, Prov. 28, 23. Adj. and adv. *papauâe*, flattering, Prov. 26, 28.

papaquanne, **papuk-**, adv. 'utterly', 'thoroughly', Judg. 15, 2; Is. 40, 30; Nah. 1, 8; Zech. 14, 11.

papashpe, prep. (?) through: *wussittun papashpe mahtoks-at*, he shines through the cloud, Job 22, 13. By redupl. from *pashau*, it breaks through. Cf. *ucpâuz papishau*, the sun rises.

papaskhas, n. the 'swallow', Ps. 84, 3; but cf. *manncesashques*.

papasku. See *pâpiske*, double.

papaume, prep. concerning, with respect to, of.

papeâsik, suppos. part. inan. when (it is) very small, a very small thing; pl. *papeusikish*, 'small things', Zech. 4, 10; Acts 26, 22. See *pâsin*.

papeïssit, pl. *-itcheg*; suppos. part. an. very small (persons), very young, Esth. 3, 13. Intens. of *peïssissu* (q. v.). From

papeïssit—continued.

papeïssesu has come the corrupted form 'papeosses' (pl. 'papeosses'), a young child.

[Narr. *yû cuppâppaos*, is this your child?; *papoûs*, a child; *nippâppaos*, my child, R. W. Peg. *pouppous*, 'an infant new-born', Stiles.]

papekq, n. a flea, 1 Sam. 24, 14; 26, 20 (*papek*, C.). Cf. *pâhpohkunas*.

[Abn. *babiks*, puce; *babis*, ciron dans les mains, etc.; *ps'kšš*, vers dans la chair, sur viande. Del. *uchpiquak* (pl.), fleas, Zeisb.]

papenuppashunk, n. 'a drop' ('in the bucket', Is. 40, 2). [Is it a noun collective from *pu* (*puwe*) and *nuppe*, 'very little water'?] Cf. *puttippâshin*.

papésukaew, v. i. or adv. it is twilight; in the twilight, Ezek. 12, 6.

papisiswaonk (?), vbl. n. 'mirth', fun, Man. Pom. 86.

[Chip. *pau'pe*, he laughs.]

pâpiske, **papasku**, **papsku**, v. i. it is double; adj. double. By redupl. from *piskeu* (there is) double: *piskinnun-ak pâpiske neqanag* . . . 'double unto her double, according to . . .', Rev. 18, 6; *papske ahtônk*, a double portion, Deut. 21, 17. Sometimes with *neesit* (twice), as *neesit piskeu* (for *pâpiskeu*) *dadtcheau*, he pays double, Ex. 22, 4, 7. **pâpihuske**, adv. one against the other, reciprocally opposite, 1 K. 20, 29; Num. 8, 2, 3. By redupl. intens. from *piuh-suke* (q. v.).

papokquog, suppos. as n. a cleft; pl. *-gish*, Amos 6, 11. From *pohpohqui*, augm. of *pohqui*, it breaks, opens. See *passipskodlut*.

papomushau, **papômshau**, v. i. he journeys, continues walking, Acts 10, 38 (*papaunushau*, Matt. 9, 35). Freq. of *pomushau* (q. v.).

***paponaumsû**, pl. + *og* (Narr.), n. "a winter fish which comes up in the brooks and rivulets; some call them frost fish," etc., R. W. 105. The 'tomcod' or 'frost-fish' of the markets (Gadus [Morrhua] tomcodus, Mitch.). Tacaud, the specific name given by Cuvier, may be from *tahkoi* (Narr. *tahki*), 'when it is cold', 'cold-weather fish', or Narr. *taquâtin*, frost, it is frozen, 'frost-fish', but certainly does not signify

***paponauumsû**—continued.

'plenty fish' in any Algonquian dialect. From *papon-êr* and *auumsû*, dimin.

[Abn. *apsûmûmesak*, 'petits [poissons] de la mer'.]

***papôné** (Narr.), winter, R. W. 69. See *papûn*.

***papônetin** (Narr.), v. unipers. (it blows from the west, or it blows wintery), the west wind, R. W. 83. From *papûné* (*papûn*, El.), winter.

papske. See *pâpiske*.

papukuanne. See *papaquanne*.

pâpumunont, pl. *-oncheg*, suppos. part. of *pâpumunon*, flying; *pâhpuunonont* *psukes*, flying bird (i. e. bird when flying), Ps. 148, 10.

pasau. See *pasauu*.

***pâshanne**, adv. fully, C. See *pohshane*.

pashksheau, v. i. it bursts asunder, bursts with violence, explodes; intens. of *pasishau* (it bursts) by the incorporation with the root of *shk*, marking violence and disaster.

pashkuhkom. See *pashkuhkom*.

pashpehtâhheau (*-tuhahau*, El. Gr.), v. t. and i. an. he makes (it) pierce through (him), he 'smiteth through' (him), Job 26, 12.

[Old Alg. *patchipouou*, 1 dart, Lab.]

pashpishonau, v. t. an. it goes through (him), pierces (him) through; pass. he is pierced, 'shot through', Ex. 19, 13.

pasinnum, v. t. he plucks (it, as corn, etc., Mark 2, 23). See *pohshinnum*.

pasishau, **passishau**, v. i. it bursts or is torn asunder, Mark 15, 38; Luke 23, 45; with an. subj., Acts 1, 18. Intens. of *pesheu* (see *pêshau*).

paskanontam, v. i. he suffers extreme hunger, he is starving, Jer. 38, 9; *napp*, I perish with hunger, Luke 15, 17. Vbl. n. *paskanontamouk*, extreme hunger, Ex. 16, 4. Adv. *paskanontamure*, in extreme hunger, Lam. 2, 19.

[Abn. *peskaraûdamssé*, il a faim marchant [?], Rasles. Cf. Abn. *peskaûit*, 'creu'.]

paskœgun tahshé, num. nine; pl. an. *paskœgun tahstog*; inan. — *tahshûash* (or *tohsûash*), El. Gr. 14 (*pasukœgun*, Luke 17, 17): *uaho paskœgun*, nineteen (as an adj. varied by *tahshé* (or *tohsû*) in pl. an. and inan., 2 K. 25, 8); *paskœ-*

paskœgun tahshé—continued.

gun tahshûachag (pl. an. *-kodtog*, *-kod-tash*), nine hundred, El. Gr. 15.

[Narr. *paskûgit* (*pâskœgit*, C.), as adj. pl. with *tastog* and *tushinush*, R. W. Del. (Unami) *peschkouk*, 11kw.]

paskuhkom, **pashk-**, v. t. he bursts (it) asunder or in pieces (Nah. 1, 13; Jer. 2, 20; 5, 5; 30, 8; applied to the bursting of bonds or fetters). Cf. *sahqukuhkou*. See **peskhûminin*.

pâsœw, **pâhsu**, v. i. (it is) near. Adv. near by, Gen. 19, 20; Matt. 24, 33.

[Chip. *bêsho*, near by, Bar. Abn. *pêssê*, c'est proche. Del. *peschot*, Zeish.]

pasœau, **pasau**, v. t. an. he brings (him) to: *up-pasœ-uh*, he brings him, Luke 10, 34; imperat. 2d pl. *pasœk*, bring ye hither, Luke 14, 21. This is the primary (and perhaps the only) signification of the verb: 'near them', bring them near. From *pâsœw*, near.

[Abn. *ne-pêssœû*, je l'apporte.]

pâsœche [= *pâsœw* - *wutche*, near-from], adv. a little way off, not far, 2 K. 5, 19.

[Del. *peschotschi*, near; *pechuwat*, *pechaurim*, near, Zeish.]

pâsœsukau, v. i. he goes or comes near, he approaches; suppos. *uoh pasœsukog*, he who comes near, Num. 1, 51; Luke 7, 12; imperat. *pasœsakiûch*, let him come near to me, Is. 50, 8.

pasœtappu, v. i. he is (remains) near, Is. 50, 8 (elsewhere *pasœoppu*); suppos. *uoh pasœtappit*, *uoh pasœopit*, he who is near, Is. 57, 19; Prov. 27, 10. From *pâsœche*, or *pâsœw*, and *âppu*, manet.

[Abn. *pêssœtap8*, il est proche, il demeure proche.]

pasœtshau [*pasœche-au*], v. i. he goes or comes near, approaches, 2 Sam. 18, 25; suppos. *uoh pasœtshadt*, he who comes near, Num. 3, 10, 38. *pasœtshau* expresses merely the fact of approach or proximity; *pâsœsukau*, the action of going or coming, continuing to approach.

[Abn. *pêssœdsœé*, approche-toi; *ne-pêssœdsœé*, j'approche; *ne-pêssœsœkâmén*, j'approche de cela.]

paspishau, v. i. it breaks through, it bursts forth, blossoms, (after *nepauz*, the sun) rises, Eccl. 1, 5; suppos. part.

paspishau—continued.

paspishout, (when rising,) sunrise, Eccl. 1, 5; Num. 21, 11; Ps. 50, 1; and of the rising of the 'day-star', 2 Pet. 1, 19 (*up-paspishauonk nepaz*, the sunrising, C.); freq. *paspishpishuu*, he passes through (a place or country); pl. *-uog*, 2 Sam. 2, 29. Freq. or intens. of *pëshau*, it blossoms, bursts forth.

[Narr. *pëshisha*, it is sunrise, R. W.]

pasquag, suppos. inan. (when it is) made fine, in powder: *pasquag nakhik*, fine flour, Lev. 23, 13, 17, etc. Cf. *sohqui*, powder.

[Abn. *pesü*, pondre. Narr. *pishquihick*, unparched meal.]

pasquodtam, v. t. inan. he chews (it)?; suppos. pass. inan. *pasquodtamönnuk*, (when it is) chewed, Num. 11, 33.

passipskoddut (for *passonipskoddut*), 'in the clefts of the rock', Jer. 49, 16; Obad. 3; *passipskoddut*, Ex. 33, 32; *passompskoddut*, (among) the clefts, Is. 57, 5. From *pahshe* (*pohshe*), broken or divided, and *-onpsk*, n. gen. for rock. See *pupokpuog*.

passishau. See *pasishau*.

passöthtam, -**äntham**, v. i. he digs a pit or trench, Jer. 18, 20, 22; cf. Ps. 94, 13; *passöthtam* (v. t.), he digs or 'cleaves' into (it), Judg. 15, 19. Vbl. n. *passöththey*, -*ahthey*, a ditch, a pit, Prov. 22, 14; Is. 22, 11 (*pohsahthey*, Ps. 40, 2); pl. *-gash*, Gen. 14, 10 [*passöthtan-nish*, pl. 'the channels' (of the waters), Mass. Ps., Ps. 18, 15]. Cf. *pisauyk*; *pissi*.

passükossau, v. i. he parts the hoof, Lev. 11, 7. From *pohsau*, divided, and *ükössa*, (its) hoof. See *nühkos*; *ühquäe*. [Chip. *pechiki*, a buffalo.]

pasuk, num. one; Ex. 12, 46; Judg. 9, 2; Eccl. 4, 8, 10. (In his Grammar, Eliot gives as the numeral adnoun 'one', *nequt*, only.) *-pasukö*, it is one; pl. *-kwaog*, they are one, 1 John 5, 7. Verbal, *pasukaonk*, being one, unity, oneness. *-pasukaog*, inan. *-kwaash*, with *nequt* prefixed, one hundred, El. Gr. 15; *nequt pasuköe*, a hundred times, Eccl. 8, 12. See Pickering's note on *nequt* and *pasuk* in the reprint of Eliot's Grammar (2 Mass. Hist. Coll. ix), p. xlv. Cotton made this distinction: "*nequt*, a thing that is past; *pasuk*, a thing in

pasuk—continued.

being." This Hecckewelder considered a mistake, yet it was not without some foundation. *pasuk* denotes unity and completeness, one by itself, and without reference to a series; *nequtta* (its ordinal is *negonne*, first) appears to have the same base as *nukkonne*, old, discarded, left behind [cf. *nukkonau*, he leaves (him) behind], and so first in order of time; but if this distinction was not already obsolete in the time of Eliot and Williams it does not appear to have been observed by either.

[Mah.: "*päsukuk* is the true Mahicanni word for one", Hkw. Narr. *päwauk*, R. W. (who gives also *nequt*, one). Abu. *pészks*, inan. *pészksu*, one (but *nequt* or its equivalent is found in *nekššais* [= *nequtta tahshe*], six; *negššalañnkáo*, eleven; *negššá'tegšš*, one hundred, etc.). Basles. Chip. *ba-shick* and *nün-got-juáh* (or *nüg o dnu*), Sch. II, 211, 213, 216. "Before substantives signifying measure of time or other things, . . . instead of *hejig* [*hahick*], we say *nügá*."—Bar. Gr. 433. *pázhig*, one; *pázhegoo*, he is one, Jones. Cree *péyak*, *péyakoo*, he is one or alone; *péyakootow* (inan.), he uniteth, Howse.]

pasukqut, num. once, Gen. 18, 32; Josh. 6, 3.

paswauwátuog, v. i. (pl.) they are near of kin, 'they are her near kinswomen', Lev. 11, 17. From *paíso* and *wetawuog*, they are related, lit. they live together.

paswohteau, v. i. (inan. subj.) it is near, Ps. 22, 11; Zeph. 1, 7. From *paíso* and *oheteau*, se habet.

paswoppu. See *pasatöppu*.

paswu, adv. lately, El. Gr. 21; 'for a season', Acts 13, 11: *onk paswéé* (dimin.), 'some days after', Acts 15, 36 (*paswéé*, soon, C.). See *páso*.

***pattöquohanni**, v. i. it thunders, C. See *pattöquohau*.

pauanontam, v. t. he fans (it); v. i. *pauanontassu*, he fans; cf. Jer. 4, 11; 15, 7; Is. 41, 16.

pauanuhtunk, **paan-**, **pauunón-**, n. a fan (for winnowing), Luke 3, 17; cf. Matt. 3, 12; Jer. 15, 7. See *pauanonteg*.

pauchau. See *pahchau*.

paudtaü, v. t. he brings (it), 1 K. 8, 32; Esth. 3, 9 (*paton*, he brings, C.); 'he cometh with', 2 Sam. 18, 27; imperat. *paudtaush*, bring thou, Amos. 4, 1 (*pat-anish*, C.); suppos. *paudtunk*, when he brings, Ps. 126, 6 (*pauntunk*, Mass. Ps.). Vbl. *pauđtunk*, a bringing in, Heb. 7, 19. Cf. *pasauu*. (Cf. also Sansk. *pat*, ire; *pad*, ire, adire.)

[Narr. *pađtons*, bring hither, R. W. Abn. *apćtsu*, il apporte; *upćtsu*, j'apporte; with an obj. *upćtsuü*, je l'apporte. Chip. *na betoon*, he brings it. Cree, inan. *pęytow*, an. *pęyshonhuyoo*(?), Howse 41. Del. *peton*, he brings, Zeish, Gr. 152.]

-paug, n. gen. in compound words, signifying water. See *-pog*.

***pauganaüt** (Narr.), n. codfish, pl. *-tanu-wock*, R. W. See **pükonaütam*.

***paugäutemisk** (Narr.), n. an oak tree (*pohkultimis*, white oak; *weattimis*, red [yellow] oak, C.); *paugautemissatund*, an oak canoe, R. W.

***pauishoons** (Peq.), meadow lark (*Sturnella ludoviciana*, Bonap.), Stiles.

***paukúnawaw** (Narr.), a bear; also the name of the constellation 'the Great Bear, or Charles Waine'. R. W. [For *pohkuanauu*, he goes in the dark or at night (?).]

***Paumpágussit** (Narr.), n. 'the sea god . . . that deity or godhead which they conceive to be in the sea.'—R. W. 98, 110.

paumushaü, v. i. he walks. See *poma-shun*.

***pauochaúog** (Narr.), v. i. 'they are playing or dancing', R. W. 145; *pau-ochaútoowin* [*pauochohótowuü*?], 'a ban-ble to play with', ibid.

paúpakinasik, adv. in the twilight, Prov. 7, 9. Dimin. of *pohpohkeni*, it is dark. Suppos. *pau-pohkunik*, when dark (?). See *pohkeni*. Does not often occur in Eliot's translation; perhaps not elsewhere than in the verse cited.

***paupock** (Narr.), partridge, pl. *-siúog*, R. W. See *pahpohkshas*. Cf. (Peq.) *papoquattese*, quails, Stiles (= *pahpohk-attog*, quails, El.); *pohpohk-assu*, partridge, El.

[Chip. (Gr. Trav.) *pahpohkshas*,

***paupock**—continued.

'snipe'; *pahpohsu*, 'woodpecker', Sch. II, 466. Del. *pah ha cku*, pheasant, Zeish.]

paunónštunk. See *paunohštunk*.

pauwau, (I) v. i. he 'uses divination' (infinit. *piuorštinnat*, Ezek. 21, 21), he practices magic or sorcery. Adv. *pa-wáw*, 1 Sam. 15, 23. Vbl. n. *pauranouk* (pl. *-ougaush*), 'witchcraft', 2 Chr. 33, 6; Gal. 5, 20 (cf. Acts 8, 9). (2) n. a wizard, a diviner, Ex. 22, 18; Dent. 18, 14; Dan. 4, 7.

[Narr. *pa-wáw*, 'a priest', pl. *-waúog*, R. W. 111. Cf. Quir. *paúú*, 'holy', Pier. 41. etc.]

payont, when he comes, when coming; suppos. part. of *pęyan*.

-pē, the root of names of 'water' in nearly all dialects of the Algonquian. It has usually the demonstrative prefix, and is not found without it in the New England dialects. See *nippe* (*n'pe*); *-pog*. [Cf. the Sansk. *pā*, to drink (*pa*, drinking, for drink; *ap*, water), a root which runs through almost all Indo-European languages; Zend. *pāo*, water; Afgh. *pōi*; Litn. *appi*, flumen; Irish *abh*, flumen; Greek *ΠΩ*, *πεπώκα*; Lat. *potum*.]

[Abn. *nēbi* (*n'pi*). Narr. *nip*. Muh. *n'hey*. Chip. *nē'bi*, *nē-be*, *ne-bee*, water; *sē be*, see bee, river. Cree *nip pē*.]

pē-. See *pā-*.

peamesan. See *peásin*.

peantam, v. i. he supplicates, (in Eliot's transl.) he prays; lit. he is small-minded (*pe-antam*), he humbles himself. Tr. an. *peantamauu*, he prays to, supplicates (him); *ken kuppeantamou-sh*, I pray to thee, Ps. 5, 2. 'Advocate form' (imperat.) *peantamauvash*, pray thou for (them), 1 Sam. 12, 19; *-wan-shimauu*, pray thou for us, Jer. 37, 3. Vbl. n. *peutamuóok*, supplication, prayer.

[Narr. *pequāntam*, 'he is at prayer', R. W. Abn. *paúbatam*, il prie. Del. *pa tu mau*, to pray, Zeish. Muh. *pe-puhtom-mauwukon* (vbl.), 'religion', Edw. Quir. *peúú*, used by Pierson for 'holy', etc., Catechism 41, 42, 57; inan. pl. *peúous*, ibid. 55. This seems to be the primary or the simple verb from

peantam—continued.

which *peantam* was formed, and is perhaps identical with *paunau* (q. v.); *peaiōwmgau*, 'holiness', Pier. 51. See *attabau*.]

peantowau, v. i. he has a small voice, speaks low; pass. with inan. subj. *peantowomau*, it has (or there is) 'a small voice', 1 K. 19, 12. From *pe* and *ontowau*. Cf. *mishoutawomau*, 'it roareth' (Job 37, 4), has a great voice. See *mishoutawau*.

peásin, v. i. it is (very) small; n. a small thing, Num. 16, 13: *wussanum peásin*, it is too small, 2 K. 6, 1. Double dimin. *peamśan*[-in], a very small thing, Ex. 16, 14. Suppos. inan. *peasik*, *peesik*, and *peyśisik*, when it is small, a small thing, Josh. 17, 15: *anne peyasik onk ne mo teag*, 'less [more little] than nothing', Is. 40, 17. Intens. *papeśisik* (q. v.). See *pēu*.

***peawe**, **pewe**, adj. little: *pewe mukkoisog*, little children; *peakomuk*, a little house, C. See *pēu*.

pechehquogkunk, -**gwonk**, n. the sheath or scabbard of a sword. From *pet-au*, he puts in, and *chohquog*, a knife; with the terminal of the suppos. inan. concrete, that which a knife is put into.

***peegham**, v. i. he shaves (himself); *nup-pergham*, I shave, C. See *chequod-wchham*; *masum*.

peeksq, **peesq**, n. the 'night hawk', Lev. 11, 16; Dent. 14, 15.

[Abn. *pipigśa*, 'oiseau de proie' (?). Del. *pischk*, Zeish. Voc. 6 (cf. *pisgeu*, it is night; *pisgekē*, at night, *ibid.*).]

pēu. See *pēu*.

pegskiyeue (?), adj. 'narrow' (of 'windows'), Ezek. 41, 26.

pehcheu, adv. unawares, unintentionally, Num. 35, 11; Gal. 2, 4. Perhaps related to *petshau* (q. v.), he goes into it by mischance, he falls into it.

[Abn. *pisśisi*, vel *patsi* (by mistake, unintentionally). Del. *pitschi*, accidentally, by chance; as v. he blunders accidentally, Zeish. Gr. 183.]

pēteau, v. i. it foams; n. foam, Hos. 10, 7; 'the scum' (of a boiling pot), Ezek. 24, 6, 11, 12 (*pehtóm*): *petaittau-*

pēteau—continued.

nau [*pehtau* (an.) -*nattam-at*], he foameth (at the mouth), Mark 9, 18. Cf. *pēshau*.

[Abn. *pi'ttē* or *pi'ttē*, foam, froth (*écume*); *pittaśio*, it foams; *pi'ttē'ttē śaśu*, he foams at the mouth.]

pehtehennitchab. See *pehtehennitchab*.

pehtoxinau, v. i. he puts on his shoes (moccasins); imperat. *pehtoxinash*, put on your shoes, Ezek. 24, 17. From *petau* and (*m*)*okūssin*. Cf. *amanush kun-morinash*, take off thy shoes, Ex. 3, 5.

pehttuhhennitchab. See *pehtehennitchab*.

pehtuanum. See *pētuānum*.

peisses, n. an infant, a child, Gen. 37, 30; 44, 22; Luke 1, 59; pl. — *og*. [By contraction from *peississu*, or a diminutive of endearment for *peissise* (?).]

peississu, v. i. an. or adj. an. he is very small (Amos 7, 2, 5), very young. Suppos. *nah peississit*, 'he who is least', Matt. 11, 11; *ash peississit*, while he was yet (very) young or small, 2 Chr. 34, 3; pl. -*icheg*. Intens. or dimin. of endearment, *papeissit*, pl. -*icheg*, young children, Esth. 3, 13.

[Abn. *piśśessi*, il est petit; *piśśesen* (inan.), cela est petit. Chip. *pangi*, a little, a few, Bar. 424, = *punger*, small, 'limited to the expression of quantity', *Sch. Cree *appesit* (adv.), little; *appisśisissu*, he is small; (inan.) *appisśissin*, it is small. Narr. *papōōs*, a child.]

[*MARGINAL NOTE.—"It has changed places with *ogpūha*. See Sch."]

pemaogok, **peónogok**, where the path or way is narrow, Matt. 7, 13, 14: *peónogod* (indic. pres.), Prov. 23, 27 (of 'a narrow pit'); *en peimmaogok mayik*, in the narrow path, Man. Pom. 87. From *pe*, small; -*may*, path; -*dog* (suppos. from *au*), where it goes; -*ohke*, place; and *peónog* (suppos. of *am*, he goes) *ohke*.

[Narr. *peemáyagūt*, 'a little way', R. W.]

***pemisquái** (Narr.), adj. crooked or winding, R. W. 56.

[Cree *púskay*, 'diverging, branching', Howse. Del. *pimochqueu*, twisted, turned, Zeish.]

[**pemsquunum**, v. t. he wreaths, twines, twists (it);] adj. -*auunwée*, 'wreathed', Ex. 28, 14, = *pepemsquunumwau*, v. 22.

[Del. *pimochqueñ*, vbl. adj. turned, twisted, Zeisb.]

pemsquoh, n. a whirlwind, Job 37, 9; Is. 40, 24. For *pemsquáñ*, it winds about, twines (?). Cf. *pepemsque*.

pemunneahit, -*unneat*, n. a cord, a string, Is. 50, 2; Mark 7, 35; pl. + *ash* and + *onash*, Judg. 15, 13; 16, 11, 12. Suppos. of *pemurohtenau* (it is twisted or plaited), 'when twisted' (*pemünneahit* *ome*, a fishing line; *peámengahit*, a cable, C.). The primary meaning seems to be plaited or braided; that which is made by putting one (strand or thread) across another. Cf. *pumneeche*. See *tuttuppuu*.

[Abn. *pemaisi*, il va de travers. Cree *pim-ich*, crosswise. Del. *pimenatan*, thread; *piméñ*, slanty, Zeisb. Cree *péme-nun*, 'he awryeth it'; *páum-nun*, 'he twists it', Howse 93. Powh.: "Their women use to spin . . . a kind of grasse they call *pemneunau*; of these they make a thread very even and readily."—J. Smith, Hist. of Va.]

penáékinnu, v. i. it grows and spreads, spreads as it grows (of a vine, Ezek. 17, 6). From *penáñ*, with *k* progressive, and -*innu*, the characteristic of verbs of growth and production: 'it goes on growing and spreading', or 'it continues to spread as it grows.'

penaëñ, v. i. it is spread about, as a growing plant, tree, or vine. Cf. *paue*, out of the way.

[Narr. *penáyi*, 'crooked', R. W. 56.]

penohkónau, v. t. an. he casts or throws (him) down: *kup-penohkon-eh*, thou castest me down, Ps. 102, 10 (*penohkónat*, to throw down, C.). From *nahkonau*, he throws (to the ground); with the prefix *pe-*, he throws from a height, casts down (to the ground). See *nahkonáut* and its cognates, and *penuhkau*.

[Abn. *ne-penakuñ* or *ne-nesakkañ*, 'je le jette du haut en bas.']

***penoht**, n. soot, C. 161.

[Abn. *piratái*.]

penomp, n. a virgin, Gen. 24, 16; Is. 7, 14; pl. -*paog*, Esth. 2, 19. From *penówe*, strange, in its secondary or privative

penomp—continued.

sense, and -*omp*, n. gen. for 'man', *nesia viri* (?). Cf. **keegsqauw*; **qutussas*.

[Du Ponceau (?) says: "A young man of Delaware is called *pilapé*. This word is formed from *pilsit*, chaste, innocent, and *tenapi*, man, viz., man in his purity and innocence."—Tocqueville, Démoc. en Amér. app. c. (*penomp*, *prissit* (?), or *penussa* (?).) Hkw. gives *pilapen*, a lad; *pilawesis*, a boy; *pilawétit*, a male infant babe. Zeisb. gives *pi la pi u*, a big boy; *pi la we tit*, a little boy; *pi la we tschitsch*, a boy, Voc. 52.]

penówe, adj. and adv. (1) strange, differing, or of another kind, uncommon. (2) foreign, of another country or language. From the same base, perhaps, with *penne* (q. v.), out of the way. Vbl. n. *penaweyenaw* [*penówe-naw*], it is different, strange, Prov. 21, 8. Caus. inan. *penawehetaw*, he makes (it) different, distinguishes (it), Lev. 11, 47. Cf. *naure*.

[Abn. *piri*, *pirši*, 'indicat novitatem'; *pirié*, nouveau. Del. *pili*, another, Zeisb.]

***penoon**, n. a boat, Mass. Ps., John 6, 22. See **penoog*.

penowanumau, **penuan-**, v. t. an. to have a difference with, to contend with (him). Suppos. part. *penuunmout*, when contending with, Job 9, 3; *up-penuunmout-uh*, they contended with them, Prov. 28, 4. V. mutual an. *penuunittuog*, they contend with each other, 'are at strife', 2 Sam. 19, 9. Vbl. n. *penuánittuonk*, mutual strife, contention, Gen. 13, 8; 2 K. 5, 7. Adj. -*ittede*, at strife with, contentiously, Prov. 27, 15. From *penówe* (emotional an. form).

penowohkomuk, **penuwoh-**, n. a strange place, Ex. 2, 22.

penowohit, **penuwot**, (contracted form of the preceding) n. a stranger, one different, a foreigner, Prov. 5, 20; Deut. 27, 19; pl. -*teog*, strangers (*penawohiten*, a stranger, C.). Used by Eliot for 'the heathen', Ezek. 36, 3, 4. Adj. -*ohiteie*, foreign, Ezra 10, 11.

[Narr. *nip-penowáutawem*, I am of another language, R. W. 31. Abn. *ne-pirsáñdšé*, je parle une language étrangère.]

penowoh-teau, v. i. he is strange or unlike by nature. From *penôwe* and *oh-teau*, he is a stranger or foreigner.

penowomâi, n. a difference, Ezek. 22, 26; 44, 23.

penuanumau. See *penowawuman*.

penugquékoutu. See *pinukquékoutu*.

penuhkau, v. t. an. and inan. he casts (it) down upon (him); *up-penuhkau-oh*, 'he cast (it) down upon them', Josh. 10, 11. Cf. *penohkônuu*.

penuhteau, v. t. inan. it casts (it) down, he casts (himself) down upon the ground, 1 K. 18, 42; Dan. 8, 10. Caus. he makes it fall (?).

penushau, v. i. he falls; inan. subj. *penushau*, it falls (as a flower, 'fadeeth', Is. 40, 7, 8; *map-piutshom*, I fall, C.). Vbl. n. *penushaonk*, falling, a fall. Cf. *petshau*, he falls into; *pogkishin*, an. *pogkussau*, he drops, falls inanimately; *chuupôsheau*, he falls into the water; *kitchisahshau*, he falls into the fire; *kepshau*, he falls by stumbling or by reason of an obstacle, etc.

[Abn. *penîré*, il tombe d'en haut. The corresponding primary verb is not found in Eliot. From it *penushau* is formed by adding *sh* (marking mischance) to the root. Old Alg. *pinkishin*, to fall.]

penuwohkomuk. See *penawohkomuk*.

penuwot. See *penawohot*.

peónogok. See *pemaogok*.

***peontâem**, a boat or canoe, C.

***peonog**, n. a little ship, Mass. Ps., John 21, 8. Cf. *kehtanog* (*kehte-onog*), a ship. So, *peawe-onog*, the small conveyance. These names were framed for English and foreign boats, as distinguished from the canoe (*nûshau*) or Indian boat. They do not appear to have been widely used.

[Abn. *ketbraks*, a ship; *saürspêdrags*, a barque.]

pepemsque, adj. and adv. (badly) contorted. Intens. or freq. form of *pemsquau* (Narr. *pemisquâi*, q. v.), of the serpent, 'crooked', Job 26, 13; Is. 27, 1. From *pên* (twisted) with *squ* [= *skou*], the mark of badness, violence, or mischance. Cf. *pemsquoh*.

[Narr. *pendyi*, crooked; *pemisquâi*, crooked or winding, R. W. 56.]

pépemsqunnumôonk, vbl. n. a wreath, 2 Chr. 4, 12, 13.

pepemsqushau, v. i. 'it whirleth about' (of the shifting wind), Eccl. 1, 6.

pepenam, v. t. inan. he selects, chooses (it), Gen. 13, 11; Is. 40, 20; v. an. *pepenau*, he chooses (him). Adj. *pepe-mue*, chosen, selected, Jer. 49, 19. From *penôwe*, 'he differences it'.

[Del. *pipinamen*, to choose, Zeish.]

pepenautchitchuinkquouk, -uhquok, n. a mirror, Ex. 38, 8; 2 Cor. 3, 18; James 1, 23; (pl.) Is. 3, 23.

[Narr. *pebwochichauquânick* (?), a looking-glass, R. W. Del. *pepenaus*, Zeish.]

pepummu, v. t. (-*mu*, v. i.), he shoots often, continues shooting. Freq. of *pinumu*, q. v.

[Narr. *pepenôî*, 'he is gone to hunt or fowl', R. W.]

pépumwaen(u), n. agent. one who shoots often or habitually; pl. -*umog*, 'archers', Judg. 5, 11; 'shooters', 2 Sam. 11, 24.

***pequawus** (Narr.), n. a gray fox, R. W. 95; *pequus*, a fox, Wood.

péshauî, v. i. (1) it blossoms, puts out flowers: *pish peshauu*, it (for an. he) shall blossom. (2) n. a flower, James 1, 10; pl. -*ainash*, 2 Chr. 4, 5. Commonly with prefix of 3d pers. See *up-péshau*. Cf. (freq.) *paspishau*, (intens.) *pasishau*, and *pashksheau*.

[Abn. *abasiar* (pl.), ils bourgeonnent; *pe'tses8 abaiu*, le pain enfle.]

***peshauî** (Narr.), blue; *peshauîash* (pl.), violet-leaves, R. W.; *peshai*, blue, C.

[Abn. *titiens*, blue paint; *petidiens*, violet. Chip. *apissi*, violet; *apissin*, it is of a violet or dark-blue color, livid, black-blue, Bar.]

***peskhómmin** (Narr.) v. i. (1) it thunders ('to thunder', R. W.). (2) it explodes, as a gun; 'to discharge a gun'. Suppos. inan. concrete *péskunack*, that which thunders, a gun. Cf. *paskukkom*, he bursts (it); *pashksheau*, it bursts asunder.

[Abn. *ne-péskam*, I fire a gun; *aseniâ peskak*, who shoots?; *pasksiass*, (the gun) bursts. Cree *pâskes-wôsoo*, he shoots himself; *pâskoopâthû*, it bursts (from within), like a gun; *pâske-pâthû*,

***peskhómmín**—continued.

it bursts (from without), as a bladder; *püssüker-puthu*, it splinters; *püskesiggun*, a gun. Old Alg. *paskisigun*. Del. *ponk sa can* and *pai uchk hi can*, gun; *pai ach kam men*, to fire a gun, Zeisb.]

***pésuponck** (Narr.), n. 'an hothouse', 'a kind of little cell or cave . . . into [which] frequently the men enter after they have exceedingly heated it with store of wood, laid upon a heap of stones in the middle,' etc. "Here do they sit round, . . . sweating together."—R. W. 158. Verbal from **pásup-pai*.

***pésuppaû-og** (Narr.), v. i. (pl.) they are sweating, R. W. 158.

[Cree *ni'-appônyin*, I sweat. Chip. *nînal-itwers*, Bar.]

***pétacaus** (Narr.), n. 'an English waistcoat'; dimin. *petacausunnêse*, 'a little waistcoat', R. W. 107. From *puttoguen*, he hides himself (?). Cf. *puttog-quequohou*, a veil.

petan, n. a quiver, Job 39, 23; Is. 22, 6. From *pétan*.

[Abn. *pitarain*.]

petashqusháonk, **petaoshq-**, vbl. n. an outside garment, 'cloak', Is. 59, 17; Luke 6, 29; 'vesture', Ps. 102, 26.

***petasíinna** (Narr.), 'give me some tobacco', R. W. 35.

pétau, v. t. he puts (it) into, Ex. 37, 5, 38, 7. Imperat. *petausht*, put thou (it) into (it), Gen. 44, 1. Suppos. inan. concrete *petunk* (that which is put into), a bag or pouch; *petogge*, Wood. Intens. (involuntary action) *petshau*, he falls into. From *pegau*, caus. an. (?).

[Abn. *ne-pi'-ron*, I put it into; 3d pers. *api'-ruir*; *ne-téptsh*, I put it in (a dish, vessel, or the like). Cree *péteche* (prep.), in, within; *péthis*, until, unto, *pít*, as an 'instrumental characteristic' of verbs, implies action performed 'with the arm', 'he pulls' [cf. *ne-pit* (*unhpit*)]. Howse 87; *píetennum*, he puts it in; *píetahum*, he thrusts it in; *píechenum*, he puts it in the inside, Howse 34. Del. *pín den*, to put in, to fill, Zeisb.]

petaug. See **petogge*.

petehennitchab, **peht-**, **pethen-**, **peht-tuhh-**, n. a finger ring (or bracelet). From *pet-aunw*, put into, *nutch*, the hand,

petehennitchab, etc.—continued.

and *appu*, it remains: 'that which the hand remains put into'; pl. *-ubpash*. Cf. *kéhtippaténah*, bracelet, Is. 3, 19 (*kéhtúpétemúpetash*, pl., Ex. 35, 22).

pethompákeau, v. i. he creeps in; pl. *-eog*, Jude 4. Cf. *pamompagin*.

pethotácheg, part. pl. (suppos.) they who creep into, 2 Tim. 3, 6. Cf. *pamompagin*.

***petogge** [= *petung*?], a bag, Wood.

***petouwássinug** (Narr.), n. "their tobacco-bag, which hangs at their neck, or sticks at their girdle, which is to them instead of an English pocket."—R. W. 108.

petshau, v. i. he falls into (a pit or snare), Amos 3, 5; Ps. 7, 15; suppos. *petshónit*, when he falls; part. *petshoud*, when falling. From *pétan*, with *sh* of mischance or involuntary action. Cf. *pecheu*; *penushan*.

pétuánun, **peht-**, **pittu-**, v. i. he is proud; suppos. *noh pohltauunurit*, he who is proud, Job 40, 12. Adv. *pétuánunew*, 'frowardly', Is. 57, 17 (*pétuánunê* and *-môê*, proudly, haughtily, C.). Vbl. n. *pétuánunwoponk*, pride, Job 33, 17; Prov. 14, 3; 16, 18.

pétukau, v. i. he goes (is going) into, Judg. 18, 9; 1 K. 3, 7. From *pétan*, with 'k progressive.

[Cree *pétukook-ayoo*, Howse 268.]

pétukodtum, v. t. he brings (it) into: *kup-pétukodtomwa*, ye bring (it) in, Hag. 1, 6; with inan. subj. *pétukodtau*, Dan. 9, 24.

pétúkqui, **petuhki**, **puttukqui**, v. i. it is round; adj. round: *petuneson petukhi*, a small round thing, 1 K. 10, 19. From *pétan* and *uhquá*, it goes in at the ends, the end goes in or returns. Cf. *puttoghunn*, he covers, incloses (?).

[Narr. *puttúckpi*. Abn. *petegshi*. Cree *pittikwor*, it is spherical. Del. *putukhican*, a round ball; *putuqáminschí*, [round-nut tree] a black-walnut tree, Zeisb. Voc. 27, 53.]

petukunneg, n. a (round) cake, a cake or loaf of bread, Matt. 7, 9 (*petukunng*, C.); pl. + *ash*, Judg. 6, 19, 20; *-ganash*, Matt. 15, 36; n. coll. *petukunnuuk*, bread, Mark 8, 4.

[Narr. *puttukunnié*, a cake.]

petutteau, v. t. he enters, goes into, Gen. 24, 32; Ex. 24, 18; imperat. 2d pers. sing. *petutteash*, come thou in, enter in, Gen. 24, 31. From *pétau*.

[Narr. *pétidees*, 'come in', R. W. 30. Abn. *petuſighé*, he enters.]

pēū, pēū, or peweu, v. i. it is little, it is small: *pēū onk*, (it is) less than, Ezra 9, 16. This primary verb (represented by Cotton's *peuwe*) is rarely found in Eliot by itself, but to it must be referred a great number of modal and derivate forms. Caus. *pēcheu*, he makes (him) small, causes him to be small; pass. he is made small (or 'low', James 1, 10): *kuppeh-esh*, I make thee small, Jer. 49, 15; Obad. 2. Imperat. *pēuh*, 'bring (thou) him low', Job 40, 12. See *peisin*.

***pewe**. See **peawe*.

peweu. See *pēū*.

peyau, v. i. he comes hither; imperat. *peyaush*, come thou; *peyuik* (-*onk*, -*onch*), come ye; suppos. part. *payout*, when coming; v. t. an. *peyuau*, he comes to (him): *kup-peyaush*, I come to thee, Ex. 18, 6.

[Narr. *peyū*, he is come; *peeyduog*, they are come, R. W. 48, 49. Abn. *ne-ba*, je viens; *isabaſin*, il vient ici. Cree *pey*, *pēche*, hitherward. Del. *pēū* or *peyeyu*, he comes; part. *payat*; infin. *paun*; imperat. pl. *paak*; *pe ye yu*, it comes, Zeisb.]

piahquttum, v. t. he has authority over, is master of (it); suppos. *noh piahquttuk wetu*, 'the master of the house', Mark 13, 35; infin. *piahquttumnat*, (to have) authority, v. 34. As adj. and adv. *piahquttumwe*, chief, principal, Gen. 40, 2.

[Narr. *nt-acquētunck ewō*, he is my subject; *kut-acquētous*, I will (be) subject to you. "Beside their general subjection to the highest sachems, . . . they have also particular protectors, under sachems", etc., R. W. 120, 121. Abn. *netebérghé*, je gouverne.]

pioggué, n. adj. ten. See *piuk*.

pish, the auxiliary of the (indicative) future tense, will or shall; 'a word signifying futurity', El. Gr. 20. [Is this *pi-tch*, a participle from *pey*, the radical of *pay-au*, 'the coming', 'that which is

pish—continued.

to come'? (Cf. *promoon*, the future, the 'to come', C.)]

[Narr. *pitch*; *pitch n'kēetom*, shall I recover my health?; *pitch nūp-pāutowin*, I will bring it to you, R. W. Cree *pātons*, hereafter; (*chūskwa*, presently) *pā-chūskwa*, presently (with emphasis); *pā*, indecl. particle, the sign of the conditional (as is *gā* of the indicative) future, Howse 199. Chip. *tuh*: *tah attu*, it shall or will be, Sch. II, 441. Micm. *apch*, 'ensuite', Maill. 28.]

pish iōgkōsishóshō, it shall distil (as dew), i. e. moisten, make moist, Dent. 32, 2. See *ogqushki*.

-pisk. See *muppisk* (m'pisk), the back.

-pisk, in comp. words. See *ompisk*, rock.

piskeu. See *pāpiske*, double.

pissagk, pusseog, -agquan, n. mire, mud, dirt, Is. 57, 20; Job 41, 31; 8, II. Adj. *pisseagguane*, 'miry', Ps. 40, 2; -*eogguane*, Ezek. 47, 11 (*pissoqua weyans*, 'corrupted flesh or rotten'; *pissogquān-mā*, it sticks to; *pissagk ut tounaſog*, 'dirt in the streets', C., = *pisseogq ut nai-kontu*, El. in Zeck. 9, 3.) See *pissi*.

[Abn. *pesagšē*, glutant (*asēsš*, bone); *paszeskē*, boueux, bourbeux; *pšskēnigau*, fosse.]

pissaumatōonk, n. a matter of business, 'suit' or 'cause', Ex. 18, 22; 2 Sam. 15, 4 (pl. -*atuongash*, 'weighty matters', C.).

pissenum, pissogkinnum, v. t. he flays, skins (it); an. *pissenumānuog wuttah-qube*, they flay off their skin, Micah 3, 3.

pisseogquayeuonk (*pisseogq-ayeu-onk*), n. pl. -*ongash*, miry places, Ezek. 47, 11.

pissi, pusseu, v. i. it sticks, adheres, is sticky. (This, the primary verb, is not found in Eliot, except in the suppositive concrete, *pissug*.) See *puppissi*. (Cf. Greek *πίσσα*.)

pissishāonk (?), n. 'matters' of business, employment, Ex. 24, 14 (*pissayeunok*, employment, C.). See *pissumatōonk*.

pissogkinnumwe, adj. peeled, skinned, Is. 18, 2, 7; an. *pissogkinausau*, Ezek. 29, 18. See *pissenum*, he flays, skins (it). [Abn. *pessihaduss*, il écorche.]

pissogqsheau, v. i. it sticks, cleaves fast, by mischance, Lam. 4, 4; suppos. *pissogqshauk*, when it sticks or cleaves, Job 31, 7; an. subj. *pissogqshau*, he sticks. From *pissagk-aw*, with *sh* of involuntary action.

pissogquodtin. pisseog-, pissug-, n. the rot or blasting of grain, Deut. 28, 22; 1 K. 8, 37; Amos 4, 9.

***pittakúnum** (Narr.), v. i. he goes back: *nip-pittakúnumun*, I must go back; *pittúckish*, go thou back; *pittúcké-tuck*, let us go back, R. W. 76, 77. (Cf. *pítukan*; *pítukodtan*. (Perhaps R. W. mistook the signification of this word, 'I go back', for 'I go into the house'.)

pittu, -eu (?), n. pitch, Is. 34, 9.

[Cree *pícku*, gum or pitch, Howse 20.]

pittuanum. See *pítuánum*, he is proud.

piuhsuke, prep. 'over against', Neh. 3, 23, 25, 26; adv. fittingly, fitting (*piuhsuke*, 'exact, right' (?); *piuhsúk-kéyúe*, 'plainly', C.): *piuhsuke moeh-teámuk*, 'fitly framed together', Eph. 2, 21; *wauue piuhsukehtunk*, fitly joined together, Eph. 4, 16, i. e. made to fit; suppos. of *piuhsukehteu*, v. caus. (inan. subj.). See *pápiuhsuke*.

piuk, num. ten; pl. an. *piukqussuog*; inan. *-qussuush*, El. Gr. 14. Adj. *piogqué*, *pioqué*, Deut. 32, 30; Ezek. 45, 14; *piogkut nompe* (to the tenth time), ten times, Gen. 31, 7 (inan. pl. *piukquattash*, Ex. 3, 28).

[Narr. *piúck*, R. W., = Peq. *piugg*, Stiles. Abn. *múra*. Cree *métútat*. Chip. *midássari*, Bar.; *me dáa we*, Sch. Micm. *m'tebu*, Maill.]

poakussohhug mukqs, 'he bores his ear through' with an awl, Ex. 21, 6. Cf. *soqkussohhou*, an earring.

poanatum, -antum, v. i. he 'makes mirth', is mirthful, Ezek. 21, 10. Adj. and adv. *póánittamue*, mirthfully, Eccl. 7, 4. Vbl. n. *poanatumáonk*, mirth, Eccl. 2, 1, 2. See *hahánu*, he laughs.

-pog, -paug, in comp. words water. It represents the suppos. inan. concrete form of '*pi* (*n'pi*, *nippé*), 'where water is'. *nippe* was not used in composition. *-póg*, the noun generic, was not used separately. Cf. *nouni-pog*, 'fresh water', James 3, 12; *sépu*, a river of water,

-pog, -paug—continued.

Ps. 107, 35, and *woskeche sépu-pog-wut*, on the surface of (upon) the waters of the river, Dan. 12, 6 (= *sepué nippe-it*, v. 7); *tohkekommú-póg* (under *tohkekou*), running (or spring) water, Num. 19, 17; Josh. 15, 19; *mishíppag* (*míshe-pog*), much water, John 3, 23; *sonki-pog*, cool water, Prov. 25, 25; Matt. 10, 42; *séppog*, 'salt water', James 3, 12; *appauppuu*, 'abundance of waters (cover thee)', Job 22, 11.

poggohham, pogkoh-, pogguh-, v. t.

(1) he threshes or pounds out grain, Judg. 6, 11. (2) he beats or knocks (it), pounds (it), strikes (it) with force; pret. *pogkuhhuu-up*, he was threshing (wheat), 1 Chr. 21, 20. Adj. and adv. *-hamóe*, *-hamóré*, of or for threshing, Is. 41, 15. The primary meaning is to beat out, to separate or divide by beating. From *pohqunum*, or rather *poh-qui*, it is broken.

[Narr. *pockhómmín*, to beat or thresh out, R. W. Abn. *ne-bagkhéhimíné*, je bats (le blé); *ne-haúktíhái*, je le bats. Cree *piúkanahum*, he knocketh it, strikes it with force, Howse. Chip. *pak-e-tai*, v. t. he strikes, Sch. 11, 424; *puk-ud-ai* and *por-kee-tay*, ibid. 468.]

pogkenau, v. t. an. (1) he casts away, Is. 31, 7 (*pakenau*, C.). (2) he puts (him) away. (3) he divorces (her). Suppos. *ngh pagkenout*, he who puts away or divorces, Matt. 19, 9; imperat. *pogkas*, cast (her) out, Gen. 21, 10; Gal. 4, 30; pl. *pogkenak*, Gen. 35, 2; suppos. pass. *ngh pognit*, she (when) divorced, put away, Lev. 22, 13.

[Abn. *ne-baghíraú*, j'abandonne (ho-minem vel mulierem, etc.).]

pógkenum, v. i. he is blind; pl. + *wog*, + *wog*, Is. 42, 16; 56, 10; suppos. *ngh pogkenuk*, he who is blind (= *ngh pí-kunuk*, Mass. Ps., John 10, 21); pl. *pogkenukeg*, the blind, Is. 35, 5. Adj. *pogkenamuráe*, Is. 42, 7 (*pukimamóne*, C.). From *pohkeni*, it is dark.

[Narr. *n'pókanuum*, I am blind; *paú-kánum*, dark, R. W.]

pogkesu, v. i. act. an. he is putting away or casting off. Eliot occasionally uses this form of the verb (which, in the indicat. 3d pers., corresponds with his 'adjec-

pogkesu—continued.

tive-animate'), as in Ps. 43: *tohuchutch pogkésen*, why dost thou cast me off?

[Abn. *pukatsiSi*, 'loin de nous; à l'écart'.]

pogketam, v. t. inan. he casts (it) away, puts (it) from him (*paketam*, C.): *nup-pogketam*, 1 cast off, 2 K. 23, 27; imperat. *pogketosh*, cast thou (it) out, Matt. 7, 5; suppos. *pogketog*, when he casts (it) off.

[Narr. *u'pakétam*, I will put her away; *aque pakétash*, do not put away; *u'pakéuagun*, I am put away, R. W. 126.]

(In the first two examples he has used the inan. *pogketam* for the an. *pogketan*.) Old Alg. *packitan*, I abandon or forsake, Lah. Abn. *ne-baghítumen*, j'abandonne cela. Del. *pakiton*, he throws (it) away.]

pogkodantám. See *pákkodtuntán*.

pogkohham. See *pogpohham*.

pogkomunk, n. a rod, a stick (carried in the hand), Ex. 21, 20; Prov. 29, 15: *pogkomunkpook*, a stake, Is. 54, 2; *-muh-quonk*, a pillar, Gen. 28, 18, 22; 31, 45.

[Cree *páckumoggun*, a club or cudgel, Howse.]

pogkussu, v. i. act. an. he drops, falls (as an inan. body, or without external cause. See *pennshan*); suppos. *howan woh pogkussit*, 'whoever shall fall', Matt. 21, 44. With inan. subj. *pogk-ishin(ni)*, it falls; pl. *-neush*, Nah. 1, 12; suppos. *ne pogshuuk*, it (when) falling, Is. 34, 4. See *pwohkehchuaü*.

[Cree *páhkeshin*, he falls (as in walking), Howse 80. Alg. *pañgisin*, il tombe (un objet inan.).]

pohchanutch, **-nitch**, n. a finger; 3d pers. *uppoh*, his finger. V. subst. *pahchanitchau*, he has fingers (is fingered), 2 Sam. 21, 20. From *pohshe*, divided, and *-nitch* (*meutcheg*), hand. Cf. *pachchasi*, toe, from *pohshe* and *-sil*, foot.

***pohchätuk**, pl. + *quínash*, a bough, C. See *pokshau*.

póhchau, v. i. he turns aside, deviates. See *puchau*.

pohkeni, **-nái**, v. i. it is dark; adj. dark; n. darkness, Gen. 15, 17; Is. 5, 20; 45, 7; Amos 5, 18: *pohken-adtu*, in darkness, Eccl. 2, 14. Adv. and adj. *pokené*, darkly, obscurely, Job 22, 13; 1 Cor.

pohkeni, **-nái**—continued.

13, 12. Intens. *pohpohkeni*, Job 24, 15.

Related to *pohki*, clear, open, as lucus to lucendo, etc. See *puápukinasik*; *pógkenum*; cf. *kuppogki*.

[Narr. *paukánunum*, dark, R. W. Abn. *pekenem*, *pekeneghe*. Del. *páckenum*, very dark, Hkw.]

pohkenittipukcök [*pohkeni-típukcök*], 'in the dark night', Prov. 7, 9. See **táppaco*.

[Narr. *páppakunnatch*, 'dark night' (= *pu-pohkenit*, when it is very dark), R. W.]

pohki, **pahke**, v. i. (1) it is clear, transparent, that may be seen through, pervious, Rev. 21, 11, 18. (2) Adj. clean, pure, Lev. 11, 36; Prov. 30, 5; Ps. 51, 10. As adv. *pahke* (and *pohkiyeu*, C.), clearly, plainly. Suppos. inan. *pákkok*, when it is clear; hence, the (clear) sky, Matt. 16, 2, 3; Ps. 77, 17; and *pohkohquodt*, when clear, in clear weather, a clear day. (Cotton has *pahke* and *pohkiyeu*, 'clearly'; *pohkoigéue*, 'clean'; *pahkegéné*, 'cleanly'.) See *pohquác*, open, manifest.

The three roots, *pohk*, (*pák*), *pohq* (*pógh*), *pohsh* (*pásh* or *páj*), have all the same ultimate base, with the idea of division or separation into parts. *pohq*- and its derivatives denote the act of separating (breaking, opening, beating out, etc.); *pohsh*-, the fact of division or partition (*pohshe*, half, part of, etc.), and *pohk* (*pohki*, *pahke*) the result of separation, openness, perviousness, a going through. [Cf. Tamil *pay-u*, to divide, to share; *pár*, to cleave; *pál*, a part, a portion; *paug-u*, a share, Caldwell 446, 475. Sansk. *bháj*, dividere; *bháj*, dividere, distribuere; *bháj'ga*, pars, portio; *bháj'g*, frangere; *pákshá*, latus, dimidia pars mensis. These groups of derivatives from a common root correspond nearly with English (and Anglo-Saxon) words beginning with THR: thorough, through, throw (= to through, A. S. *throwan*), thrust, thrash (A. S. *thresc-an*), threshold (A. S. *thresc-el*, *threes-wald*), thread, throat, throttle, thrill (A. S. *thirlian*) and drill, etc.]

[Narr. *páuqui*, *pánuquuat*, 'it holds

pohki, pahke—continued.

up' (i. e. the sky clears), R. W. 82. Abn. *paingšiši*, purement, sans mélange (*paingšiši šios*, I eat clear meat); *pākšē*, an arrow; *pākūin*, thread.]

pohkohquodtae, adv. when clear, in a clear day, Amos 8, 9. See *pohki*.

pohkshau. See *pokshau*.

***pohkuhtimis**, n. white oak, C. See **paugāntemisk*.

pohpohkussu, n. a partridge, 1 Sam. 26, 20. See *pahpahkshus*; cf. *pahpohkuttog*, quails.

pohpōquesit, suppos. part. (one who is) lame; pl. *-teheg*, Acts 8, 7. See *pohqussittont*.

pohpu. See *poipu*.

pohquāe, adj. open, manifest, 1 Sam. 3, 1; Prov. 27, 5 (*pohquae*, public, C.). Adv. *-acu*, openly, Matt. 6, 4, 6. (Another form of *pohki*.)

pohquāshinne (*anōūhkkōien*), open (valley), Ezek. 37, 2; *pohquāshinne uhkeu*, open field, Ezek. 16, 5; 33, 27; 39, 5.

pohquetahham, v. t. he continues breaking (it), habitually breaks, Ps. 107, 16. Imperat. *pohquetāhash wēpitteash*, break thou their teeth, Ps. 58, 6.

[MARGINAL NOTE.—"Or causative?—or by pounding? [Howse.] Cree (Grammar), 87. Cf. *sohquettahham*."]

pohqui, v. i. it breaks, is broken. Asadj. broken, Ps. 51, 17 (and *pohquien*, Is. 36, 6). Suppos. pass. *pohput*, when broken; hence, n. a brand, a fragment of wood, Judg. 15, 4; Amos 4, 11. See *pupokquog*; *pohsheau*; *pokshau*.

[Cree *pāke*, part, some (adv. of quantity). Del. *poō ktes* (dimin.), 'a little junk of fire', Zeisb.]

pohqunnum, v. t. he breaks (it) with his hands, Is. 28, 24; Ezek. 4, 16; *nup-popun*, I break (it), Jer. 30, 8; 49, 35. With an. obj. *pohquanan*, *-quenan*, he breaks (him), Jer. 31, 28; Ps. 46, 9 (*pohquannum*, he opens; *pohquonish usquod*, open the door; *nup-pohqun*, I break (a law), C. The last example is bad, verbs in *unum* always denoting action of the hand, or physical action).

[Narr. *panquannūmīnna*, open (thou) to me the door, R. W. Cree *pēckoo-pūthū*, it breaks; *peckōonuyog*, he breaks it (by hand).]

pohqunnutchont (from *pohqui* and *nutch*, with the form of the suppositive active participle), having a broken hand, Lev. 21, 19.

pohquodche, as prep. without, outside of (Lev. 9, 11); primarily, in open air, out of doors. Suppos. *pohquodchit* (when) without, out of doors, in open air, Gen. 24, 31; Ex. 21, 19; Lev. 10, 45.

[Narr. *pucquātehick*, R. W. Abn. *pekšats-mek*, hors de la maison, dehors.]

pohquohham, v. i. he goes clear, escapes; imperat. *pohquohash*, escape thou, Gen. 19, 17; caus. *pohquohchunau* (for *-quohchenu*), he makes (him) go clear, delivers (him); imperat. *pohquohchus kuhog*, save thyself, Luke 23, 37, 39. From *pohki* or *pohqui*, and *ōm*, he goes. [Nup-pohquohwussu, etc., our Savior (title-page of N. T.); *nup-pohquohwussu*, deliverer, Judg. 3, 9; *nup-pohquohwussu-ēn*, my Savior, 2 Sam. 22, 2; *kup-pohquohwussu-aeneum*, thy (own) Savior, Is. 43, 3; *noh-pohquoh-whunont*, he who saves (them), who delivers, Judg. 3, 9; 1 Tim. 4, 10; *woi ken pohquohwussuāen*, O thou that savest! Ps. 17, 7; *up-pohquohchun-oh*, he saveth them, Ps. 107, 13, 19, 20; delivered them, v. 6; *nag pohquoh whunonchēh Jehorah*, the redeemed of the Lord, Ps. 107, 2; *pohquetahham*, he cuts (it) asunder, Ps. 107, 16; *tomohinnean*, deliver thou us, Judg. 10, 15; *pohquah-wussch*, deliver thou me (intr.), Ps. 119, 153; *pohquah whunch wutch*, deliver thou me from, Ps. 119, 134; *pohquah wussch wutch*, — evil men, Ps. 140, 1 (— my persecutors, Ps. 142, 6); *pohquah wussinan wutch*, deliver thou us from, 1 Sam. 12, 10; *pohquah wussinean*, deliver thou us (intr.), Ps. 79, 9; *pohquah whonittuank*, deliverance, Judg. 15, 18; *pohquoh hamaonik*, escaping, Ezra 9, 14; *wutch unum-natcheseongamūnūash*, our iniquities, Ezra 9, 6, 7; *nup-pohquānum nūmūwessuk*, I plucked off my hair, Ezra 9, 3.]

[NOTE.—The examples inclosed in brackets under this definition appear on a loose slip inserted in the manuscript. They were neither revised nor arranged by the compiler.]

[Del. *pol gun*, 'escaped from me', Zeisb.]

pohquassittont, having a broken foot, Lev. 21, 19. Freq. *pohpaquessit*, one who is lame (pl. *-tcheq*, Acts 8, 7). From *pohqui* and *n'sset* (*musset*).

pohsahteg, a (miry?) pit, Ps. 40, 2. See *passôhtam*; *pissagk*.

pohshane, adv. fully, completely, thoroughly, Col. 1, 25. See *pâkadehe*.

pohshe, **pâhshe**, it halves, divides in two, is severed; a half, a part of, some of (as opposed to *wame*, the whole of), Ex. 24, 6; 37, 1; Dent. 12, 7; Luke 19, 8; Rev. 8, 1; 11, 9, 11. See *pohqui*. (Cf. Sansk. *paksha*, a side, half (a month). Zend. *pas*, *yek-pâsh*, one half (Engl. piece). Tamul *pag-ir*, to divide; *pât*, a part.)

[Narr. *puûshe*, 'some'; *poquûsu*, half (of an. obj.), R. W. Abn. *ps'kšies* (inan.), *-iê*, la moitié en large. Del. *pachshiri* (an?), half, Zeish.]

pohsheau, v. i. it divides in two, cleaves asunder, halves itself, Zech. 14, 4. Cf. *pokshau*, he breaks (by violence); *pasishau*, it bursts; *pohqui*, it breaks.

pohshequâe, **puhsh-**, adv. at noonday, Job 5, 4 (*puhshagu-ut*, Acts 10, 9). From *pohshe*, half the day or sun's course.

[Narr. *paushaquâur*, *pâveshaquâur*, R. W. 67. Abn. *paskšê*. Del. *pachhae-queke*, Zeish.]

pohshinau, v. t. an. he divides (him) in two, halves (him): *pish up-pôhshin-ôûh*, they shall divide it (an animal), Ex. 21, 35.

pohshinum, v. t. inan. he divides (it), halves (it); pl. *+uog*, Ex. 21, 35. Cf. *pasinum*.

[Narr. *paushinum-min*, to divide (into two). Abn. *ne-psikassi*, 'je fens'. Del. *pachsenum-men* (infin.), Zeish.]

pohshittahham, v. t. inan. he cuts (it) in two, Is. 45, 2; Zech. 11, 10.

poke. See *pooke*.

pokshau, **pohkshau**, v. t. he breaks (an. obj.) with force or violence; with inan. subj. *poksheau*, it breaks, is broken; with inan. obj. *pokshadtaw*, he breaks (it), Ps. 107, 16; Jer. 28, 4. Suppos. an. part. *pokshont*, when breaking, 2 Sam. 22, 35. Adj. and adv. *pokshâe*, broken, Jer. 2, 13. Vbl. n. *pokshâonk*, a breaking, a breach, Prov.

pokshau, **pohkshau**—continued.

15, 4; Is. 30, 13. See *pohsheau*, it divides in two; *pohqui*, it breaks.

[Narr. *pôksha*, *-shawwa*, 'it is broke';

pokeshûttoicin, to break, R. W.]

poksunkquonk, n. a saw, Is. 10, 15. See *tussonkquonk*.

[Abn. *psipodašaiigan*, *temipodašigati*.

Del. *pachkschican*, a knife; *pachschach-quocan*, a board-saw, Zeish.]

pomahhom. See *pomohhom*.

pômantam, v. i. he lives, Gen. 5, 10, 16, 19, etc.; suppos. *pomantog*, when he lives (or lived), Gen. 5, 12, 13, 15, 18, etc.; part. (indic.) *pomantamunatch*, living, 1 K. 3, 26. Adj. and adv. *-tunwâe*, living. Vbl. n. *pomantamônk*, living, life. From *pâme* (or *pamaw*), it continues, with *-antam*, the formative of verbs of mental and emotional activity. See *pâme*. An earlier derivative, *pômctu* (*pôm-ohleau*), he 'continues to be', is not found in Eliot, but he has its verbal, *pometuonk* (q. v.).

[Narr. *as-n'paumpnâitnam*, I am very well (am yet alive); *tanhât paump main-taman*, I am glad you are well, R. W. Abn. *nšri-pemutššâ*, je suis en bonne santé. Cree *pémoot-ayoo*, he walks; *pemât-issu*, he is alive; *pémoot-uymagun*, it goes (as a watch), Howse 36, 80. Del. *pommanchsu*, he lives; part. (suppos.), *pemantushit*, Zeish. Gr.]

pometuonk, n. vbl. (from *pometu*; see *pômantam*) a generation, Eccl. 1, 4; Dent. 32, 5.

pomitchuwan (it flows, goes on), 'running water'. See *pumitchuan*.

pomohhom, **pomah-**, v. i. he goes by water, sails, Acts 27, 9. Vbl. n. *-nâonk*, going by water, a voyage, Acts 27, 10. Agentive *pumôhhamuac(u)*, pl. *-nuog*, 'mariners' (Jonah 1, 5), those going (habitually) on the sea. From *pumôh* or *pâme* (q. v.) and *wam*, he goes.

[Cree *pimâsu*, he sails.]

pomompagêe, adj. creeping, crawling, Lev. 11, 44, 46. See *panompagin*.

pompasuhkonk, n. vbl. a ball (to play with), Is. 22, 18.

poînpu, **pohpu**, v. i. he plays, is playing (*pûhpu*, he plays, C.); pl. *+og*, they play, Ex. 32, 6; Zech. 8, 5; t. an. *pôm-pau*, he plays with or for (him); *sun*

poimpu, pohpu—continued.

woh pompu, wilt thou play with him? Job 41, 5 (*puppiog*, they play; *puppin-eat*, to play, C.). Vbl. n. *poimpuonk*, play, sport, Judg. 16, 25 (*puppuonk*, playing; *pompuonk*, recreation, C.; *pohmpuonk*, Ind. Laws, iv).

[Narr. *puworhaiog*, they are playing, R. W. Cree *pápu*, he laughs; intens. *pápápu*; freq. *pápisiku*. Chip. (St Marys) *puí-pí*, (Sag.) *puh-pu*, he laughs, Sch. II, 469. Del. *papaby* (for *papaby?*), to play, Zeisb.]

pompuchái, n. a member, organ, limb, or part of the body, 1 Cor. 12, 14, 19, 26; pl. + *genash*, 1 Cor. 6, 15; *akkosue pompuchéái*, the virile organ, Deut. 23, 1. N. collect. *pompucháimucak*, all the members or organs collectively, 1 Cor. 12, 26.

pomushau, v. i. (1) he walks. (2) he journeys, goes a journey, 1 K. 18, 27; 2 K. 10, 31; but in this sense the freq. *popomushau* is more commonly used. (3) he goes or passes by. Suppos. *pomushadt* (and *panushadt*), when he walks, if he walk, Ex. 21, 19; Gen. 3, 8; *noh pomushadt*, he who walks, John 12, 35. With inan. subj. *pámshrau*, *pamúshau*, it goes on, passes, is past; pass. inan. (*pámshremaw*) *pamusháimaw*, it is passed by or over, Is. 40, 27; Jer. 6, 4. N. agent. *pomushaen*, one who is walking, a traveler; pl. -*uog*, Job 31, 32. Vbl. n. *pomusháonk*, a journey (Gen. 24, 21; 1 K. 19, 7), a walk. Freq. *popomushau*, -*urushau*, he walks much, goes about, travels, journeys, Acts 10, 38; Matt. 9, 35 (*puuam-*); imperat. *popámshagk*, walk ye, John 12, 35; with inan. subj. *popomshrau*, it moves about. From *píme* (*puuméñ*). The primary form of this verb appears to be *pomussu* (see Muh. and Abn. equivalents below), the act. intrans. form (he continues doing), as *pom-antam* is the simple intrans. or neuter form (he continues feeling or thinking, he lives), and *pomohhom* (or *pám-wrom*), the inact. intrans. (he continues going, passively or without action of his own, he sails or goes by boat). This primary form is energized in *pomushau* by the aspirate, as in the intens. *ussishau* for *us-*

pomushau—continued.

ussu. See *usséñt*; *u'sset* (*musset*), a foot. Cf. Sansk. *pañh*, ire, se movere.

[Narr. as *puumissin*, 'he is not yet departed' (he lives yet); *nowírontum píammisem*, I have a mind to travel; as-*puuméwí*, he is not gone by; pl. as-*puuméwóck*, R. W. This last is an earlier form, which I do not find used by Eliot* [*pom-úñ*, he continues going or travels to a place (see *úñ*), goes onward, passes by], corresponding nearly to the v. i. inan. subj. (and impers.) *puumréñ*, *puamú*, it goes on, passes. Abn. *ne-pemššó'*, je marche; *penššó'*, il marche. Muh. *u'puansch*, I walk; *puumset*, he who walks, he walking. Micm. *penúñ*, I walk. Cree *pémoot-ayoo*, he walks. Chip. (St Marys) *pim-ó-sai'*, he walks, (Sag.) *pemussay*. Del. *pomso*; suppos. *pemsit*, Zeisb. Gr.]

[*NOTE.—The compiler afterward wrote the following in pencil on the margin: "Correct this. Eliot has the verb *ash panocatt*, Luke 22, 47, while he was going on, and *panuméñ* is v. i. inan. subj."]

ponam. See *ponum*.

ponanau, v. t. an. he lets loose, sets free (an an. obj.): *pish ponanau pañkes-oh*, he shall let loose the bird, Lev. 14, 7; *quwregk pananau* (pass.), a hind (is) let loose, Gen. 49, 21. From *amnanúñ*, he sends (him) away, with *pu* indefinite or indirective prefixed.

ponashabpaen, n. agent. one who sets nets, a fisherman; pl. + *uog*, Matt. 4, 18. From *ponam* and *ashab* (*hushábp*), he sets a net.

ponaskétuwosuen, n. agent. one who administers medicine, a physician, Jer. 8, 22; Col. 4, 14. From *pon-um*, (*ma-skéhtu* (*moskéhtu*), and *usséñt*, he applies or administers medicine.

[Narr. *maskit puamúñ*, 'give [put on] me a plaster', R. W. 159.]

***pongqui**, shallow, C. See *poingqug*.

ponkque, adj. dry (it dries?): *ponkque wáttin*, 'a dry wind', Jer. 4, 11.

ponompau, v. t. an. he makes a gift to, 'gives gifts to' (a woman), Ezek. 16, 34; v. i. act. (an.), *kup-ponompau*, thou givest a reward, Ezek. 16, 34.

[Abn. *ne-pšnats'šššé'*, 'je fais presens' (in view of marriage).]

poñquag, n. a fording place, Gen. 32, 22; *ponngui*, shallow, C. See *taskvank*.

[Abn. *pañkškat*, il y a peu d'eau dans la rivière; *pakañši*, peu; *ne-bi'kugaiñšghé*, je passe la rivière au guet, Rasles. Mod. Abn. *po'guai*, shallow; *po'guaso*, very shallow, Osunk. 46, 53. Chip. *bāguva*, Bar.]

ponteam (?), v. t. with prefix: *poshponteam hassannútonk*, he digs through the wall, Ezek. 12, 7; *uag pannup-ponteaog*, they dig (quite) through (the wall), v. 12.

ponum, **ponam** (*ponum*, C.), v. t. he places, puts (it) by hand (Lat. pon-it), Ex. 4, 6; 40, 22, 24: *nup-ponam*, I put (it), 1 Sam. 28, 31. Imperat. *ponsh*, put thou, Gen. 24, 2; 47, 49; *ponitch*, let him put, Rom. 14, 13. Suppos. *ponuk*, he who puts, (and part.) putting. V. t. an. *ponau*, he puts or places (him): *up-pon-uh*, he put him, Gen. 2, 5; Is. 14, 1; *ponch*, put thou me, 1 Sam. 2, 36. V. t. inan. and an. *ponamanau*, he puts (it) on (him): *up-ponaman-uu*, he puts it on (him), Gen. 39, 4; *up-ponam-umau*, he puts (it) on (it), Gen. 29, 3.

[Narr. *ponamāntu*, (let us) lay it on; *ponewhush*, lay down your burthens; *aukñek pónamun*, to lay in the earth, R. W. Abn. *ne-pñewen*, je le mets; *ne-pñemaññ*, je mets dans lui.]

***pooke**, **poke**, 'a small kind [of tobacco], with short round leaves', used by the Indians in New England, Josselyn, N. E. Rarities, 54. Wood's vocabulary gives 'pooke, coltsfoot.' Prof. Tuckerman, in a note to Josselyn, loc. cit., makes this inferior kind of tobacco, "not colt's foot, but *Nicotiana rustica*, L., the Yellow Henbane of Gerard's Herbal, p. 356." But he is unquestionably right in his inference that "the name *poke* or *pooke* was perhaps always indefinite." It signifies merely 'that which is smoked', or 'which smokes'. See *poken*, and cf. *pakit*.

[Corvado (Brasil?) *boké*, tobacco; Puri *póké*; see Martius.]

popómompakecheg, vbl. n. pl. 'creeping things', Acts 10, 12. See *pamompagin*.

popomshaonk, vbl. n. from *popomshau*, freq. of *pomushau*, a going to and fro, Is. 33, 4.

popón, v. i. it is winter; n. winter, Cant. 2, 11; Ps. 74, 17 (pret. *puppon-up*, it was winter, Mass. Ps.). Adj. and adv. *poponíe*, of winter, in the winter. Cf. *tohkaí*.

[Narr. *papónie*; *papona-késwush*, winter month; *papipócup* (misprint for *papócup*), last winter, R. W. 69, 70. Quir. *pabóaks*, in winter, Pier. 28. Abn. *pebñ*, l'hiver; *pebñé*, le passé; *pebšghé*, le prochain. Cree *pépoon*, it is winter; *pépoon-oop'un*, it was winter; *kúttā pépoon*, it will be winter; suppos. *pepóok*, when it is winter; *pepóok-oopun*, when it was winter; *pépooké*, when it shall be winter, Howse 191, 192. Chip. *peebon*, last winter; *peebonooog*, next winter; *peebong*, Sch. Old Alg. *pí-poon*.]

***poponaumsúog** (Narr.), winter fish. See **paponaumáñ*.

***popoquatēse** (Peq.), a quail, Stiles. See *pahpahkshas*; **pawpock*; *poshpoolquitug*.

popotowegash, n. pl. bellows, Jer. 6, 29 (i. e. blow instrument). From *patan*. [Del. *pu ta woa gan*, Zeisb.]

***popowuttáhig** (Narr.), a drum, R. W.

***poppek**, n. a flea, C. See *papekq*.

póquag, a hole or hollow. See *pukquí*.

***poquaúhock** (Narr.), the round clam (*Venus mercenaria*), the 'quahaug' of the Eastern markets; "a little thick-shell fish which the Indians wade deep and dive for. . . . They break out of the shell about half an inch of a black part of it, of which they make their *suckaúhock* or blackmoney."—R. W. 104. From *pohekni*, in the sense of closed. Cf. *kup-poyki*, thick, and *hogki*, shell, distinguishing it from the *Mya arenaria* (*sickissuog*) or gaping clam.

[Peq. *p'quaghauq*, *poñh-quauhauq*, Stiles. Abn. *pekšahak*, 'huitres' (cf. *pekšahauik*, 'ils sont clonées', i. e. affermis or serrés?). Del. *poé qu' ñ*, clam, mussel, Zeisb.]

posampu. See *paosampu*, he looks into (it).

posekinau, -num, v. t. an. and inan. he buries (him), inters (him), Gen. 23, 19; *nup-posekin-non*, I bury, Gen. 23, 13; imperat. *posekin ke-nup-con*, bury thy dead, Gen. 23, 11, 15; suppos. *posekinít*,

posekinau, -num—continued.

when burying, he who buries, and (pass. part.) buried. Vbl. n. act. *pose-kindonk*, a burying; pass. *-nitteonk*, a being-buried, burial, Matt. 26, 12. Adj. and adv.: *posekinittuâ ohke*, a burying place, Gen. 23, 4 (*nup-pasûkin*, I bury, C.). [From *poskinau*, he strips naked, makes bare (?), or the derivative *m'pusk* (*muppusk*), the back, 'he places or is laid on his back' (?).]

[Narr. *posakinnamnu*, to bury, R. W. Abn. *ne-pôskenañ*, je l'interre.]

poske, adj. naked: *nup-poske*, I naked, Job 1, 21; adv. *poskeu*. Adj. an. (v. i. act.), *poskissu*, he is naked, Ex. 32, 35; suppos. part. pl. *poskissi(ni)cheq*, the naked, 2 Chr. 28, 5; Ezek. 18, 7. Caus. *poskischeau*, he makes (him) naked, Ex. 32, 25; 2 Chr. 28, 19; and, with *sh* privative, *up-posqushâheô-ah*, they make (him) go naked, hurtfully, Job 24, 10. V. i. inan. subj. *poskohtau*; with the aspirated sibilant (privative), *poshkoh-teau*, it is naked, Job 26, 6. Cf. *nup-pusk*.

poskinum, v. t. inan. he bares (it), makes bare or naked: *poskinum nuhpit*, he makes bare his arm, Is. 52, 10. An. *poskinau*, he makes (him) naked, bares (him): *nup-poskin*, I strip (him) naked, Hos. 2, 3. Imperat. *poskinush kehquau*, uncover thy thigh, Is. 47, 2.

poskissu, v. i. he is naked: *nup-poskia* I am naked, i. e. by my own act (this is the intransitive active form, or 'adj. an.' of Eliot; see *poske*). Imperat. *poskis kuhkont*, make bare thy head, Is. 47, 2; pl. *poskissagk*, make yourselves bare, Is. 32, 11. Vbl. n. *poskisseuonk*, nakedness, Rom. 8, 35; Ex. 20, 26.

[Narr. *nip-pôskiss*, I am naked; *pats-kesu*, naked. Abn. *ne-paskenañ*, 'je le mets à nu', je le dépouille.]

posksin, v. i. he lies down naked, 1 Sam. 19, 24.

pótáb, a whale. See *pótâop*.

pótantam. See *potau*.

***powwâw** (Narr.), 'a priest', R. W. See *puwau*.

pochenau, n. the bosom, the breast: *up-pochenaout*, in his bosom, Lam. 2, 12 (*up-pachénau*, bosom, C.). From *poshinda*, divided in two (?).

pôhpôhquttog, n. pl. 'quails', Ps. 105, 40. See *chachawâog*; *pahpahkshas*; **puupack*. (Cf. Cree *pâ-pâtâyoo*, it is spotted; *châ-châchagow*, it is striped, Howse 73.)

pôkeu, v. i., is used by Eliot to translate 'he is puffed up' (Gr. *φυσιοῦν*); pl. *pôkeuwog*, they are puffed up, 1 Cor. 4, 18; suppos. *pookit*, when he is puffed up, Col. 2, 18; pl. *neg-pôkeueq*, they who are, etc., 1 Cor. 4, 19 (*οἱ πεφυστωμένοι*). Cans. an. *pôkhuwihuan*, it puffeth (him) up, 1 Cor. 8, 1. Cf. *pukit*, smoke, which is perhaps identical with the suppos. *pookit*. *up-pôkeuonk* (*kehtoh*) 'the swelling (of the sea)', Mass. Ps., Ps. 46, 3.

pônânpau, -pamau, he looks away from (him), Is. 22, 4. From — and *wohipu*, he looks.

pôpôtâuonk, vbl. n. (continued) blowing, a blast of air, Ex. 15, 8 (for 'neerings', Job 41, 18). See *potau*, he blows.

pôsampu, **pos-**, v. t. he looks in or into (it), John 20, 5, 11; 1 Sam. 6, 19. See *wohipu*.

pôsu-og kuhtonogqut, 'they entered into a ship', John 6, 17 (pret. *pôsupaneg*, Mass. Ps.).

[Abn. *pôss*, he embarks. Chip. *hosi*, Bar.]

pôtâop, **pôtáb**, **pótáb**, n. a whale, Gen. 1, 21; Job 7, 12; Matt. 12, 40. From *potau* (he blows) [-*pog* (water)?].

[Narr. *pôtâop*. Peq. *podumbaug*, *pu-dumbaug*, Stiles. Abn. *pôdâbê* (i. e. *pôdâs*-'bi). Del. 'mbiackh, Zeish.]

pôtâu, v. i. he blows, breathes strongly. (Not used in this form by Eliot, who has instead the transitive *potantam*.) T. inan. *potâitâm*, he blows (it) or upon (it). Imperat. *potantash*, Ezek. 37, 9; pl. *-amâk*, blow ye upon (it), Cant. 4, 16. Freq. *popâpâu*, he continues blowing; part. *noh popâpâuonk(og)*, he who bloweth, Is. 54, 16. Cf. *pôkeu*; *popâpâuonk*; *potocnâ*.

[Narr. *potâuntash*, blow the fire. Cree *pôotâtum*, he bloweth (it). Abn. *ne-pôdâsê*, je souffle le feu; *pôdâsaigan*, soufflet à feu (*popâpâuawimâ muk*, bellows, C.); *ne-pôsañmañ*, je souffle contre lui.]

pôthonsh, -**ansh**, n. a 'pitcher', vessel for carrying water, Gen. 24, 15, 20;

pothonsh, -ansh—continued.

pothonch, 'bucket', Is. 40, 15; *pothonchac nippe*, a pitcher of water, Mark 14, 13. From *pundtañ*, he brings. Cf. *quoñiphonk*, a dipping instrument.

[Abn. *pótaitss, pótaitss*, 'espèce de cruche d'écorce, ronde en haut, pour aller quérir de l'eau'; *pekenaitss*, 'une autre espèce, plus longue que large'.]

poetoemo, v. i. it swells, bulges, projects: *poetoemoak*, 'a swelling' (i. e. when there is a bulging or protuberance), as in a wall, Is. 30, 13. Vbl. n. *poetoemoak*, pl. *-ongush*, a swelling, 2 Cor. 12, 20.

potonkunau, v. t.: *potonkunadog* *ivut-ahomp-cuh*, they bend (draw) their bows, Ps. 64, 3; suppos. part. *-kinout* (pl. *-kinouchey*) *ahomp-ch*, he (they) who draws the bow, Is. 66, 19. See *wonkinomat; wattuakinomat*.

***potouwāshā**, break of day (?), C.

pottsai, as n. a corner, Prov. 7, 12 (a recess, retired place ?): *kishke up-patsaun-om-ut*, 'near her corner', v. 8; *anish patsau-ut*, go 'into thy closet', Matt. 6, 6. Cf. *ut pachóng*, in a corner, Prov. 21, 9, = *alt pachag*, Prov. 25, 24. From *pachau*, *pócheau*, he goes out of the way, turns aside (?). *patsai* with inan. subj., *patsaun* with an. subj. [Del. *pu tscheck*, (in) 'the corner of a room', Zeish.]

potuppog, -pag, n. a bay, Josh. 15, 2, 5; 18, 19.

Chip. *pu-to-heg, pce-toc-hee*, a bog, Sch. II, 462.]

psuksēs, pl. *-og*, n. a little bird, El. Gr. 9; a bird, Eccl. 10, 20; Amos 3, 5. This word is evidently a diminutive from a noun *psuk* or *psukusu*, which I do not find in Eliot. For the class (aves) 'fowl' Eliot used *puppinsu-as-og*, q. v. [*puhshe*, half *~psuksēs*, bird; cf. Sansk. *pakshīn*, avis *~pakshā*, latus, dimidia pars.

[Narr. *puksesekesuck* (pl.), fowl. Abn. *sipsis*, pl. *sipsuk*, oiseaux.]

ptowu, tawu, v. i. he moves in air, flies (as a bird), 2 Sam. 22, 11; Ps. 18, 10; Prov. 6, 2; pl. *ptawecay* (pret. *ta-weep*, he did fly, Mass. Ps., Ps. 18, 10); suppos. *noh ptawect* (or *taweet*), that which (an.) flies, Lev. 11, 20, 21. With

ptowu, tawu—continued.

inan. subj. *ptowā, tawā*, it flies; pl. *ptawog*, Prov. 23, 5; suppos. (*pukit*) *ptawog*, (smoke) when it flies away, drifts away, Ps. 68, 2. Adj. *ptawēche*, Prov. 26, 2. Caus. inan. (subj. and obj.) *ptawau*, *tahawau*, it drives or causes it to drift in air; pass. it is driven or drifted; suppos. *we taunonog*, *ptawonog* (*taunonog*, Mass. Ps.), that which is driven by the wind, Ps. 1, 4; 35, 5; Hos. 13, 3. Adj.-adv. *taunonohenne*, driven, made to drift, Is. 41, 2. Nearly allied to, if not formed directly from, *patau*, he blows, moves the air. (Cf. Sansk. *pat*, (1) calere; (2) volare (cf. *pētan; pēshan*); Greek *πύω, πέρωαι*; Lat. *peto*. See Max Müller's Lect. (III) on Darwin's Philos. of Lang., in Living Age No. 1523, p. 424.)

[Narr. *ptowēi*, it is fled (of a bird), R. W. 86. Old Alg. *pionau*, the wind drives the snow, Arch. Amer. II, 26. Cree *twāy-hoo*, 'he alights himself' (?), as a bird'; *pewan*, it drifts.]

***p'tuks** (Quir.), 'timber' (for building), Pier. 17; 'trees', ibid. 28; *p'tuk*, a tree, ibid. 44.

pū-. See *pā*.

puhchuteaonk, 'deceit', Prov. 12, 20.

-puhkuk. See *mupphukuk*, a head.

puhpegk, n. an instrument of music, Ps. 144, 9; Is. 38, 20 (*puhpceg*, a trumpet or music, C.). Suppos. (instr.) from *puhpūhki*, hollow. Cf. *monopuhpeg*, a trumpet, and see *pumunkau*.

[Powh. *puhpceones*, pipes, J. Smith. Abn. *bibišai*, trompette.]

puhpéquau, v. i. he sounds a trumpet (Rev. 8, 7, 8), plays upon an instrument of music.

puhpéquon, -quoan, n. an instrument of music; pl. *+* *ash*, Eccl. 2, 8; Ps. 150, 4; Gen. 31, 27. From *puhpéquau*, for *puhpéquau-un*.

[Abn. *bibišai*, trompette. Del. *ach pi quon*, flute, pipe, Zeish.]

***puhpu**, v. i. he plays, C.; pl. *puhpūog*. See *puhpu*.

puhpūhki, pupphukhe, v. i. it is hollow; adj. hollow, Ex. 27, 8. Augm. of *puk-qui* (q. v.). Suppos. coner. *puhpukhag*, a hollow, Judg. 15, 19. See *pupphukhe*.

puphúhki, puppuhke—continued.

[Abn. *apikéghen*, 'cela est creu dedans.' Del. *puch tsche su*, hollow. Zeisb.]

puphúhkitteau, v. caus. inan. he hollows (it), makes it hollow, Ex. 38, 8.

puphuohkə, n. a clod of earth; pl. *-eush*, Hos. 10, 11.

puhshequáé. See *pohshequáé*.

***puhtadtuniyeu**, in the west, westward, Mass. Ps., Ps. 75, 6; but elsewhere (as Ps. 103, 12; 107, 3) the Mass. Ps. has *mapuamittiniyeu*.

***puhtantam**, v. i. he mistakes (?), C.

pukit, pukut, n. smoke; suppos. form of v. i. *pukkutteu* (Rev. 9, 2), there is smoke. From *pohk-eni*, dark (?), it blinds (?). Cf. *paoku*. Adj.-adv. *pukuttúé*, smoky, of smoke, Is. 14, 31; Joel 2, 30. Dinin. *pukkuttámes*, 'vapor', Ps. 148, 8. (Cf. Sansk. *puñka*, lutum, pulvis; Tamil, *pug-ei*, smoke.)

[Narr. *púck*, smoke: *nip-púckis*, 'smoke troubleth me', R. W. 48; *pokittu*, smoke, Wood. Abu. *ne-pekesi*, 'je suis comme aveugle de la fumée'; *pokedaš*, il fume.]

pukquee, n. ashes, Gen. 18, 27; 'mire', 2 Sam. 22, 43. The primary signification is dust; like *pukit*, that which darkens or blinds (?).

[Abn. *pekks*, cendre. Chip. *pingguis*, dust, ashes. Del. *pkiudeñ*, light ashes, Zeisb.]

pukqui, v. i. it goes through, continues (*-úhk*) going through; hence n. a hole, Ex. 28, 32; 39, 23; suppos. *ne pukquag*, *póquag*, or *polquag*, that which is through, a hole, Ex. 28, 32; 39, 6, 18, 23; 'the eye of a needle', Mark 10, 25. See *pohki*; *puphúhki*.

[Narr. *puckhám-mi*, to bore through; (*puchrehéguash* for) *puckwhéguash* (pl.), awl blades (for boring shell money), R. W. 130, 131. Del. *pku schi kan*, a gimlet, Zeisb.]

pukqussum, v. t. he bores through (it), makes a hole through, 2 K. 12, 9.

pum. See *pummoh*.

pumpisk, pl. *-squish*, for 'rock,' Job 29, 6; *ken-yke pumipsquichtu*, among the rocks, Job 28, 20; pl. *pumipsquichtuash*, rocks, 1 K. 19, 11. From *pummeü*(?), and *ompsk*, rock.

***pummaumpiteünck** (Narr.), n. the toothache, R. W. 59; *upum*, my teeth ache, ibid. 156.

***pammechésham**, he slides, C. (in 1st pers. *nup-pammechéshum*).

pummeé, n. oil, Ezek. 45, 14; Luke 10, 34 (*pummeé* or *sammer*, C.).

[Abn. *peni*, huile, graisse; *penikan*, étant fondue, on la tire (de dessus l'eau). This last word, or, rather, the passive participle of the same form, *penikan* ('fat skimmed' or 'dipped' from the surface of the boiling water in which it was melted, to be poured over fine-chopped meat), gave a name to the preparation so much prized by the northern tribes and by Canadian voyageurs.* Old Alg. *pimite*, fat, Lah. Del. *penygy*, fat, Camp.; *pouvi*, Zeisb.]

[*NOTE.—"Same root with *pummeü* ?"]

pummeéche may, a crossway or path, Ohad. 14.

pummeneutunk, n. a wall or rampart, 2 Sam. 20, 15; 22, 30.

pummetonkupunnáonk, vbl. n. (from *pumme-ut* and *onkapunnau*, he tortures (him) on the cross), is used by Eliot for the crucifixion; the cross of Christ, Heb. 12, 2; John 19, 19. Elsewhere, *pumetshin*; as (to take up) his cross, *up-pumetshin-eum*, Luke 14, 27.

pummeü, v. i. it crosses, traverses, goes across, passes (?) from side to side. Cf. *páme*, it passes onward or along. Only found, in Eliot, in derivatives. See *pomushau*.

[Quir. *pummeán*, 'to walk' (in their own ways), Pier. 37. Abn. *penaisi*, il va de travers; *penetsintš*, met cela . . . de travers. Cree *pimnich*, crosswise. Del. *pimeü*, *pimiecheü* (v. adj.), oblique, Zeisb. Gr. 164; 'slanty', Zeisb. Voc.]

pumminnum. See *pumminnum*.

pummoh, pum, a name of the sea, or ocean, which had perhaps become obsolete, or superseded by *kehloh*, before the coming of the English, but was still retained in compound and derivative words. It seems to be derived from the diffusive particle *pá-*, and *omunút*, the verb of motion—that which goes all about, is every where in motion, without course or direction. [*kehloh* (EL.), *kithun* (R. W.), from the inan. adj. *kehle*, means

pummoh, pum—continued.

that which is chief or greatest, relatively great, vast.] Among the words preserved by Eliot and R. Williams, into the composition of which this name of the ocean enters, are the following: *pawmpágussit* (Narr.), the sea god, R. W. 98; *pummanat*, *pummunumat* (?), to offer, to consecrate; *pum-upsq*, *pumipsq*, a rock (in the sea?); *pummoóhhamwacuog*, mariners, Jonah 1, 5 (*pumanoh-amuúat*, those who go on the sea; *pámmuhshottoenúog* [*pamushadtuén-úog*?], C. 183); *ohquannypum* [*ohquann pum*], on the shore or border of the sea, = *ohquann kehlahemnit*, Mark 2, 13; *pámdsoówéneat*, to swim (*pumsoocuat*, C. 212); cf. *okkattósoówéneáút* [*uk-kéhtósoówéneáút*], to cast themselves into the sea, to plunge into the sea, Acts 27, 43; *wosketupum* [*woskeche pum*], the surface of the sea, Is. 18, 2 (cf. Gen. 1, 2); *kehchippom*, *-pom* [*kehche=kutche, pom*], on the shore, John 21, 4, etc.; *keechepum*, Gen. 22, 17.]

[NOTE.—The above definition was not transferred from the rough draft of the manuscript to the revision, seemingly through oversight.]

pummoóhham, v. i. (1) he goes inactively or without exertion (?). From *páme* and *am*. See under *pomushau*. (2) he goes by water, voyages. Not found in Eliot, except in the derived n. agent. *pummoóhhamwacuog*, 'mariners', Jonah 1, 5 (*pámmuhshottoenúog*, C., formed apparently from *pamushadit*, suppos. of *pomushau*).

[Del. *pom ma chum*, he goes by water, Zeish. Virg. *yapam*, the sea, Strachey.]

pummu, v. i. he shoots (with bow or gun), 2 K. 13, 17; pl. *-uog*, they shoot, 2 Sam. 11, 24; imperat. 2d pers. sing. *pumsh*, pl. *pumook*; inan. pass. *pummemo*, it is shot; suppos. *ne pámmemuk*, that which is shot (as, an arrow), Jer. 9, 8; freq. *pepummun*, q. v. V. t. an. *-pummuú*, he shoots at (him); *up-pumwó-uh*, they shoot at him, Ps. 64, 4; freq. *pepumwau*, he repeatedly shoots at (him), Gen. 49, 23 (with affixes).

[Narr. *pámm*, *pámmoke*, imperat. sing. and pl., shoot; *upámmuck*, I am shot, R. W. Abu. *pšuté*, il décoche; *ne-pemai*, je décoche contre lui.]

pummukau, v. i. he dances, 2 Sam. 6, 14 (*pomugkóoh*, Matt. 14, 6). Vbl. n. *pummuókóok*, dancing, a dance, Judg. 21, 21; Ex. 32, 19. [*páhpeg* is put for 'dance', dancing, in Ps. 149, 3; 150, 4, but signifies an instrument of music].

[Abn. *penega*, he dances; *penegaiún*, on danse le mort.]

pummunau, v. i. he flies, goes swiftly through the air, goes as an arrow from the bow (*pummu-un* and *aii*), Job 39, 26; Rev. 14, 6; suppos. part. *pummunot*, when flying, Deut. 28, 49. Adj.-adv. *pummuunde*, flying, swift-going, Is. 30, 6.

***pummunneetam**: *wip-pummuu-neetam hussu*, I carry a stone; *ken-pummuinegkossch*, do thou carry me, etc., C. 41, 184.

pummunnum, **pumminnum**, v. t. (1) he gives away; (2) he offers, devotes (it), as to God or to a superior, 1 Chr. 29, 6, 9, 17; Mark 12, 43; suppos. *pámmuk*, ibid.; freq. *pawmpumminnum*, *pummuon-*, he offers (it) habitually or by custom. V. t. an. *pummunau*, he offers (it) to (him), Mark 12, 42; freq. *pump-*, Num. 8, 11, 21. Vbl. n. *pummuu-moonk*, a 'collection' (taken in church), contribution, 1 Cor. 16, 2; 'a gathering', ibid. (*pummuu-moonk*, 'alms-giving' (?), Man. Pom. 86).

[Narr. *pummuutim teáugush*, to contribute 'to the wars', R. W. 149; *pummuuim teáugush*, (to) contribute money toward the (maid's) dowry, ibid. 125. See **pámpum*.]

pummuwuttawwáe komuk, **pummeu-**, the tabernacle, Gen. 33, 7, 8; Ex. 26, 1; 31, 7; 33, 7, 9, 10, etc.; *páhtekóumuk*, tabernacle, Ex. 25, 8, 9.

pumóhsumo, v. i. it emits light, shines. From *páme* and *wohsun-w*. Vbl. n. *pumóhsumóok*, a shining, emitted light, Luke 11, 36. See *wohsun-w*.

pumóhtaash, pl. (they are in) a row; of inan. objects, 1 K. 7, 3; Lev. 24, 6; *-amwush*, rows, Lev. 24, 6. From — and *ohtau*.

pumôso. See *pamôso*.

***púmpom** (Narr.), 'a tribute skin when a deer (hunted by the Indians or wolves) is killed in the water. This skin is carried to the sachem or prince, within whose territory the deer was

***púmpom**—continued.

slain."—R. W. 144. From *pummunum* (freq. *pumpummunum*), he habitually or by custom offers (it); part. pass. *pumpum-mum*, 'offered'.

***Punachmonog** (pl.), the French, C.

pungwómuhq-uash, n. pl. 'quicksands', Acts 27, 17.

***punnétunk** (Narr.), n. a knife, R. W. 51. See *chohquog*; **Chokquog*.

[Peq. *punnétunk*, Stiles.]

punneu, v. i. he falls down, prostrates himself (?); *punneu ut wasset-ut*, he fell down at his feet, Luke 8, 41, 47.

[Abn. *pen'ré*, il tombe d'en haut.]

punukquékontu, **penugqué**, on the bank (of a river), Josh. 12, 2; 13, 9, 16; *anuchum wame up* —, it overflowed all its banks, Josh. 4, 18. Cf. *wusápinuk*.

puogkinnum, v. t. inan. obj. he dips (it) in or into; suppos. *puókinuk*, *puoginuk*, when he dipped (it), John 13, 27; Matt. 26, 33. With an. obj. *puogkinnau*, he dips (him): *puogkinnóute howan eu nippu*, to dip anyone in water, to immerse, Wun. Samp. ch. 29, § 3. See *puogkéu*.

puppasotam, n. a prince; pl. *-uwog*, Prov. 8, 15, 16. Cf. *kéussot(au)*.

puppinashim, n. a beast (El. Gr. 9), Ex. 23, 29; Rev. 4, 7; pl. *+wog* (and in Gen. 1, 26, 28 + *wusog*).

[Narr. *penashim-wock*, beasts.]

puppinshaas, n. a fowl, a bird (avis), Gen. 1, 30; 2, 19; pl. *+og*, Gen. 6, 20; Neh. 5, 18 (*puppinshaashasog*, Lev. 11, 46; *puppinushaog*, fowls, Mass. Ps.). Cf. *psuksēs*.

[Narr. *upesháwog*, fowls. Chip. *pé-mi/-si*, *pe-na-she*, which is apparently an an. i. form of the Old Alg. *pilé*, 'a fowl', Lah.]

puppissi, **puppish**, n. dust, Job 38, 38; Deut. 28, 24. From *pissi*, it adheres, sticks (?). See *pissagk*. (Cf. Sansk. *paisá*, pulvis.)

puppuhke. See *puppuhki*.

puppuhkohtéá (for *puppuhki-ohtéau*), v. i. it is hollow; n. 'a cave', John 11, 38.

-pusk. See *muppusk*, the back.

pusseog. See *pissagk*.

***pussoqua**, adj. 'corrupted or rotten', C. See *pissagk*.

***pussough** (Narr.), the wildcat, R. W.

[Abn. *péts*, scent of an animal, 'piste': *pesSis*, chat, which Mr Pickering, in a note to Rasles, thought "probably corrupted from the familiar English word 'puss' or 'pussy'"; but cf. Cree *pússou*, 'he scents (as, an animal)', Howse 144. Chip. (Sag.) *pec shoe*, the lynx; (St Marys) *pízh iew'*; *uís'si-bízh iew'*, (great lynx) panther. Menom. *pah shay ew*, the lynx; *mainch pay-shay-ew*, the panther.]

puttagham. See *puttagham*.

puttahham, v. i. he goes into a snare or trap, is taken or entrapped, Ezek. 17, 20; pl. *-hamwog*, Job 34, 30. Suppos. *noh puttahhak*, he who is ensnared, Ps. 9, 16. Vbl. n. *puttahhamóonk*, entrapping, a trap. From *pét-au* and *óm*, 'he goes into'.

puttahhamwelheau, v. caus. he makes (him) to be trapped or snared; suppos. pl. *-wéhtit*, when they are taken, i. e. made to go into a snare or net, Eccl. 9, 12.

puttahwhau (= *puttahchheau*), v. caus. he entraps, takes in a trap or snare; pass. he is entrapped or ensnared, Jer. 5, 26; Is. 24, 18; Prov. 12, 13.

[Abn. *ne-bába*, 'j'en prens'; *ne-pibá-men*, je l'y prens.]

puttogham, **puttag-**, **puttughum**, v. t. inan. obj. he covers over, hides (it) by covering, Ex. 3, 6; Num. 4, 5 (*puttogham-nat poshkissuonk*, to cover one's nakedness, C.). From *pét-au* and *oikhum*. With an. obj. *puttogghurhau*, *puttog-quekhau*, he covers (him), hides him by covering. Adj. an. *puttogghorau*, (he is) hid, covered, 1 Cor. 2, 7. Vbl. n. *puttogghonk*, a covering; pl. *-anganash*, Prov. 7, 16. See *agquit*; *appuhquásu*; *hogki*; *hogkag*; *oikhumnat*. (Cf. Sansk. *pat*, ligare, vestire; *put*, amplexi.)

puttogquehtau, he hides himself from (another), John 12, 36.

puttogquequohou, n. a covering of the person, a veil, Gen. 38, 14. Cf. *oikque-quohon*; **pítuacau*; *qánequohou*.

puttogqueu, v. i. he hides himself, Job 23, 9; John 8, 59; pl. Gen. 3, 8; imperat. *puttogquesh*, Jer. 36, 19.

puttughum. See *puttagham*.

puttukqui. See *pétákqui*, round.

puttukqunutch, -nitch, n. the fist, Ex. 21, 18. From *püttüqui* and *menutch(ey)*, 'round-hand'.

puttukquobpissegk, v. imperat. pl. 'gird yourselves', Is. 8, 9 (see Ex. 29, 5).

puttukquobpus, -obpis, -oppis, etc., n. a girdle, Is. 3, 24; Jer. 13, 1; Ex. 28, 4; 29, 5. Properly a contracted form of v. i. an. *puttukquobpesu*, he is girdled, bound about (the loins): *nup-puttuk-quobpesin*, I am girdled, 'it bindeth me about', Job 30, 18; *puttagquobpissu wut-togkodteg*, 'had his sword girded by his side', Neh. 4, 18; pl. *-pissinash*, Rev. 15, 6. From *puttogque-au* (it covers) and *mobyee* (hip), with the intransitive active or simple animate affix *-ussu*.

puttukquobpus, etc.—continued.

[Abn. *pelegšabissu*, ceinture. Virg. *puttiqwapissou*, 'a cap or hat', Strachey.]

pwogkeü, v. i. he dips or immerses himself, 2 K. 5, 14. See *pwogkinnum*.

pwogkusheau en nippekontu, 'it fell into the water', 2 K. 6, 5.

pwohkehchuaü, v. i. he sinks, disastrously or by mischance: *nup-pwohkehchuaüam*, I sink (in the mire), Ps. 69, 2. See *pogkussu*.

pwohkuhhowau, v. i. she hatches eggs, Is. 34, 15: *matte pwohkkyeog* (from *pwogkeü*?), 'does not hatch', Jer. 17, 11. [Abn. *pškššš*, œuf éclos.]

Q

quadhog, quadhuk, suppos. 3d sing. of *quähtham*, he measures.

quagwashwëtam. See *quaquoshwëtam*.

quah, interj. 'of disclaiming', El. Gr. 22 (*chah*, lie upon it! C.).

quahtinnittimuk (suppos. pass. part. of *quähthëtan*), forbidden; for 'common', Acts 10, 14, 15. See *quëhtinnuh*.

***quáncowask**, a bottle, C. See *quonawsq*.

quanukquesit, suppos. 3d pers. of *quannukquesu*, he is lame.

quanunkquaeán, suppos. 2d pers. sing. of *quannukquayë*, he dwells high, in a high place, Obad. 3. See *quannukquayë*.

quanunon, n. a hawk, Lev. 11, 16; but in the same connection, in Dent. 14, 15, *owëshauog* stands for 'hawk'. See *mashequanon*. Cf. *quunonow*, 'lion' (panther), and *quohqanonow*, 'greyhound'. From *qunni*, long, and —, tail (?). Cf. Del. *quw-schuckuney* (long-tail) 'panther'; *chau wa lan w*, 'an eagle with a forked tail', Zeish.

quaquadhum, v. freq. of *quähtham*, he measures.

quaquequeshont, n. grasshopper, Lev. 11, 22; Jdg. 6, 5; pl. + *awg*, Ps. 105, 34; Is. 33, 4 ('locusts'). Suppos. part. of *quëquëshau*, he goes leaping. Cf. *chan-soups*; *mapau*.

quaquoshwëtam, quagwash, freq. of *quashawëtham*, he prepares.

quashinum. See *quoshinum*.

quashkeik, suppos. of *qushkeu*, he goes back.

***quättuhquöhquâ**, afternoon, C. From *quittauë*, he (i. e. the sun) sinks, goes downward.

[Narr. *quüttëkquaquar*, 'after dinner', R. W. 67.]

***quausses** (Peq.), 'a virgin girl', Stiles. See *pruomp*; **squäšëe* (under *squa*).

queshshau. See *queshau*.

quëhtam, v. t. he fears (it), stands in fear of (it); suppos. *noh quohdag*, he who fears, Ezek. 9, 2; Heb. 11, 27. Cf. *quüttänumau*, he honors, shows respect to (him). See *qüşshä*; *wabesendä*.

[Del. *qui ta men*, to fear something, Zeish.]

quëhteau. See *ahquëhtëan*.

quëhtiänumau, he honors. See *quüttänumau*.

quëhtinnuh, quiht-, quht-, v. t. an. he forbids (him), he threatens (him): *uk-quihtin-nuh*, he forbade him, John 3, 14; imperat. 2d sing. *quëhtus*, forbid thou; 2d pl. *quëhtimok*, forbid ye; suppos. part. *quëhtinow*, forbidding, Acts 16, 6; 'when he had appeased (them)' [i. e. caused them to desist(?)],

queihthinnuh, etc.—continued.

Acts 19, 35 (*God quechtelchaj*, God forbid, C.). V. t. inan. and an. *queih-téden*, *qut-*, he forbids (it) to (him); *wah hovan qu'téden wippe*, can any man forbid water? Acts 10, 47 (*nuk-quechtit-teem*, I forbid, C.).

queishontam. See *queshtatam*.

queksow, v. i. he hisses. See *quequssu*.

quenappu, v. t. he sits or rests upon (it); suppos. *noh quenupit*, he who sits upon (it), Is. 40, 22 (*quenohpunncke* [= *quenappoonk*, vbl. n.], a stool, Wood).

quenau, -*náe*, adv. as soon as, Mark 5, 36; Josh. 8, 19; Deut. 8, 9; 'scarcely', Gen. 27, 30. Cf. **quenauet*.

***quenauet**, v. impers. it is wanting, Exp. Mayhew; *nauat* or *quenauet*, 'to be wanting or defective'; adv. *quenau-atte*, 'necessarily', C.

[Abn. *tskashana*, j'ai besoin de.]

quenauhikow, v. i. he wants, is in need; or impers. it is wanting to him: *pasuk kuk-queauhik*, 'one thing thou lackest', Mark 10, 21; 1st pers. *nuk-queauhik*, I am in want of, it is wanting to me; 1st pl. *nuk-queauhik-amtan*, Jer. 44, 18; 3d pl. *quenauhik-quog*. Suppos. 3d pers. sing. *quenauhik*. Vbl. n. *quenauhikow-onk*, *quenauwehikawonk*, lack, want (of anything) Job 4, 11; 38, 41. V. an. i. *quenauwessu*, he is wanting, is lacking (as, to make up a prescribed number of men, Num. 31, 49). Caus. *quenau-wéchuau*, he causes (it) to be wanting, Judg. 21, 3. Augm. *quequenauwum*, he is in great want, need, or privation, 1 Sam. 13, 6 ('in a strait'). Vbl. n. -*maouk*, difficulty, want, 'distress', Neh. 2, 17.

[Narr. *matta nick-quehick*, I want it not; *tawhitch quenuráyan*, why complain you?; *quenowáuog*, they complain. R. W. 53, 66.]

quenikkompau, v. t. he stands upon (it), Amos 7, 7. Cf. *quesikkompau*.

quenohtau, v. t. he lays a foundation for, he founds (it), places (it) upon: *quenohtau-un*, he founded it (and pass. it is founded or rests on), Luke 6, 48; pret. -*uwap*, ibid. Suppos. *quenohtauk*, when he places or supports (it); *quenohtaukrumatch hassanmutanganit*, 'if he leaned his hand on the wall', Amos 5,

quenohtau—continued.

19. With inan. subj. *quenohtau*, it stands or is founded on, 2 Chr. 4, 4; suppos. *ne quenohtag*, that which it stands on. As n. a foundation, Judg. 16, 29; 2 Sam. 22, 8 (= *ayem ohtag*, that which is under, Ps. 18, 7).

quēncowau, v. t. an. he denies (him), makes denial to (him), Mark 14, 68, 70 (*quēncowau-wat*, to deny; *nuk-quēncowau*, I deny, C.). Elsewhere *kohkōn-owau*, as in Luke 22, 57; Titus 1, 16; *koh-kōnaworan* God, he denies God, Ind. Laws II. [From *ahqu* and *nowau*, he refrains from speaking (?).]

[('hip. *ahgrahmawam*, he denied (it), John 18, 25. Cree *āgonāuwetam*, he denies it (which Howse analyzes 'he strong-back-hears it').]

quensin, v. i. he supports himself, leans; pl. -*uwog*, Is. 48, 2.

quentamow, v. i. (inan. pass.) it is wanted, is missed; *mo-teng quentamow*, nothing was missed, 1 Sam. 25, 21; cf. v. 15.

quequan, v. impers. it shakes, it trembles, Ps. 18, 7; as noun, an earthquake, Is. 29, 6; pl. + *ash*, Matt. 24, 7.

[Abn. *kšigšan*, tremble-terre. Cree *kwēkwam*, it (the earth) trembles.]

***quequécum** (Narr.), n. a duck; pl. + *máuog*, R. W.; *quēqueekum*, Stiles. Peq. *quauquawumps*, 'black ducks'; *quaqueekam*, 'ducks', Stiles. Onomatopoeitic, but the form is that of a verb, 'he quack-quacks'. Cf. Cree 'hah-ha-way, the old-wife or long-tailed duck (Anas glacialis), and Peq. *wagmá-wus* (Stiles), for the same species. See **sēsēp*.

[Abn. *kšikšimow*, canard. Del. *quā-quāwups*, the gray duck, Hkw.: 'large ducks', Zeish. S. B. 28.]

quequeshau, v. i. he goes leaping. Freq. of *quesheu*.

***quequisquitch** (Peq.), n. a robin, Stiles. **quequssu**, **queksow**, v. an. i. he quacks, he hisses: *wag queksow*, 'they hiss', Lam. 2, 16. V. t. an. *quequssumau*, *quckysumau*, he hisses at (him) or for (him), Is. 7, 18; Jer. 49, 17.

[Abn. *kšikšesem*, it siffle; *ne-kšikšes-smau*, je siffle contre.]

quesekempoont, n. a 'scafold', 2 Chr. 6, 13. See *quesikkompau*.

queshadtam, queishontam, v. t. inan. he leaps over (it); *nuk-queshadtam*, I leap over, 2 Sam. 22, 30; Ps. 18, 29.

queschau, quehshau, v. i. he leaps, jumps, Luke 1, 41; John 21, 7; Acts 3, 8 (*chânsops quâshau*, agrasshopper jumps; *nukqueseshom*, I leaped, C.). Freq. *quequâshau*, he goes leaping, Cant. 2, 8; Acts 14, 10; 'skips', Ps. 114, 6. Related to *quogquû*, he runs, the substituted *esh* denoting sudden or violent motion. See *quaquequeshont*.

[Abn. *ne-kesirra*, ou *ne-kesâsâ*, 'je cours, je vas vite.' Cree *kwâsseto*, he jerks it; *kwâsskwâsskoo-pâthu*, it moves by leaps or jumps.]

quesikkompau, quesuk, v. t. he stands upon (it), Amos 9, 1; *kuk-quesikkompau quesuk*, thou standest upon the rock, Ex. 33, 21. Cf. *quenikkompau*.

quhtinnuh, quih-. See *quihinnuh*.

quinahsinnunk: (*nashpe*) *quinahsinnunk*, '(with) a pestle', Prov. 27, 22. From *qunni*, *quinne*, and *hassun*, *assin*, 'long stone'.

-quinne and (suppos.) **-quinogok**, after a numeral or an indefinite quantitative ('few', 'many', etc.), is used for *kesukotash*, days, or (suppos.) *kesukok*, on the day; or, more exactly, for *nukonush* (nights), suppos. *nohkog*. It is formed from *kouéu*, he sleeps. "Their age they reckon by moons, and their actions by sleeps, as, if they go a journee, or are to do any other business, they say three sleeps me walk, or, two or three sleeps me do such a thing, that is, two or three days."—Josselyn's Voy. *pasuk kesuk* . . . *asuk piogkukquinne*, one day . . . or ten days, Num. 11, 19; *neqatta tahshikquinne*, for six days, Ex. 24, 16; suppos. *nishik-quinogok*, on the third day, Hos. 6, 2.

[Narr. *nees-quinnagat*, 'two days'; *shuck-quâckat*, 'three days', R. W. 69. Abn. *kate'ksâisi* or *nekstâghêni*, une nuit; *nissguâsi*, deux nuits, etc. Del. *guto-kenak*, one day, Hk.w.; *nguttokuni*, one night, *nishogunak*, two nights, etc., Zeish.]

quinnuppe, (it is) round about, all around; it turns. As adv. and prep., *quinnuppe kouéog weekit*, 'they lodged

quinnuppe—continued.

round about the house', 1 Chr. 9, 27. With an. subj. *quinnuppe*: *au quinnuppe*, he went about (Galilee), Matt. 4, 23. It is, in fact, an intransitive verb: *quinnuppe*, he turns, changes his course; with inan. subj. *-pen*; suppos. *noh quinnupit*, he who turns or is turned, Lev. 20, 6; imperat. 2d pl. *quinnuppegk*, turn ye, 2 K. 17, 13. Vbl. n. *quinnuppeok*, a turning, conversion (as in Acts 15, 3). V. t. inan. *quinnuppenum*, he turns (it) about, 1 K. 8, 14; suppos. *noh quinnuppinuk*, Prov. 28, 9. V. i. refl. *quinnuppehtau*, he turns himself about, Mark 5, 30. V. t. an. *quinnuppinan*, he turns (him) about, 'converts' him; suppos. part. *quinnuppinout*, when turning, 'converting', Ps. 19, 7; James 5, 19. V. i. inan. subj. *quinnupsheau*, it (e. g. a path, a trail, a boundary) turns about, Josh. 19, 12. V. t. inan. subj. *quinnuppohtau*, it encompasses, surrounds, turns itself about.

quinnuppekompau [= *quinnuppekompau*] v. i. he stands turned about, is (and remains) converted; pl. + *og*, they are converted, Is. 60, 5. N. agent. *pauacu(in)*, one who is converted, a convert, Luke 22, 32. 'Sampicattachê Quinnuppekompauennin' is the title given by Eliot to his translation of Shepard's 'Sincere Convert'.

quinnuppohe, as adv. 'everywhere', Acts 17, 30. For *quinnuppe-ohke*, round about the country.

quinnupshau, -pwushau, v. t. he goes round about (it); pl. *-shaog*, Ps. 59, 6; imperat. pl. *-pûshak*, go ye round about (it), Ps. 48, 12; *ne quannupshunk*, (the river) which encompasses (it), Gen. 2, 11, 13.

-quinogok. See *-quinne*.

qukunuksheau. See *qunnukquesu*.

***qunnamâug** (Narr.), a 'lamprey'; pl. + *suck*. "The first [fish] that come in the spring into the fresh rivers", R. W. 102. (= *qunni-amâug*, long fish.) Cotton gives 'quannamag, bass' [?]. See **missâckeke*.

***qunnânnonk**, n. a blanket, C.

qunnassin. See *quinahsinnunk*, a pestle, i. e. 'long stone'.

qunnegk, n. a hind, a female deer, Gen. 49, 21; pl. *-gquāog*, Job 39, 1; Cant. 3, 5. See *ahduk*.

[Narr. *quūnān*, *quūnēke*, a doe; *quūne-quāwese*, a little young doe, R. W. 496.] **qunni**, v. i. it is long; as adj. long, El. Gr. 15; Mark 16, 5: *quūnī onk*, longer than, Job 11, 9 (*anēquūnag* [= *anue qun-nag*], 'longest', C.). With an. subj. *quūnēsu*.

[Abn. *kSūē*, *kSūisS*, *kSnagSūt*, il est long. Cree *kinuaw*, it is long; an. *kin-uōsu*, he is long, i. e. tall. Del. *quūcū*, Zeish. Illin. *kināacatōt*, bois long, arbre haut; *kinuacagunaki*, habit long; *kinawōt*, *kinawaki*, long, Gravier.]

qunnonō, n. a 'lion', Is. 5, 29; pl. + *og*, Cant. 4, 8; a panther (?). Cf. *quoh-quononou*, 'greyhound'; *quūnimon*, 'hawk'. The name signifies 'long-tailed'. Cf. **konoooh*.

[Chip. *qinwūnōwē*, it has a long tail, Bar.]

qunnuhqutayeū, v. i. he dwells on high, Is. 33, 5.

qunnukque, adj. high. See *qunnuikque*. **qunnukquesu**, v. adj. an. he is lame, 2 Sam. 19, 26; suppos. *noh qunnukquesit* (and *qunnukquesit*), he who is lame, Lev. 21, 18; pl. *-itcheg*, the lame, 2 Sam. 5, 8. *qukquenkqshean*, he halts, limps; part. *noh quukquenkqsheant*, he who halts, Zeph. 3, 19; Micah 4, 6, 7.

[Narr. *nick-qūssaqu*, I am lame. Del. *quūcquōt*, lame, Zeish. Gr.]

qunnuikque, **qunnuhque**, it is high; as adv. on high, Job 39, 18; suppos. *quūnhquōdt*, when high, 'of an high stature', Ezek. 31, 3. *quūnuikquessā-man*, he is tall, 1 Sam. 9, 2.

[Narr. *quūnāqūssu*, a tall man, R. W. Del. *quūnquōt*, it is long, high; *quūnācu*, he is long, tall of stature, Zeish.]

qunnunkquekomuk [*quūnunkque-komuk*], n. a high inclosed place, a 'tower', Gen. 11, 4, 5.

qunnuhktug [*quūnunkque-h'tug*, high wood], n. a pole, a post; pl. *-quash*, Ex. 38, 5, 7 (*quūnohtake*, a mast, C.). See *quūhktug*.

qunonuhquaog (?), n. pl. 'fir trees', Is. 14, 8.

qunōnuhquoau, v. i. he has long hair; neg. pl. *matlu pish qunōnuhquōsoog*, they

qunōnuhquoau—continued.

shall not have long hair, Ezek. 44, 20; suppos. part. *quūonuhquāat*, having long hair, Ps. 68, 21 (= *quūnhquōant* (?), 1 Cor. 11, 14, 15). Vbl. n. *quūnunk-quōonk*, a long 'lock of hair', Num. 6, 5. ***qunōsu** (Narr.), pl. + *og*, pickerel: "A fresh fish which the Indians break the ice in fresh ponds" to take, R. W. 105. From *quūni* and *-utchan*, 'long nose'.

[Peq. *quūnnoose*, 'pickerel or long-nose', Stiles. Abn. *kSūsSē*, brochet. Old Alg. *kinonge* (Lah.), whence comes *muskuhonge* or *muskelunjeh*, the great kinonge of the St Lawrence and northern lakes. Chip. (St Marys) *ke nō' zhai*, (Gr. Trav.) *ke no zhai*, (Sag.) *kee no zenck*.]

quūhktug, **-ontug**, n. a spear, 1 Sam. 17, 45; Josh. 8, 18, 26 (*konukuh-toh-wheg*, Mass. Ps., Ps. 35, 3); pl. + *quash*, 1 Sam. 13, 19. From *quūni* and *h'tug*, long wood. "*Quūhktug*, of *quūni*, long, *uchtug*, wood, or tree; and this word is used for a pike."—El. Gr. 15.

quūsēseps. See **sēsep*, a duck.

quōashau. See *quōshan*.

quogkinnun, v. t. he dips (it) in or into, Lev. 9, 9; — *wog hogkwāonk coquē-hwongunūt*, they dipped the coat in the blood, Gen. 37, 31. (*quogkinnōsēte*, 'dipping, dipped'? C.)

quogquadtinohkonāi, v. t. an. he wrestles with (him): *nuk-quogquadtinohkon*, I wrestle with (him), Gen. 30, 8; mutual, *quogquadtinnūdnog*, they wrestle (one with the other). Vbl. n. *quogquadtinnūdnok*, wrestling, Gen. 30, 8.

quogquēū, v. i. he runs (goes by running), Gen. 18, 2; John 20, 2; imperat. *quogquēti*, let me run; *quogquish*, run thou, 1 Sam. 18, 23; suppos. *noh quāq-quūt*, he who runs, 1 Sam. 20, 36. Adv. and adj. *quōgquēwē*, running, by running, Mark 10, 17. See *quēshan*.

[Narr. *quōquāis*, run thou; *tawhieh quūnquāquānān* (intens.), why do you run so? R. W. Old Alg. *keqatch*, 'quickly' (= *quogquish*?), Lah.]

quogquōhteau, v. i. he threatens; suppos. *quogquōhtōadt*, when he threatened, threatening, Acts 9, 1; 'if he make threatening speeches', Ind. Laws, v, p. 6. Vbl. n. *quogquōhtōonk*, threat-

quogquohteau—continued.

ening, threats, Acts 4, 29. Cf. *quehtinuh*.

quohquonou (?), for 'greyhound', Prov. 30, 31. See *quunou*; *quunou*.

quôhquôhquoanetâu (?), n. an ass; pl. +*og*, Gen. 12, 16. Elsewhere the English word is transferred without translation.

quohtinont, forbidding (him); part. of *quehtinuh* (q. v.).

quômpham, v. t. he dips (it) up; infin. *quomphamun-at nippe*, to dip up water. Is. 30, 14. In Gen. 25, 30, the imperat. 2d sing. *quompatâsh* is used, from a form *quomphatam*, he dips (it)?

[Narr. *quamphash*, *quamphomînnea*, (take thou up; and) 'take up for me out of the pot', R. W. 36. Cree *kwôppahum*, he scoops or laides it out, Howse.]

quômhippau [*quompham nippe*], v. i. he dips up water; pl. -*aog*, 'they drew water', 1 Chr. 11, 18. Cf. *wutthippau*, he draws water.

quômphunk, (inan. part. of *quômpham*, that which dips or takes by dipping), a net. Adj. *quômphôngane anahausonk*, network, 1 K. 7, 17, 41.

[Chip. *kwambahwa*, he fishes with scoop net, Sch.; *ahkwabinahgun*, a seine; *kwa be a gen*, a scoop net, S. B. 2, 18; *a gua bi na gru*, ibid. 2, 19; *a gua bi na gru*, Bar.]

quoncoasq, n. a gourd, Jonah 4, 6, 10 (*quâncourask*, 'a bottle', C.; i. e. made from a gourd?). From *quumi*, long, and n. gen. *asq* (pl. *asqaash*), that which may be eaten raw. Cf. *askotasq*; *mon-askotasq*.

quoshâe, -ôe, -aue, it is beforehand, in anticipation of; it goes before, in time; as adv. *quoshâe naram*, he foreseeth, Prov. 27, 12; *quoshâe missohamwog*, they prophesy, Num. 11, 27; *quashôau naram*, he promises, Heb. 12, 26.

quoshappu, v. i. he is (remains) ready; imperat. 2d pl. *quoshappegk*, Luke 12, 40.

quoshauwêheau, v. t. caus. he makes (him) ready, prepares (him); more common in the freq. form, *quaquash-wêheum* and *quagquash-*, as in Jonah 4, 7. With inan. obj. *quoshauwêhtum*, he makes (it) ready, prepares (it), and freq. *quaquashwêhtam*, *quagquashwêhtam*,

quoshauwêheau—continued.

Jonah 4, 6; Prov. 30, 25. See *quoshwê-onk*.

quoshinum, **quash-**, v. t. he takes (it) beforehand, has (it) in readiness: *quashinumwog uk-kômukquodtoh*, 'they make ready their arrow', Ps. 11, 2.

quoshkinnum, he turns over (see title-page of Indian Bible); 'translated'.

quoshôau, v. i. he promises; infin. *quoshôâut*, to 'vow' (to say beforehand), Eccl. 5, 5.

[Abn. *ne-kêttêê*, je promets, je lui dis par avance.]

quoshodtum, v. i. he says beforehand, predicts, prophesies; imperat. *quoshod-tush*, -*oltsh*, prophesy thou, Ezek. 30, 2; 34, 2. Vbl. n. *quoshodtuonk*, a promising, i. e. the subject of a promise, the thing promised; pl. -*ongash*, 'the promises', Heb. 6, 12. N. agent. *quoshod-tumwum-in*, one who predicts something, a prophet, Deut. 13, 1; Matt. 13, 57. Cf. *kâsukquom*, 'a witch'.

[Cf. Abn. *kâssigaiin*, divination, 'fausses observations de futuro', etc.; see Rasles under JONGLEUR, JONGLERIE.]

quoshôe. See *quoshâe*.

quoshôteau, v. i. inan. subj. it is made ready, prepared, or provided, Matt. 22, 8: *wame quoshôteash*, 'all things are ready', ibid. v. 4.

quoshorâu, v. t. an. he says beforehand to (him), promises (it) to (him): *kuk-quoshom*, thou promisest or hast promised (him), 2 Sam. 7, 28; 1 Chr. 17, 26; suppos. part. *quoshomont*, vowing, promising, Mal. 1, 14; Heb. 6, 13; *noh quoshomont*, one who is pledged, 'betrotthed', Lev. 19, 20; Deut. 20, 7. Vbl. n. *quoshômâonk* (-*muraonk*), a promising, saying beforehand, Acts 1, 14; 2 Pet. 3, 9; pass. part. inan. *ne quoshômuk*, that which is promised, being promised.

quoshquechin. See *quosquechin*.

quoshquodchu, v. i. he feels cold, suffers from cold [shakes with cold?] (*quos-quatchaw*, C.); infin. -*chinat*, as noun, 2 Cor. 11, 27.

[Narr. *nîek-quatchaw*, I am cold, R. W. Chip. *nîn gikad*, I am cold, Bar.]

quoshquassausu (?), v. adj. an. he is circumcised, Gen. 17, 10, 26. V. t. an.

quoshqussausu—continued.

quos(h)qussau, he circumcises (him). Ex. 4, 25. V. t. inan. *quoshkussau weqau*, he circumcised the flesh, Gen. 17, 23; suppos. *ne quoshkussuk*, that which is circumcised, Gen. 17, 24. Vbl. n. *quoshqussauisnonk*, circumcision, Ex. 4, 26; John 7, 22.

quoshwéonk, an 'alarm', Num. 10, 5, 6 (vbl. n. from *quoshauwéheau*, he makes or causes him to be prepared); a 'note of preparation'; or perhaps directly from *qushéhéau* (cans. of *qúshau*, he fears), he makes afraid, alarms.

quosquechin, quosh-, v. i. it 'hangs over' (extends beyond?), Ex. 26, 12, 13.

quoushau (?), **quoashau**, v. i. it spills, is spilled, Mark 2, 22; Luke 5, 37; inan. subj. *quoushéau* (?), it is spilt; suppos. *ne quoushéauuk*, that which is spilt, 2 Sam. 14, 14; *ukquoushéauuk*, 'he spilled (it)', Gen. 38, 9.

qúshau, v. t. an. he fears (him), is afraid of (him), Prov. 14, 2; with affixes, *uk-qush-uh*, he fears him, 2 Sam. 3, 11; imperat. 2d sing. *qush*; 2d pl. *qushenk* or *-ok*. Vbl. n. *qushéonk*, fearing, fear, Prov. 14, 27; 20, 2; 'reverence', C.

[Narr. *ukék-qusha* [*uk-qush-uh*], I fear him. 'Cree *quostéchu*, he is afraid; *quostayoo*, he fears him; *quostum*, he fears it.]

qushkeu, v. i. he goes back, returns, 2 K. 15, 12; Josh. 10, 15; suppos. *quashkéik*, Jer. 40, 5; *uk-quashkeu*, I go back, turn back, Neh. 2, 15 (*uk-quashkeu*, C.). Vbl. n. *qushkéonk*, turning back, James 1, 17. Adj. and adv. *qushkéé*, backward, in return, Is. 1, 4.

[Cree *kéw-ayoo*, he returns; *kwisk-issau*, he is turned over.]

qushkodeau (?), v. i. he passes over [fords?], goes across (a river) [on foot?], Gen. 31, 21; Josh. 3, 17; 4, 10; *seip ne wosh mo qushkodeáonuk*, a river that could not be passed over, Ezek. 47, 5; *qushodeáonog Jordan*, they passed over Jordan, 2 Sam. 2, 29.

qusseáshkoo, v. t. he swallows (it), Job 5, 5; Ex. 7, 12 (*qushasquineat*, to swallow, Job 7, 19). V. i. *qusseash-quineau*, he swallows, Obad. 16. Cf. *mishedshkoo*.

[Abn. *ne-kssihada*, on -*d8*, j'avale.]

qussinausu, v. adj. an. she is menstruous; as adj. and adv. *-sur*, Lev. 15, 19, 25, 26; suppos. *qussinausit*, when she is menstruous, Lev. 15, 25; 20, 18. Vbl. n. *-ausuonk*, menstruation, Lev. 12, 2.

[Narr. *qushéndánsi*, 'a woman keeping alone in her monthly sickness', R. W. 53.]

qussuk, n. a rock, El. Gr. 10; Ps. 78, 20; pl. + *quauash*, Ps. 78, 15; *utsh qussuk-quan-áhta*, from (among) the rocks, Jer. 51, 25; dimin. pl. *qussukquaniésh*, 1 Sam. 17, 40. Cf. *hussau*; *ompsk*.

[Narr. *qussúequn*, heavy; *kuk-qússa-qun*, you are heavy; *qussúek*, a stone. Del. *ksuc-quon*, heavy, Zeisb.]

qussukquaneutunk, n. a (stone) wall, Prov. 24, 31; Gen. 49, 22 (*qussukquaneutunk*, C.).

qussukquanush (?), n. 'the kite', Lev. 11, 14; but *wenonk*, kite, Dent. 14, 13.

qut-, 'conj. disjunctive', but (El. Gr. 22), yet, and yet, except that ('*qut oush* sometimes is used for but, because, yet so, but also, but even, nevertheless', C.); *qut matla*, but not, unless there be, Job 6, 6. See *kuttumma*.

qutchehheu, v. t. an. cans. he makes trial of (him), proves (him), tempts (him); imperat. *qutcheh*, prove thou (them); *qutcheheh*, prove thou me, Ps. 26, 2; prohib. *qutchehehkon*, do not tempt, Dent. 6, 16 (*qutche*, try thou; *uk-qutchehram*, I prove, C.). Adj. and adv. *qutchehuvác*, *-uhác*, of temptation, tempting, Ps. 95, 8. N. agent. *qutchehuvác-in*, one who tries, a tempter, 1 Thess. 3, 5. Vbl. n. *qutchehuváonk*, a trying, trial, temptation, Luke 4, 13.

qutchehtam, qutchtam, v. t. he tastes (it), tries by tasting; pret. *uk-qutchtam-up*, I tasted (it), 1 Sam. 14, 43; suppos. *quadjtog*, *quajtog*, when he tasted (it), John 2, 9; Dan. 5, 2; Matt. 27, 34 (*qutchehtam-inat*, to taste; vbl. n. *qutchehtamáonk* [the sense of] taste, C.).

[Abn. *ne-k8adáméa*, je goûte, pour voir s'il est bon.]

qutchehtéau, v. t. he makes trial of (it), he proves (it) by trial; imperat. 2d pl. *-táonk*, prove ye (all things), 1 Thess. 5, 20. Vbl. n. *qutchehtéonk*, pl. *-angash*, trials, attempts, C.

quthum, = *quttühham*, he measures or weighs (it).

***quttáuatu** (Narr.), sixpence or its value in bead money; otherwise *quttatashatim-sent*, six-penny's-worth, R. W. 128, 129.

quttauëu, **kuttauëu**, v. i. he sinks, goes down (in mire, Jer. 38, 6; in water, Luke 5, 7; in a pit, Ps. 9, 15): *ahque kut-tawti*, let me not sink, Ps. 69, 14. Cf. *-quttünk*, the throat; *quttühham*, he weighs; *quttüanun*, he shows respect; *m'kuttuk* (*mukkuttuk*), the knee.

[Abn. *ne-gheddhamen*, 'je l'enfoncé dans l'eau, et va au fond'; *ghedërren*, il enfonce dans l'eau.]

***quttäunemun**, 'to plant corn', R. W. 91. For *paquttäunemun* (?).

quttaushau, **quttuhshau**, v. i. he sinks disastrously or by mischance; he is drowned, Amos 9, 5; pl. *quttuhshuog onatuh qussuk*, they sank to the bottom like a stone, Ex. 15, 5, = *quttaushuog*, v. 10. From *quttauëu*, with *sh* of mischance. With inan. subj. *quttaushau*, it sank, 1 Sam. 17, 49; '*qutonkamawoa kashum*', it sinks thy boat, Samp. Quinaup, 156.

quttiantam, v. t. inan. he honors, shows respect to (it).

quttianumau, v. t. an. he honors, shows respect to (him), Dan. 11, 38: *nuk-quthtianum kutassot*, I honor the king, Dan. 4, 37; imperat. *quttianum kash*, honor thy father, Ex. 20, 12; suppos. part. *nok quttianumout*, he who honors, shows respect to, Prov. 14, 31. Vbl. n. *quttianunoonok*, (showing) respect, honoring; pass. *quttianitnook*, being honored, respect or honor, as referred to its object. Cf. *quëhtam*, he fears, and see *quttauëu*, he sinks.

quttompaghoteq, n. a balance, a weighing instrument, Jer. 32, 10; Deut. 25,

quttompaghoteq—continued.

13: *quttompaghoteu*, he weighed (it) in a balance, 2 Sam. 14, 26. Vbl. n. *quttompaghoteonok*, weighing, C. See *omp-skot*, a penny, and examples thereunder.

***quttöw**, n. a log (?), C.

quttühham, **quthum**, v. t. he measures or weighs (it), Ezek. 40, 28, 32; Job 28, 25; suppos. *nok quadhuk*, he who measures; pass. part. inan. *quttühmuk*, *quthumuk*, measured, Jer. 31, 37; an. *quttühhat*, *qutrehat*, (he is) measured, Dan. 5, 27; freq. *quaquuthum*; suppos. *quaquadhuk* (*-huk*, Is. 40, 12); t. an. *quttühmanu-uu*, he measured (it) to or for (him), Gen. 23, 16. Adj. and adv. *quttuhmaw*, *quthumöc*, by measure, by weight. Vbl. n. *quttühhamoonok*, measure, weight. Cf. *ogketamünat*, to count.

quttühhög, n. (suppos. inan. or instrumentive of *quttühham*) that which measures, a measuring instrument, Ex. 26, 2; Deut. 25, 14; pl. +*awh*, 1 Chr. 23, 29; *quttühhonk* (vbl. n. act.), a measuring, measure: *quttühhongun-it*, by measure, 'in a measure', Is. 40, 12.

quttuhshau. See *quttunshan*.

quttühwhösu, adj. and adv. measured, by measure, by weight, Ezek. 4, 10; 1 K. 4, 22; pl. +*ash*, 1 K. 5, 11; 18, 32. Properly, v. i. an. he measures, is measuring (*nuk-quttühwhons*, I measure, C.).

quttukqsheau, v. i. inan. subj. it turns, bends, makes an angle (of a boundary line, Num. 34, 4). Vbl. n. *quttukshuk*, 'the turning' or bend (of a wall, Neh. 3, 19, 25). Cf. *mukkuttuk*, the knee.

-quttünk, n. throat; *uk-quttünk*, his throat. From *quttau-en*, it goes down (?). See *mukquttuk*.

[Narr. *qüttuck*. Del. *guntä*, swallow it, Zeisb.]

R

***rame** (Quir.), within, in, Pier. 48, 49, and passim.

***ramük** (Quir.), as postposition and preposition for under: *nippe ramük okke*, waters under the earth, Pier. 46. Cf. *rame*.

***rout** (Quir.), fire; *rontag*, Pier. 67. See *noötau*.

***röwat**, **rouwat** (Quir.), of old (?): *nah röwat*, of old (in old time), Pier. 29; *rouwat co poöpe*, long ago (?), ibid. 36.

S

sabáé. See *saupáé*.

sabahēg (suppos. inan. of *saupahhéau*), made soft, softened (by water?); n. 'pottage', 2 K. 4, 38; *sabahég*, Gen. 25, 29; *sebahég*, Judg. 6, 19, 20; adj. *sabahégane*, 2 K. 4, 40; *neepataush sabahég*, 'seethe pottage', v. 38. See *saupáé*.

sábasum, v. t. he melts (it); infin. -*ummut*, Ezek. 22, 20; suppos. inan. or part. pass. *sabassumuk*, when it is melted, Ezek. 22, 22. Vbl. n. *sabassumoonk*, a melting, a furnace for melting; and suppos. instr. *sabasség*, a melting instrument, a furnace, Ezek. 22, 18, 20. Adj. *sábasumce*, molten, 2 Chr. 34, 4; v. adj. an. *sabassosu*, *sábohsosu*, he melts or is melting, Jer. 6, 29; inan. subj. *sabohteau*, it melts, is melted. (*noh sobpasit*, when he melteth, Mass. Ps., Ps. 58, 8.)

***sabuck**, n. gunpowder, C. See **saú-puck*.

***sáchim** (Narr.), pl. +*átog*, n. 'king', R. W. 120. Vbl. n. *sachimátouck*, 'a kingdom or monarchy', ibid. See *tah-sotum*.

[Peq. *súnjun*, king, Stiles. Micm. *shahman*. Abn. *saúgmañ*, capitaine; *ne-saúgmañ*, je suis capitaine. Del. *sag-kimau*, he is a chief, Hkw. Mass. *sachim*, *sagamore*, a king, Wood. The comparison of these forms shows the identity of the names 'sachem' and 'sagamore', the latter representing the 3d sing. indic. of the verb *sohkghuau*, or *sohkanau* (as Eliot wrote it), 'he prevails over', 'has the mastery'. Cf. *soñtim*.]

***sachimmaacómmock** [for *sachimmoekomuk*] (Narr.), 'a prince's house', R. W. 120.

***sáchimoa-chepewéssin** (Narr.), n. a strong northeast wind, R. W. 83.

ságket, **sáket**, **sáketog**, suppos. of *sohkéü*, *sohkeu*, or *suhkou*, he pours out, ejects: *noh sagkét*, he who urinates, 1 K. 16, 11; (*ságketog*) 1 Sam. 25, 34; 2 K. 9, 8.

[Abn. *ne-seghí*, mingo; *sagšdi*, urina.]

sagkompanau, -**pagunau**, v. t. an. he leads (them), directs (them), Is. 40, 11 (*nus-sagkompaginñuam*, I lead, I rule,

sagkompanau, etc.—continued.

C.); pl. -*anaog*, Matt. 15, 14; suppos. part. -*pagunout*, when he leads, leading, ibid.; *sagkompaginñuk*, he led (i. e. continued to lead) them, Ex. 13, 17, 18; *ahque sagkompaginñean*, Luke 11, 4, = *ahque sagkompaginñatñean*, 'lead us not', do-not lead-thou-us, Matt. 6, 13. N. agent. *sagkompaginñuen*, one who leads, a leader.

sáket, **sáketog**. See *ságket*.

***sammee**, oil (?), C. See *pumtee*.

samogkinumuk, suppos. pass. (inan.) of *sumúgnumun*, that which is stretched out or held forth, as a staff, the hand, etc.

***samp**. See *saupáé*.

sampw, v. i. he is a guide, he directs right; t. an. *sampwau*, he is a guide to (him); *nus-sampwau*, I am a guide to (them), Rom. 2, 19.

sampwau, v. t. an. he confesses to (him): *nus-sampwau*, I confess (my sins) to (him), Ps. 32, 5; inan. *sampwautam*, he confesses (it); pl. -*tamwog*, Neh. 9, 2; v. i. *sampwe-antam*, he is frank-minded (cf. Abn. *sambisi*, 'franchement, sans feinte', under *sampwi*). (Primarily, he is honest or frank toward.)

sampshanaui. See *sampwushanaui*.

sampwe. See *sampwi*.

sampwenéhheau, v. caus. an. he causes (him) to be just, makes (him) just or upright, 'justifies'. Suppos. part. *noh samprenéhheout*, he who justifies, a justifier, Rom. 3, 26. Pass. *samprenéhít*, he is justified, Rom. 3, 24. Vbl. n. *samprenéhheauk*, justifying, justification (act.); -*éhíhtuauk*, being justified, justification (pass.).

sampweogquanumau, v. t. an. he accounts (him) just or right, reckons (him) as just. Suppos. part. *sampweogquanumout*, one justifying (himself), Job 32, 2. From *sampwe* and *ogquanumau*.

sampweússeahheau, v. caus. an. he causes (him) to do justly, makes (him) righteous or upright; pass. he is made righteous; pl. -*héog*, they are made righteous, Rom. 5, 19.

sampwi, -**we**, v. i. it is (1) straight; (2) right, just, upright. *en samp-*

sampwi, -we—continued.

we may-at, in a straight way, Jer. 31, 9; in the right way, Ps. 107, 7; suppos. (rarely used) *sampoi*, if it be right, Prov. 20, 11 [?]*. Suppos. inan. *ne samp-way*, that which is right, 2 K. 22, 2. Adj. inan. *sampwe geü*, Ezek. 45, 11. V. adj. an. *sampweu*, he is straight, upright, 'an upright man', Job 1, 1; suppos. *noh sampwesit*, he who is upright, Micah 7, 4. V. adj. inan. *sampwehteu*, it is straight, upright; caus. *sampwehteuu*, he makes (it) straight: *sampwehteuu kum-may*, make thy way straight; part. *sampwehteu-un*, straightened. V. adj. an. act. *sampweusseü*, he does straight, uprightly. Adj. and adv. *-usseü*, doing justly, uprightly, 2 Pet. 27, 7; righteous, Ps. 11, 7. Vbl. n. *sampweusseouk*, uprightness (in doing), justice, righteousness, Dent. 24, 13; Ps. 11, 7. N. agent. *-ussean*, he who does right or justly, a just man. (Cf. Sansk. *sanád*, (1) similis, equalis; (2) æquus; (3) integer; *sampád*, perfectio, felicitas. Lat. similis; Engl. same.)

[*NOTE.—Marked "No!" by the compiler in the manuscript.]

[Narr. *sámpwi*, straight. Quir. *sampáo*, (it is) right, Pier. Abn. *sambisi*, 'franchement, sans feinte', but the examples given show that the word was used in the sense of fairly, justly. Cree *simnautz*, perpendicular; *simnutinam*, he erects it.]

sampwushanau, sampshanau, v. t. an. he guides (them): *ken sampwushan-op*, thou didst guide, lead, Ps. 10, 1. Part. suppos. *sampshunout*, pl. *-oncheq*, they who guide, guides, Is. 9, 16. N. agent. *sampwushan*, a guide (= *sampwoshásean*, Ps. 55, 13).

***sanaukamuck** (Narr.) n. land; *nis-sawáukamuck*, my land, R. W. 88. (Probably land inclosed and cultivated, a field: from — and *kômuk*, inclosed place. See *sonkin*, it grows, and cf. Abn. *Saukan&r*, 'la terre produit'. Perhaps the same as *sowanohkomuk* (Josh. 15, 19), 'south land', a field with southern exposure (see *sowanipeu*). Cf. **ohtek*.

***sannegkmonk** (?), 'to sneeze', C.; but, by its form, a verbal noun, sneezing (?). Perhaps for *nanugkmonk*, C.

[Abn. *neuck&uim&*, I sneeze.]

sanukkuhkau. See *sanukkuhkau*.

sasamátahwhutteaonk, vbl. n. pass. punishment received; being punished, Gen. 4, 13; pl. *-ongash*, 'scourgings', Heb. 11, 36.

sasámatau, v. t. he chastises (him): *nus-sasamat-oh*, I punish him, Jer. 23, 24; I chastise (him), Luke 23, 16, 22 (*nus-s&hsanatoh*, I chastise; *nus-s&hsamítah&uam*, I punish, C.). Caus. *sasamatoh&uau* (*-ah&uau*), he punishes (them), causes (them) to be chastised; suppos. pass. *sasamat&h&uot*, when he is punished, Prov. 21, 11.

[Narr. *sasamít&h&uitch*, let him be whipped, R. W. 122. Abn. *n&h-s&uim&h&uitch&uü*, je le bats (légèrement).]

***sasaunckapámuck** (Narr.), n. 'the sa-safras tree', R. W. 90.

[Abn. *sas&uig&sb&uam&h&u&*, 'bois puant pour faire vomir'; *m&h&san&uü*, bon à manger.]

***sas&min-eash** (Narr.), pl. cranberries, R. W. 90.

***sashkontow&uonk**, n. 'a shrill tone, or voice', C.

sasiogokish, pl. difficult (very hard) things, Ex. 18, 26. Suppos. pl. of *sasiogke*, freq. of *siagke*, it is hard, difficult.

sassadt, n. 'a crane', Is. 38, 14. Cf. *tannag*, crane, Jer. 8, 7. See Cree *th&th&icke*, tears, rends; and cf. *tannogki*.

***sassakussue puppinashimwog**, 'wild beasts', Mass. Ps., Ps. 50, 11 (for *touh&komukque puppinashimwog*, El.).

***sassammaúquoek** (Narr.), n. pl. eels, R. W. 103.

[Del. *schacham&h&u&*, an eel (cf. *sch&h&ach&h&u&*, straight; *usch&h&ach&u&*, smooth, glossy, slippery), Zeisb. Gr.]

***sassaqu&h&uog** (Narr.), v. i. they are slow; *n&h&qu&ss&ak&u&*, I am slow. See *s&es&egen&am*, he is slothful.

***saunketíp&u&** (Narr.), n. a hat or cap, R. W. 107.

***sauoppunk**, a rod, Mass. Ps., Ps. 2, 9.

saup, adv. tomorrow (El. Gr. 21), Ex. 8, 23; 1 Sam. 20, 5.

saup—continued.

[Narr. *saiōp*. Abn. *sēba*. Miem. *shabey*, ce matin; *shabonsk*, demain. Cree *wāpūk-e*, tomorrow (*wāpūch*, soon). (Chip. *wālaug*, tomorrow; *jēba* (*shāiba*), in the morning. Del. *sedpok*, tomorrow morning, Zeishb.]

saupde, sabde, it is softened, made soft by water; as adj. 'miry', Dan. 2, 43; *saupde nanonsk* (softened clay), 'mortar', Gen. 11, 3. Suppos. concrete, *sābahēg*, that which is made soft, 'pottage', boiled food (perhaps from a causative form, *sapahhēan*, he makes it soft); hence *sappuen* (modern *sappuen*, *septuen*, *sepuu*, Webst.) for *saupdeun*, softened. "The crushed corn is daily boiled to a pap called by them *sappuen*."—Descr. of N. Neth., 1671. Cf. *sābosun*, he melts, softens by heat.

[Narr. *nasūump*, "a kind of meal pottage, unparched; from this the English call their samp", etc., R.W. 33. Abn. *ntasūhān*, sagamité; *ntasūbē*, fais-en; *kesūbē*, *sūs-sūbē*, bouillon de chair; *nanēs-sūbē*, bouillon de poisson, etc. Chip. *nīs-sābau*, I am wet (with rain), Bar.]

***saūpuck** (Narr.), n. gunpowder, R. W. 149; *sabuck*, C.

[Abn. *sā'saūbigSāk*, il fait des éclairs. Del. *sasapūwak*, lightnings; *sapiechtitē*, when it lightens, Zeishb.]

saushkisashaū, *siashk-*, v. t. an. he scares, frightens (him): *kus-siashkisashch*, thou scarest me (by dreams), Job 7, 14.

sauskschanittuonk, vbl. n. being terrified, terror, fright; pl. *-ongash nukkōnēu*, terrors by night, Ps. 91, 5.

[Abn. *ne-sēghesi*, je suis épouventé.]

sauuhkissu, v. i. (adj. an.) he pants (is very weary, exhausted) (*sauuhkissineat*, to pant; *nus-sauuhkis*, I pant, C.); suppos. *sākusit*, when he pants, Ps. 42, 1.

[Abn. *sāukstēssē*, il tombe en défaillance de marcher; *sāukstēsi*, — de chaleur, etc. Del. *schauksin*, to be weak, Zeishb. Gr. 104.]

sauunum, v. i. he is weary, 'his strength faileth', Is. 44, 12; *nus-sauunum*, I am weary, Gen. 27, 46 (*pogkodche nus-sauunum*, I am very weary, C.); suppos. *nōh*

sauunum—continued.

sauunuk, he who is weary, Job 22, 7. V. t. an. *sauunuman*, he wearies (him). Vbl. n. *sauunumōnōk*, weariness, faintness, Lev. 26, 36.

[Narr. *nīs-sōwanis*, I am weary. Abn. *ne-saš-sūi*, je suis las de marcher; *ne-saš-aročkē*, 'je suis fatigué du travail', etc.; *sašisi*, lassement. Del. *schauweni*, tired, weak, Zeishb. Gr. 104; *schauwusu*, he is weak, Zeishb. Voc. 28; *schauwēlunē*, to faint with hunger, ibid. 55.]

***sawhoog** (Narr.), loose, unstrung beads or shell money, R. W. 131. (For *sēahwhōog*, they are scattered. See *sēahham*.)

[Cf. Abn. *sāisi*, 'nonchalamment, sans l'accommoder, sans le lier', etc.]

sēahham, sēoh-, v. t. he scatters (it), sprinkles (it), Prov. 20, 8; Ps. 53, 5; Lev. 3, 2. Freq. *sēahham*, Prov. 11, 24 (with inan. suffix). With an. obj. *sēahhēan*, *sēahhēan*, he scatters, disperses (them), Prov. 20, 26; Is. 24, 1; *nag sēahwhōog*, they are scattered, Ezek. 34, 5; suppos. (pass.) *sēahhūteatōg*, when you are scattered, Ezek. 6, 8. With augm. of mischance, *sēahshan* and (intens.) *sēakshan*, he scatters disastrously, 2 K. 25, 5; 1 Sam. 11, 11. With augm. of continued action, *sēahhōnau*, *sēahkan*, he habitually scatters, goes on scattering (them). (These forms are all causative. The primary verb is not used by Eliot, except perhaps in Luke 11, 23, *sēaciyeu* [= *se-ā-ci-u*], he scattereth.) See *nanwiyeu*; *nuswēu*.

[Narr. *sawhoog*, *sawhōsachick*, (pl.) loose (scattered). Abn. *sāisi*, 'nonchalamment'; *sāisi pūš*, 'mets cela dans le sac, sans l'accommoder, sans le lier, simplement comme il est'. Del. *saschemen*, to scatter.]

sēahhteau, seaoht-, v. t. he makes (it) scatter, he sprinkles (it), Lev. 4, 6 (*nus-sēahhteau*, I sprinkle, I scatter, C.). **sebaheg**, n. pottage, bouillon. See *sābahēg*.

sēē, it is sour; adj. sour; 'sēē wine', for 'vinegar', Num. 6, 3; Ps. 69, 21; *sēē petukpūmūk*, leavened (fermented) bread, Ex. 34, 25. Suppos. concrete *sēog*, that which is sour, when sour; *nukkōne sēog*, 'leaven', Ex. 13, 7. Adj. *sēane* (of unripe fruit), Is. 18, 5; Jer. 31,

séé—continued.

29, 30, (of drink) Hos. 4, 18. Cf. *singke*, it is hard, difficult.

[Cree *sévi ssu*, he is sour or salt; *sé-wáppuwoy*, sour liquor, i. e. vinegar. Chip. (St Marys) *shé wan*, (Sag.) *sewuan*. Menom. *shaywon*. Del. *shu won*, Sch. 11, 478; *schuron*, Zeisb. Voc. 6.]

seep. See *sépu*, a river.

seepsin, sēpsin, v. i. (he extends himself,) he lies down, Ruth 3, 7; Jonah 1, 5; imperat. 2d sing. *sepsish*, lie down; suppos. *sepsinon*, when I lie down, Job 7, 4.

[Abn. *suinsadssin* (étendu) or *suin-sáts*. Del. *sopsin*, to be naked; *sopsu*, he is naked (?), Zeisb.]

***segaúo** (Narr.), a widower, R. W. See *sekonusq*.

[Del. *schikuwak* (pl.), widowers, Zeisb.]

segenam, v. i. he is indolent, slothful. More common in the freq. and intens. *sesegenam*, he is habitually idle, lazy; *nag sesegenamwog*, they are idle, Ex. 5, 8. Cf. with *ahque sesegenamwak*, be not slothful or remiss (in a particular matter), Judg. 18, 9; *ahque sesegenamwak*, be not slothful (by habit), Rom. 12, 11. Adj. and adv. *-anwe*, Prov. 10, 4; Matt. 20, 3, 6. Vbl. n. *segeuamawonk*, and *suseg-* (*sásekeneuamawonk*, C.), slothfulness, idleness.

[Narr. *kus-sásaqus*, you are slow. Abn. *skšaiñk*, le dernier (?), or *sai'ghí'ré*, 'il n'est pas ceinturé, il va à la negligence'.]

séip. See *sépu*.

seippog [*sé'epog*], n. 'salt water', James 3, 12. Elsewhere in Eliot's translation the English word 'salt' is transferred.

sekeneam, sekenam, v. t. (1) he refuses, rejects; (2) he manifests aversion to; (3) he hates (it), Gen. 37, 35; Jer. 31, 15; Prov. 13, 5. Suppos. *noh sekenog*, he who refuses, hates, Prov. 15, 27. With an. obj. *sekeneau*, he refuses, rejects, hates (him), Gen. 27, 41: *nus-sekeneau*, I hate him, 1 K. 22, 8; 2 Chr. 18, 7; suppos. *noh sekeneait*, pl. *-ithey*, they who hate (him), Prov. 8, 36. Vbl. n. act. *sekeneadonk*, hating, hatred felt, 2 Sam. 13, 15; *sekeneausonk*,

sekeneam, etc.—continued.

hatred in exercise, active hatred; pass. *sekeneadtuonk*, *-oadtuonk*, being hated; hatred received, Gen. 3, 15; Eccl. 9, 1; recipr. or mutual, *sekeneadtuonk*, enmity, mutual hatred, Prov. 10, 12.

[Narr. *sekinenau*, I have no mind to it; *nis-sekinenug*, he likes not me; *sekinenau-hettuonk*, they hate each other. Abn. *ne-sigaiñdam*, je ne le veux pas. Del. *schingimamen*, to hate something; *-galan*, he is hated, Zeisb.]

***sekontowau**, 'lipping' [he lisp?], C.

sekousq [for *sekonusquá*], n. a widow (*se-kúishq*, C.); pl. *-squonq*, Lev. 21, 14; 1 Tim. 5, 3: *neu sekousq*, I am a widow, 2 Sam. 14, 5. As a verb, imperat. 2d sing. *sekonusquash*, be thou a widow, Gen. 38, 11. From *asuhkan* (she comes after) or *sequinan* (she is left) and *squá*, a left woman, a relic. See *sequinan*.

[Narr. *seguo*, widower; *seguisquaw*, widow. Del. *schikochiquen*, Zeisb.]

seóhham. See *séahham*.

sép, a river. See *sépu*.

sepagenum, sepak-, **sepagk-**, v. t. he spreads out, extends (it), 2 Sam. 17, 19; Ps. 105, 39. Suppos. *noh sepagenuk*, he who spreads, extends. Adj. *sepagenunwe*, extended, spread out, Jer. 10, 9.

sepághunk, n. a sail, Acts 27, 40 (*sepághunk*, C.). Suppos. inan. of *sepagken*, it spreads, that which extends or is extended. See **sepagghun*.

[Narr. *sepághig*, a sail; *sepagghont-máñta*, let us sail. Abn. *ne-sib'ghíñina*, je vas à la voile.]

sepagkeü (pl. *-éog*), v. i. they extend, spread (themselves), 2 Sam. 5, 18; 1 Chr. 14, 13. Pass. inan. *sepagkenau*, *sepakenu*, it is spread, it spreads, extends. Suppos. *sepakenuonk*, if it be spread (as leprosy, Lev. 13, 22, 27).

sepakehtamóonk, n. the firmament, Gen. 1, 7. (This verbal, from a form *sepakehtam*, was perhaps formed by Eliot.)

sepakenum. See *sepagenum*.

sepe, (it spreads out, extends; hence) it is long, a long time, Josh. 6, 5; Matt. 23, 14: 'a good while', Gen. 46, 29: *sepe máñche*, long after, Josh. 23, 1. Cf. *quimí*; *seken*. (Cf. Greek *στᾶ-ειν*,

sepe—continued.

to draw forth; $\sigma\pi\epsilon\tau\epsilon\iota\nu$, $\sigma\pi\epsilon\tau\epsilon\delta\text{-}\epsilon\iota\nu$ ($\sigma\pi\epsilon\tau\delta\text{-}\epsilon\iota\nu$), to pour out a liquid; Goth. and Ang.-Sax. *spinna*, *spannan*.)

[Cree *sép-issou*, he is durable, lasting. Abn. *sipúsi*, enfin.]

sepepomantam, v. i. he is long-lived, lives long, is 'stricken in years', Gen. 18, 11; 24, 1. From *sepe*, and *pómantam* (he lives).

sepham, v. t. he offers, he sacrifices (it); v. t. an. *sephaman*, he offers or sacrifices (it) to (him), 1 Cor. 10, 20.

sephausu, v. i. he sacrifices, offers sacrifice; pl. *-uog*, Hos. 4, 13. Vbl. n. *-uonk*, a sacrificing, an offering, Ezra 9, 4; Ps. 118, 27; pl. *-uungash* (*sēphasu*, it is offered or sacrificed, C.). N. agent. *sephasuacu*, one who offers, a priest, Lev. 1, 9. N. collect. *sephasueneñuonk*, priests collectively, the priesthood, 1 Pet. 2, 5. [See Rasles under JONGLEUR, JONGLERIE.]

sephausauu, v. t. he offers or sacrifices to (him).

sepohtaeu, v. i. he is, or continues, long (in a place?); suppos. *noh sepohtadt*, 'when he had been there a long time', Gen. 26, 8. Adj. and adv. *sepohtáe*, (long) continuing, Jer. 30, 23. Participial *sepohtau-un*, long continuing, 'durable', Prov. 8, 18.

***seppagham**, he sails, C. (i. e. *sepag-am*, he goes by spreading out, by a sail). See *sepághunk*.

sēpsin. See *sepsin*.

sépu, **séip**, **seep**, n. a river, Dan. 8, 3, 7; Gen. 2, 10, 14; pl. *-uush*, Ezek. 47, 9. Literally, 'it extends, stretches out, is long', a continuing stream. See *sepe*. The inseparable generic name for river used in all compound words was *-tuk* (q. v.), from *tukka*, fluctuat, undat. *ut sepu-ut*, by the river; *nashauē sepurchtu*, in the midst of rivers, Ezek. 29, 3; *sepu-nog*, a river of water, Ps. 119, 136; Rev. 22, 1. Dimin. *sepuēse*, *sepuēcus*, pl. *-ēshush*, 'brooks', Job 20, 18.

[Narr. *stip*, R. W.; *sepe*, *sebe*, Stiles; dimin. *sepoēse*, a little river; *sepoēmese*, a little rivulet, R. W. 88. Old Alg. *sipin*, a river (*sibikinan*, to pour out), Lah. Abn. *sips*, pl. *sipsar*. Cree *sēpee*,

sépu, **séip**, **seep**—continued.

pl. *-ā*. (Chip. *sēbē*, *sēpee*, pl. *wan*. Del. *si po*, Zeisb.)

sequan, (it is) summer, Ps. 74, 17; Matt. 24, 32; rather, early summer (*sēquan*, spring, C. and R. W.). Cf. *nēpūn*. Adv. and adj. *sequān*, of summer, in summer, Dan. 2, 35; Prov. 26, 1. The radical perhaps signifies 'dry'; cf. Abn. *sigšān*, with *sikkaušš*, 'le ruisseau est tari'. In the Catechismo Algonchino, p. 22 (qu. 28), *sikwaninik* (in the spring) is translated 'diffuente arborum humore', Fr. 'quand la sève coule'. But there is no 'arbor' in the synthesis. It means probably 'when water runs' (i. e. when it thaws?).

[Quir. *sepuoks*, in summer, Pier. 28. Abn. *sigšān*, le printemps. Cree *sēkwun*, it is spring. Chip. *sēgunu*, spring. Del. *si quon*, spring, Zeisb.]

***sequanamáuquock** (Narr.), n. pl. [*sequane-ānang*, pl. *quog*, early-summer fish], 'bream', R. W. The same species as *mishchup-patog*. "Of this fish there is abundance which the natives dry in the sun and smoke." Probably the species now known as 'scuppaug' and 'porgy' (*Pagrus argyrops*, Cuv.).

sequanau, v. i. he remains behind, is left, (*nen webe nus-sequinūt*, I remain alone, am left, 1 K. 18, 22); suppos. *noh sequanūt*, -it, he who is left; pl. *nag sequanutcheg*, 'the remnant that are left', 1 K. 14, 10; 2 K. 19, 4 (= *ashquinnutcheg*, Neh. 1, 3). Inan. *sequnetau*, it remains, is left; suppos. *ne sequinuk*, *ashquinnuk*, that which remains, the remainder, the remnant; Lev. 2, 3; 14, 17; 19, 6. N. coll. (?) *ashqushunk*, pl. + *ish*, what (things) remain, Lev. 27, 18. Cf. *asuhkne*, (it comes) after; *nusse-quanneut*, to remain alone.

[Abn. *skšūnik penššōš*, he last comes, 'il vient des derniers'; *ne-nššškskšān*, je le suis, sequor. Narr. *segaño*, he is a widower [a relict], is left.]

sequinnuonk, pass. vbl. n. that which has been left by another, a remnant, Ezra 9, 8.

sequnnumau, v. t. an. he leaves a remainder to (him); negat. *nattu sequnnumau-un-uog*, they leave not a remainder to (him), 2 Sam. 14, 7.

sequttahwahau, v. t. he remains (of a number), he is left, of (them), Deut. 3, 11. Otherwise written *ashquicht*, *asqueteuh*, *asput*, *ushquicht*, etc. Suppos. pl. *ney sequttahwutcheg*, they who are left of, the remnant of, Deut. 3, 11 (*asquttahwutcheg*, 1 K. 9, 21).

sesquteaumuk, **ashqueteámuk**, pass. suppos. inan., that which is left, the remnant; pl. — *ish*, the leavings, Ex. 12, 10; Matt. 15, 37.

sesegenam, v. i. he is habitually idle, slothful; freq. of *segenam*, q. v.

seségk. See *sésékq*.

[**sesekeu**, v. i. he stretches himself (in bed or when lying down):] *mutta woli wutit sesekein*, he can not stretch himself thereon, Is. 28, 20. Cf. *sese páeu*, he stretches himself (and remains stretched).

[Abn. *ne-sa'stghesin*, 'je m'étens, étant couché'. Del. *schuchachyeu*, straight along, Zeish.]

sesékq, **seségk**, n. a venomous serpent. 'adder', Gen. 49, 17; Prov. 23, 32; 'vipér', Acts 28, 3; pl. — *quúog*. Perhaps this name was applied by the Indians only to the rattlesnake, and is onomatopoeic. Cf. *séseko*, 'he peeps' (as a bird), Is. 10, 14; *saisauway* (suppos.), when it 'tinkles', 1 Cor. 13, 1; and cf. *askuk*, snake; *quequusa*, he 'hisses'. (Cf. Greek *σίξη*; Tonga, *sisi*; Polish, *hiszg*, to hiss.)

[Narr. *sésék*, rattlesnake, R. W.; *sesiecke*, Wood. Abn. *sisiké*, serpent à sonnette; *šsigšian*, la sonnette; *sésesegš*, il crache.]

***sésép**, **qunússeps**, n. a duck, C. See **quequécum*. This name perhaps signifies a diver. [Cf. Abn. *utsapi*, 'je me plonge dans l'eau'; 3d pers. *tsašaps*, from which freq. *tse-tsašaps* or *tse-tšaps* would be regularly formed.*]

[*NOTE.—Marked "doubtful" in the margin.]

[Cree *sésesep*, pl. — *uk*. Chip. *shéeshrep*, pl. — *ug*.]

sese páeu, v. i. he stretches himself, 2 K. 4, 34; suppos. *noh sesepauet*, he who stretches himself; pl. *ney sesepauécheq*, Amos 6, 7. From *sepe* (*sepeén*, he extends), with augm. reduplication.

sese páeu—continued.

Cf. *kon-eu*; *sépsin*; *séseku*. (Sansk. *śī*, jacere, dormire; *śwap*, dormire, jacere; *śrápa*, somnium.)

shehteáen [for *nushéhteáen*], n. agent, a murderer.

shpun-au. See *uspunauánuat*.

shuog, for *nishuog*, an. pl. three, Jer. 36, 23. See *nishore*.

shwe, pl. inan. *shuriwash*, for *nishwenash*, *nishwinash*, three.

shwinchag, for *nishwínchag*, thirty, Num. 31, 44, 45.

shwosuk tahshe, num. eight, El. Gr. 14; pl. inan. *shwosuk tahshinash*; an. *shwosuk tahsuog*, Gen. 8, 23; *shwosuk tahshishquunogkad*, eight cubits (measures of length), Ezek. 40, 9; *shwosuk audtahshikquínapi*, (when) eight days old, Gen. 17, 12; *nabo shwosuk*, eighteen; *shwosuk tahshinuchag*, eighty; pl. an. *shwosuk tahshinkadog*; inan. *shwosuk tahshinkadash*. Otherwise written *nishwosuk*, from *n'show enishaw*, three, the third finger of the second hand, or 5+3.

[Narr. *shwósuck*, eight; *piuck-utna shwósuck*, eighteen; *swosuck ta shin-check*, eighty, R. W. 41, 42. Abn. *utsáinsek*, eight. Old Alg. *nissnousson*, eight, Lah. Cree *swáiss'ik*, eight. (Chip. *shous wv*, eight; (Ojibwa) *nish wás sari*. Del. *chuasch*, Zeish.)]

siashkisashaü. See *sunshkisashaü*.

***sickissuog** (Narr.), n. pl. clams, Mya arenaria or long clam (*súkkissuog*, C.). Peq. *sucksaung*, Stiles. For *solkissu* or *sukhissu*, he spits, squirts water. Adj. v. from *sokken*, *sukhou*, he spits. See *sukhou*.

sinnukutchahheau. See *sunukukukau*.

siogke, it is hard, difficult; as adv. *siogke nechan*, 'she had hard labor', Gen. 35, 16, 17. Suppos. *ne siogkok*, *siógok*, that which is hard or difficult, 'a hard thing', 2 K. 2, 10; pl. — *ish*. Augm. (suppos.) *sa-siogkish*, (very) hard matters, Ex. 18, 26. Vbl. n. *siogkegeuonk*, a hard matter, a being-hard, 'hard saying', John 6, 60. V. adj. an. *siogkussa*, he is hard; *kus-siogkus*, thou art a hard man, Matt. 25, 24. From *sü*, sour (so,

siogke—continued.

Greek ὄξύς; Lat. acerbus, asper; Ang.-Sax. *sarghe*; Eng. sour, sore, sorrow). See *sasiogokish*.

[Narr. *siúckut*, hard; *siúckissúog*, 'they are stout men', i. e. hard fighters. Cree *saságissu* (= *sa-siogkusu*?), he is negatively. Chip. *sanogúil*, it is difficult, hard, disagreeable; suppos. *seuagak*, Bar. Abn. *suu'gheré*, cela est dur; prefix *saughi*.]

siogkod [for *siogkóht* (*siúckut*, R. W.), from *siogkóhtem*, v. i. inan. subj.], it is hard, difficult, Prov. 13, 15; Mark 10, 24.

siogkowaonk, n. a proverb (?), Ezek. 18, 2, 3; a riddle (?). See *nuproonk*.

-sip, -sup, in compound words signifies to drink. It represents a primary verb which is not found separately in Eliot. Possibly related to *saupée* (q. v.). Cf. *nontsippam*; *missippam*; *kogkeissippam*; *ahksippam*, C.; *tápsippam*, etc. To this corresponds the inseparable *-uppa*, *-ippa*, 'to eat', which is found in a similar group of compounds. See *wat-tattamunat*.

[Note.—The entire definition is marked "Dele | to exude | *sok'-ippe*" | preceded by "or 'to sup' bouillon?" The following two incomplete definitions, *-sippa*[eu] and *sisippik-quoshan*, appear on a memorandum slip inserted in the manuscript.]

[**-sippa**[eu]. Refer to *missippam*; *mus-suppég*; *suppik* (?). Cf. Chip. *-auho*.]

[Cree *ménis-ápprooy* [*méni-sápprooy* (?)], berry liquor, Howse 19; *min-ápprooy*, berry juice, p. 179. Chip. *min-áhbo*, *ibid*. [*n'ippe* (?); *sok'ippe*, juice (?), exude.] Del. *wsup-pi*, 'sap of trees', Zeisb. Voc. 13; *si spi gau*, it leaks, drops, *ibid*. 29.]

[**sisippikquoshan**, 'he winketh with his eyes', Prov. 6, 13; *noh sasupikgudít*, he that winketh with his eyes, Prov. 10, 10; *mus-sáhpequdéh tam un*, he winked at it, Acts 17, 30; *suppikquahtám*, he shuts his eyes, Prov. 16, 30; *suhipiquatoy*, they shut their eyes, Matt. 13, 15.]

[Del. *scho pin queel*, shut your eyes, Zeisb. Voc. 29.]

***sitchipuck** (Narr.), the neck, R. W. See *musittipuk*.

skannem(in), pl. *skannémunash*, seed, Gen. 1, 11, 12. More commonly used with the 3d pers. pron. prefix *muskan-ném*, q. v.

[Narr. *skannémencash*, seed corn, R. W. 91.]

***skát** (Narr.), ebb tide; *mittéskat*, a low ebb, R. W. 100.

[Abn. *Ssá'kkat*, décroît.]

-skeesuk, the eye, the face. See *mus-skéusuk*.

***sknuk**. See **squnuk*.

sóanaiyeu. See *sowanaiyeu*, of the south, southern.

sóbáheg, sóbáheg. See *sabahég*, pot-tage, bouillon.

sobososit, suppos. and pass. of *sábasasu*, he melts (it). See *sábasum*.

***sóchepe** (Narr.), snow, it snows; *sóchepe-wutch*, when it snows, R. W. (*muhpáwi*, it snows, C.; *manpaw*, Wood). See *muhpo*.

[Abn. *psan*, 'il nége'; *kesi'ps*, *kesip-saün*, 'il nége beaucoup', Rasles. Micm. *peshak*, it snows; *mš peshanšk*, it does not snow. Cree *míspoon*, it — snows. Chip. *sógipo* (g hard), it snows, Bar. Alg. *sokipo*, il neige.]

soggohtunkan-ompsk, n. a flinty rock, flint, Deut. 8, 15; Ps. 114, 8 (*siogke*, hard?).

[Abn. *sagahañ*, 'bate-feu'; *sagahañia-peskš*, la pierre.]

sogkemas [*sogkem-oas*, biting creature; or *sogke-masáhq*, biting fly], n. a 'gnat', Matt. 23, 24. See *masáhq*; *ochaus*.

[Abn. *ne-sagamekš*, elle me pique. Chip. *sagimé*, a mosquito, Bar.]

sogképew, v. i. he bites; *sogkepoan* (*mus-sogkepóan*, I bite, C.), v. t. an. he bites (him), Eccl. 10, 8; pl. *-waoy*, *-waog*, they bite, Num. 21, 6, *pish mus-sogképe-woh*, he shall bite him, Eccl. 10, 8; *noh sogkepmittog* (suppos. t. inan.), he who biteth (it), when he biteth it, Gen. 49, 17. From *sogkeu*, it catches hold, and *-uppa*, v. gen. he eats, he holds for eating or by eating.

[Abn. *ne-sághé*, je mords; *ne-sagomañ*, je le mords.]

sogkodtunk, n. milk (of animals, though wrongly used by Eliot in his earlier translations for milk from the female breast. See **meninnunk*), Gen. 18, 8;

sogkoddunk—continued.

Prov. 30, 33; Joel 3, 18 (*sogkōdunk*, C.); pl. *-ngush*, teats, dugs, Ezek. 23, 8, 21; Luke 23, 29. A verbal (suppos.) from *solkoddinum*, he draws forth, that which is drawn out.

[Abn. *ne-sereghinēhghē*, je tire le lait (v. g. de la vache).]

sogkunau, v. t. an. he catches hold of (him), 1 K. 2, 28.

sogkussohhou, n. an earring, Job 42, 11; Prov. 25, 12; pl. *+nash*, Ex. 35, 22.

[Abn. *ne-sagheschi*, pl. *-hšnar*, mes pendants d'oreille.]

sogkuttin, v. t. inan. (subj. and obj.), it catches hold of (it), 2 Sam. 18, 9; freq. *sohsogkuttin*; suppos. *sohsogkittik*, that which catches hold of, as n. coll. 'hooks', Ex. 26, 32; from which is formed *sohsogkittikeu*, it hooks, Ex. 26, 37.

soh-, as a prefix, signifies forth from, out from, movement from the place where or in which the action of the verb begins. It is opposed to *pē*, *pā*, signifying approach to, or toward; *pe-yau*, he comes to; *soh-ham*, he goes forth, out from. (Cf. Sansk. *su*, se movere, effundere, and its derivatives; or *si*, *sai*. Lat. *se-*, sine, separative particle.)

sohham [*soh-ham*], v. i. he goes forth, Matt. 13, 3; Is. 42, 13 (*suhham*, Mass. Ps.); imperat. 2d sing. *sohhuash*, go forth; suppos. *sohhog*, if or when he goes forth; inan. part. *sohhamuta*, gone forth. Vbl. n. *sohhamōonk*, a going forth, departure, Heb. 11, 22.

[Narr. *sāwrohush*, pl. *sachēke*, go forth; *wussauhenūtta* (?), let us go forth, R. W.]

sohhōwəueu, v. i. he looks forth, looks out (as from a door or window), Judg. 5, 28 (*sonkōwəueu*, Gen. 26, 8). See *nuhquaiut*; *uhquāe*.

sohhōwunau, v. t. an. he puts, brings, or thrusts (him) out; infin. *-wunōnat*, to bring (them) out, Is. 42, 7; Ex. 3, 8. With inan. subj. *sohhōwuttan*, he brings or puts (it) out. Cf. *soharunum*.

[Narr. *kus-suchōki*, do you put me out of doors?; *nīs-sauhōcunckewō* (?), he puts me out of doors.]

sohkau, **soñghuau**, v. i. he overcomes, prevails, has the mastery: *nus-sonquē*, 1 have prevailed, Gen. 30, 8; *kun-*

sohkau, **soñghuau**—continued.

nichene sohkau, thou prevaikest forever, Job 14, 20; suppos. *noh sohkog*, he who overcomes, has the mastery, Rev. 3, 21. With an. obj. *sohkauau*, *soñghuauau*, he prevails over, has the mastery of (him); suppos. *noh sohkaout*, he who overcomes, 1 John 5, 5; Luke 11, 22; pl. *ung sohkaounehg*, Rev. 15, 2.

[Cree *sūkoo-hayoo*, he overcomes, subdues him; *sūkoo-tou*, he overcomes it, Flowse 165. Chip. *nūn gē shāhgojē-ōg*, I have overcome them, Jones in *ibid.*]

sohkenum, **sok-**, **sok-**, v. t. he pours forth, pours out; — *nippe*, he pours out water, Num. 24, 7 (*soknum*, Mass. Ps.); imperat. 2d sing. and pl. *sohkinush*, *-ok*, pour out; suppos. *noh sohkenuk*, he who pours, 2 K. 3, 11. From *sohkeu*, it pours, with the formative *'num*, denoting action of the hand. See *sokanon*; **sōkenug*, etc.

[Abn. *ne-sgumenē*, je verse, manu.]

sohkenumau, v. t. an. and inan. he pours (it) out to (him), Job 16, 20.

[**sohkeū**, v. i. it pours forth, emits. This primary verb is not perhaps used by Eliot; but he has its pass. (inan. subj.)] *sokemaw*, it is poured out, 1 K. 13, 5. From its base, *sohk*, *sook*, are formed t. inan. *sokkinum*, he pours (by hand); *sokanon*, water pours, it rains; *suhkou*, *suhquontan*, he spits, urinates (expels water), etc. Cf. *sonkin*, it springs up (as a plant), it grows. (Cf. Sansk. *su*, effundere; *siē*, emittere, inspergere, humectare, irrigare, perfundere; *shikāra*, pluvia tennis; Old Germ. *seihjan*, mingere; *seich*, urina.) See *sokanon*.

[Abn. *sgheraūn*, il pleut.]

sohkom, v. t. inan. he overcomes, prevails over (it); — *atun*, he took the city, Judg. 9, 45; — *muttaok*, he overcomes the world, 1 John, 5, 4; imperat. *sohkash muchuk*, overcome evil, Rom. 12, 21. See *sohkan*.

sohkomaū, v. t. an. he feeds (him), provides food for. See *assanaū*.

sohkōsu, v. i. (an. act.) he gains the mastery, prevails, conquers, Rev. 6, 2; is victorious, is prevailing; suppos. *noh sohkausit*, he who is victorious, Rev. 3, 5. Vbl. n. *sohkōsuonk*, *-kausonk*, mastery, victory.

sohkunkquodt, as n. height; adv. in height (measure of altitude or elevation); *ne sohkunk*, *ne sohkunkquok*, its height, Rev. 21, 16; Ex. 25, 23 [i. e. suppos. that to which it has grown, gone up to?]. From *soukin* (?). A great number of forms of several roots, are employed by Eliot to express 'height', 'in height', and 'high'. Besides those noted are *ne sohkunkog*, the height of it, 1 K. 6, 2; *ne ashpuhtag*, Ex. 37, 1, *ne ashpuhtag*, v. 10, and *ne ohshpuhtag*, v. 25; *ne kôdtunkquog* (of a small object), Ex. 30, 2; *ne auohque spohtag*, — — *spanogkog*, — — *spangok*, its height from bottom to top, Gen. 6, 15; Ex. 25, 10; 27, 1.

[Abn. *spigauñ*, la cabane est haute; *ni ôspigauñik*, voilà de combien (elle est haute).]

sohmâgunum. See *sammâgunum*, he stretches forth, holds out (his hand or something with his hand).

sohq. See *suky*, saliva, spittle.

sohqshanau, v. t. an. he tears (him) in pieces (as a wild beast his prey), rends (him): *ishkont sohkeshôam*, lest he tear (me), Ps. 7, 2; with inan. obj. *sohshadtau*, he teareth (it); *sokshadtoh*, Deut. 33, 20; suppos. *sohshadunk*, when he tears, 'rends it in pieces', Ps. 7, 2; pass. inan. *-adtau-un*, it is (violently) broken or torn in pieces, Is. 30, 14.

sohquennum. See *sohquunum*.

sohquettahham. See *sohquittahham*.

sohquhkaauu, **soquhk-**, v. t. he continues tearing or rending (him); with the characteristic *-uhk* of continuing action.

sohqui, (it is) in small pieces, fine, in dust or powder; adv. *sohque pappissi*, 'small dust', Is. 29, 5; suppos. *ne sohquag*, that which is in small pieces, in dust or powder, Deut. 28, 24. Adj. inan. *sukquiyene*, in powder, 2 Sam. 22 43. See *pasquag*.

sohquunum, **sohquen-**, v. t. he breaks (it) in pieces, he pulls (it) to pieces, Mark 6, 41; Is. 5, 5; Jer. 1, 10. From *sohqui*, with trans. formative *-unum*, denoting action performed by the hand.

***sohquompoou** (?), a coward; *-oumpoonk*, cowardice, C.

sohqussum, v. t. he cuts (it) small, makes it small by cutting: *sohqusum-ten*, he cuts it in pieces, 2 K. 24, 13; *uas-sohqus*, I cut (her) in pieces, Judg. 20, 6. From *sohqui*, with formative *-sum*, denoting cutting, etc. (see Howse, Cree Gr. 87).

sohquittahham, **sohquet-**, v. t. he breaks (it) in small pieces, pounds (it) or beats (it) small. The formative *tahham*, according to Howse (Cree Gr. 86), "implies he beats or batters the object, after the manner of the root." Inan. pl. *sohquittahhamunash*, they (grains of corn, Is. 28, 28) are broken; otherwise *sohq-*, *sukq-*. Adj. and adv. *sohquittahâe*, pounded; pl. *sohquittahash*, whence the adopted name *succotash*. Cf. *pohquunum*.

[Cree *sêkwa-tahim*, he beats it into smaller pieces.]

sohqutteahhâu, v. i. he is faint-hearted, cowardly (*sohkutteahhâe*, adj. faint-hearted, C.); pl. *-hâog*, they are faint-hearted, Jer. 49, 23; suppos. *-hout*, when he is faint-hearted, Deut. 20, 8. Cf. *sequittahchan*, he remains.

[Abn. *skâtêh*, il a peur (v. g. des tourments), il craint le châtiement, etc.; v. i. *sêghesi*, il a peur; an. *sêghes*, il craint. Cree *sêgissa*, he shrinks, he is afraid; *sêghayou*, he frighteneth him; *sâkoo-tay-âyou*, he is faint-hearted, cowardly. (By this division of the word Howse marks a derivation from 'tay (m'tah, El.), 'heart' (?).)]

sohsûmômô, v. pass. inan. it shines (forth), emits light, is bright (cf. *wohsunumunneat*, to shine); *wequai sohsunumun pohkenahda*, the light shineth in darkness, John 1, 5. Adj. and adv. *sohsunawê*, shining (forth); — *wequai*, a shining light, John 5, 35; — *kelassant*, 'king of glory', Ps. 24, 9. Vbl. n. *sohsûnunôonk*, a shining-forth (used by Eliot for 'glory'): *wut-touahkomukque sohsûnunôonk*, his-forest glory, 'the glory of his forest', Is. 10, 18. (In preparing a list of words selected from Eliot's Bible Mr Duponceau, misled perhaps by the order of words in this verse (Is. 10, 18), inserted *sohsûnunôonk* for 'forest', and on his authority it appears with that meaning among the 'Select Words

sohsúsmómó—continued.

from Elliot's Translation', incorporated into the index of Mr Pickering's edition of Elliot's Grammar.)

sohsunwáe. See *wóhsunúe*, adj. bright, shining.

sohteäü [*soh-oh-täü*], v. i. it extends, is extended, is long (relatively or by measure). Found only perhaps in the suppos. *ne sah-teag*, the extending of it, its length: *ne sah-teag kah ne koskag kah ne soh-kunk*, 'the length and breadth and height of it', Rev. 21, 16; *áhtueu nesah-teag*, 'on the two ends' (i. e. on both sides of the length of it), Ex. 25, 19. Vbl. n. *sohtenonk*, length, measure of length, Eph. 3, 18.

sohwunum, v. t. he puts forth (his hand or something with or in his hand), Gen. 38, 28. Cf. *summágunum*.

sohwushau, v. i. it goeth forth, goes on (of a boundary line, Josh. 19, 11, 13).

sohwütchuan, v. i. it flows forth, flows out from: *nippe soh-wütchuan*, water issued out, ran out, Ezek. 47, 1, 2. From *soh* and *wütche-u*, it proceeds from. Cf. *puwítchuan*.

sokanon [it pours], it rains; as n. rain, Matt. 7, 25 (*sookanonum*, Mass. Ps., Ps. 105, 32; *sokenonni*, it rains; *san sokēnon*, does it rain?; *onnohquut*, raining, C.); suppos. *sokanonk*, *sokenunk*, when it rains, Deut. 32, 2: *nashpe pathkontaut nahche sokanonk*, 'by clear-shining after rain', 2 Sam. 23, 4. Cf. *sokanon nuphu*, it rained fire, Luke 17, 29, with *sokanon natan*, he rained (poured out) fire, Gen. 19, 24. Caus. *sokanóuteau*, he causes it to rain, Ex. 9, 23. From *sohk*, *sohkeü*, it pours, with a formative denoting rain or water falling, as distinguished from *-pog*, water at rest. This formative or generic is *-uon*, *-nuon*, or *-nuan* (Abn. *-uain*; Del. *-uain*). It is found, besides in *sokanon*, in *mogkin-num* (*mogke-non*), it rains excessively; *nishinunni*, it rains much; *nishkenon*, it mists or drizzles; *ahquanon* (*ahque-non*), the rain ceases, it holds up; and in its suppos. form in *onnohquut*, 'raining', (when it rains), C., = *ánaquat*, 'rain', R.W. See *sokenunum*. (Cf. Sansk. *umá*, madidus (*und*, madidum esse); *ray*, ire. Goth. *rann*, currere, fluere.)

sokanon—continued.

[Narr. *sokenun*, *ánaquat*, rain; *sóke-nitch*, when it rains; *nishánun*, a great rain, R. W. 81, 82. Abn. *sógherañu*, il pleut (probably from *soh-kenun*, to pour forth; but cf. Sansk. *śikāra*, pluvia tennis, from *śic* and *śik*, irrigare, humectare; *ścat*, effundere; *ścyut*, stillare, fluere); *kisrañu* il a plu; *ś'kšeañu* (*ah-quanon*, El.), il cesse. Cree *kinne-wan*, it rains (cf. Old Alg. *kinionun*, Lah.); *sóke-stum*, he spills it; *sócke-pu-thu*, it spills; *sóckoo-num*, he empties it; *sócke-aun*, he pours it. Del. *sókelun*, it rains; *k'schilan*, it rains hard, Zeisb. Chip. *kinirun*, *giniwun*, it rains (*siginun*, he pours it out, spills it, Bar.).]

sokemó. See *sohkeü*.

sokenippash, imperat. 2d sing., for *sok-inush nippe*, pour out water, Ezek. 24, 3.

***sókenug** (Narr.), 'a heap' (of corn); suppos. inan. of *sokenunum*, that which is poured.

sokenun. See *sokenunum*.

sokhippag, imperat. 2d pl. 'draw out' water, John 2, 8. See *wuttuhppa* [enat].

sonkashkod [*sonk(in)-(m')ashkcht*], n. the coming up of grass: *nahohhten sonkashkod*, 'the second growth', Amos 7, 1.

sonkehtau, v. i. it puts forth, springs out (as buds or shoots from plants); infin. *-auunát*, Job 38, 27.

[Cree. *sák-rtin*, it is (come) forth.]

sonkin, -un, v. unipers. it springs up, shoots up (from the earth, as a plant), Ps. 85, 11; Is. 55, 13; pl. *nish sonkinash*, they spring up, Matt. 13, 5; suppos. *sonkuk*, when it springs up, springing up, Heb. 12, 15; Mark 4, 27.

[Abn. *súikek'rar* (le blé) pousse, parait. Del. *saken*, pl. *sakenoll*, Zeisb. Gr. 162.]

sonkippog, -uppog, n. cool water, Prov. 25, 25; Matt. 10, 42; pl. + *ash*, 'the cold waters', Jer. 18, 14. From *sonkui*, cool, and *-pog*, water.

[Narr. *saunquai nip*, is the water cool?; *saun koputúgot*, cool water, R. W. 34.]

sonksq, sonkusq, sunkisq, n. queen, mistress, a woman who rules, 2 Chr. 9, 1; Esth. 1, 9, 11, 15; Nah. 3, 4; *kehchis-sunkisq*, = *kehchi-sunkisq*, chief mistress, great queen, Esth. 1, 12. [*sohghuan*, or

sonksq, etc.—continued.

sohkau, and *squa*; cf. **sāchim*.] Often written *sunks-squaw* and *sunck squa*.

[Narr. *saunks*, the queen or sachem's wife; pl. *sauncksquānag*, R. W. 120; *saunck squauh*, Stiles.]

sonkun. See *sonkin*.

soñghuau. See *sohkan*.

sonqui. (it is) cold, cool, Matt. 24, 12; v. adj. an. *sonquesu*, he is cold (*sonkqui*, -*quen*, cold; *ohke sonkqui*, the earth is cold; *nus-sonkquis*, I am cold; *annum sonkquesu*, the dog is cold, C. In the last example *sonkquesu* is not appropriately used; *sonqui* denotes, not the sensation, but a quality of the object which imparts sensation; being cold, not feeling cold). Cf. *tohkaev*; *tohko*.

[Narr. *saunqui nip*, is the water cool? R. W. 34.]

sontim, n. master, Matt. 26, 18, 25; a prince, Cant. 7, 1: *nus-sontinom ketas-sot*, 'my lord the king', 2 Sam. 13, 33; pl. -*mōg*. Vbl. n. *sontimāonk*, sovereignty, C. See **sāchim*; *sohka*.

sowaniyeu, **sōanaiyeu**, **sowaniu**, it is southward, to or at the south (or, more exactly, the southwest), Gen. 12, 9; 13, 1, 14; Job 9, 9. Adj. and adv. *sowane*, southern, of the south, Matt. 12, 42; pl. *sowanish*, *sowanish*, things of the south, Ps. 89, 12; Is. 43, 6: *sowanohke* [*sowane-ohke*], the south country, Gen. 24, 62; *sowanohkomuk* [*sowane-ohke-komuk*], 'south land', Josh. 15, 19 (i. e. inclosed land, field).

[Narr. *sowanin*, the southwest (see note to *sowanish-in*). Del. *schavaneū*, southerly, Zeisb. Gr. 164.]

sowanish-in, the wind blows from the south; *sowanish* (suppos. 'when it blows'), as n. the south wind, Job 37, 17; Cant. 4, 16.

[Narr. *tonuāttin*, the south wind; *sowanishin*, the southwest wind blows. 'This is the pleasingest, warmest wind in the climate, most desired by the Indians, making fair weather ordinarily; and therefore they have a tradition that to the southwest, which they call *sowainitū*, the gods chiefly dwell; and hither the souls of all their great and good men and women go.'—R. W. 83.

sowanish-in—continued.

Quir. *perāu kon sānandāuk*, 'in another country to the southward', Pier. 28.]

***sowwanānd** [*sowane*-(*m'*)*ānūt*], 'the southern god', R. W. 110. See note on *sowanish-in* above.

sōhq, **sohq**, n. saliva, spittle, 1 Sam. 21, 13; Job 7, 19. See *sohkon*.

sohqkuhkom, v. t. inan. it bursts (it) in pieces (as wine a bottle), Mark 2, 22; Luke 5, 37.

sokenum. See *sohkenum*.

sookussun-it (?), v. (when he began to) amend, recover from sickness, John 4, 52, = *sakschp*, Mass. Ps.

soquhkauau. See *soquhkauau*.

sowampāgunehég, n. a sling, 1 Sam. 17, 40; pl. + *ash*, 2 Chr. 26, 14.

spadtauwompaēu (for *usp*), he looks upward, Is. 38, 14 (infin. -*piñeat*); imperat. *spadtauwompsh*, 'lift up thine eyes' (look up), Is. 49, 18. See *ush-puhquāinat*.

spuhho. See *uspuhho*.

spuhhōwāe. See *uspuhōwāe*.

spūhhowāonk, vbl. n. See *uspuhōwāonk*, a refuge.

spuhquāeu. See *uspuhquāinat*, to look upward.

spukquodt, as n. the taste or flavor of a thing, Ex. 16, 31: *ne dshpukquok*, the taste of it (when tasted), Num. 11, 8; Job 6, 6.

[Narr. *tēguā aspūckquat*, what does it taste of? Abn. *šri-pšgšat*, cela a bon goût; *matsi-pšgšat*, cela a mauvais goût. Cree *mītho-spūckkoosu*, he is well-tasted; *mītche-spūckkuru*, it is ill-tasted. Del. *machtschipoquot*, it tastes ugly, Zeisb.]

spunauōnat. See *uspuñauñat*.

squa, female; as n. one of womankind, a female; pl. *squaog*, women, 1 Tim. 5, 14 (where the prefix *nunk* was probably omitted by error of the press); but rarely used by Eliot except in compound words. Vb. subst. *squaiyeno*, she is female, Gen. 6, 19. In comp. *nunksqua*, a girl; *sonksq* (*ua*), a queen, etc. (*eshqua*, C.). With the termination denoting a living creature (-*ās* for *ādas*): *squāas*, *squāus*, a woman (femina); as adj. female, Num. 5, 3; Deut. 4, 16; Matt. 19, 4. Cf. *mittamvus* (*sis*), mulier, uxor. See *nompas*, a male.

squa—continued.

[Narr. *squáurs*, pl. -suck, woman, women; dimin. *squásese*, a little girl (*squashes*, Stiles). Cree *iskráyoo*, Del. *ochqueü*, woman; *och quetschitsch*, girl, Zeish.]

***Squántam**. "They acknowledge a God who they call *Squantam*, but worship him they do not."—Josselyn's Voy. "The good god they call *Tanton*, and their evil god, whom they fear will do them hurt, they call *Squantum*."—Higginson's N. E. Plantation. The name is clearly the contracted form of *musquantam*, he is angry. "If it be but an ordinary accident, a fall, etc., they will say . . . *musquantum manit*, God is angry."—R. W. 109.

squáshim, **squóshim**, a female quadruped, Dent. 7, 14; adj. *squáshimwe*, Lev. 4, 28, 32; 5, 6. Cf. *nomposhim*, male quadruped.

[Narr. *squáshim*, R. W. Del. *och-quéchum*, Zeish. In the Abnaki, Rasles says "the small animals (including the otter, the marten, etc.) were distinguished by *naibékikis*, male, and *skékikis*, female; the moose and both species of deer by *aiáube*, male; *hé'rar*, female, and the lynx, 'lion' [panther], hare, and some others by *naibéssem*, male, and *skéssem* [= *squáshim*, EL.], female."]

squehtahwhau. See *seputtahwhau*, he is left, remains of.

squi. See *músqwi*, red, bloody.

***squonck** (mod. *skunk*), Josselyn's Voy. 82, 85.

[Abn. *ségañkš*, bête puante. Chip. (St Marys) *shí kang*, (Gr. Trav.) *shegog*. Peq. *ausounch*, Stiles.]

squóntam, **squont**, **squoant**, n. a door, a gate, John 10, 9; 1 Cor. 16, 9; Gen. 21, 17 (*usquont*, a door, C.); pl. -*amash*, Acts 16, 26 (*usquontamash*, Job 38, 10). Adj. and adv. -*amme*, the door of, or by the door: *witch squontame kek-it*, from or out of the door of thy house, Josh. 2, 19. Probably from the root of *sequunau*, to be left (see *sequunau*). Cf. Chip. *ishkwándem*, 'door', with *ishkwándán*, 'he leaves it'—the opening left in (building) the house.

squóntam, etc.—continued.

[Narr. *squawntámuck*, at the door, R. W. 51. Chip. *ishkwándem*, Bar.; (Sag.) *squon dem*, (St Marys) *ish kwón daim*, Sch.]

squóshim. See *squishim*.

***sqútta** (Narr.), fire, R. W. 47 (*sqúitta*, a fire spark, Wood). Cf. *nashquatteau*; *natat*. (Sansk. *ásha*, actio urendi, ardor; *ush*, urere.)

[Abn. *skštái*, -tar, feu; *skstašio*, il y en a. (Cree *esk'ootáyoo*, (there is) fire. Muh. *stauw* (?). Edw.)]

***stoh**, **eshtoh** (Muh.), no, not, Edwards; *eschta*, Gallatin Voc.

***succotash**. See *sohquattahham* and cf. **msickquatash*, corn boiled whole.

***suckauanaúsuck** (Narr.), n. pl. the black shells. From *súcki* and *anársuck* (R. W.), shells, i. e. shell-fish.

***suckaúhock** (Narr.), 'black money'. "They break out of the shell [of the *poquaúhock*] about half an inch of a black part of it, of which they make their *suckaúhock* or blackmoney, which is to them precious."—R. W. 104, 130. From *súcki*, black, dark-colored, and *hogki*, shell [cf. *moorhackees*, Wood, from *moi*, black, and *hogki-ash* (pl.)].

***súcki** (Narr.), black, dark colored, purple. V. adj. an. *suckéau*, he is black, a black man. "They call a blackamoor *suckáuttakowé*, . . . for *sucki* is black, and *wáitacowé*, one that wears clothes."—R. W. 60.

[Del. *suckrü*, v. adj. (it is) black, Zeish.]

suhkou, v. i. he spits, Mark 7, 35 (*suhquinneat*, 'spitting', C.; but it is in the form of the so-called infinitive, to spit: *nuteeskóuous*, I spit; *nis-suke*, I am mischievous, spiteful (?), C.). The primary meaning appears to be to eject, discharge liquid; hence *noh ságetog*, *noh ságetog*, qui mingit. See *sahq*, saliva. V. adj. an. *suhkesu*, he is a spitter, he ejects water (*súkkissu*, -og, C.; *sickissu*, -og, R. W., long clams, 'spitters').

[Abn. *sēssekš*, crachat; *sēssegš*, il crache; *ne sēssekš*, saliva; *ne-seghi*, mingo. Del. *n'sis suk*, spit, Zeish.]

sukoshkodtaeu (?), adv. stooping, crouching, Gen. 49, 9.

sukquiyeue, adj. and adv. in fine powder, in small pieces. See *sohqi*.

sukqusha-og, v. i. they are broken, Dan. 11, 22.

sukquttahham, v. t. he beats (it) small. See *sohquttahham*.

***súmhuþ** (Narr.), n. pl. + *paúog*, beavers, R. W. 95. Cf. **amisque*; **úbosup*; *tumunúk*. *nóosup* and *súmhuþ* probably correspond with Abn. *nóó-meské*, the female, and *atsi-meské*, the male beaver.

summágunum, **sohm-**, **samogkin-**, v. t. he stretches forth, holds out (his hand or something in or with his hand), Is. 5, 25; Gen. 22, 10; Ex. 15, 12 (*nus-summogkinuitchéu*, I stretch out my hands, C.). Suppos. *summaginuk*, when he held out (his hand, Josh. 8, 19). Pass. *menutcheý ne samogkinuk*, the hand which is held out, Is. 14, 26. With inan. subj. (v. i.) *summagohdeu*, (his hand) is held out, Is. 14, 27. With inan. obj. and an. ending, *summagunumau*, he holds out (his hand) to or against (him), Is. 5, 25. From *soh-* and *magó* (he gives, presents), with formative (-*num*) denoting action of the hand.

sun is called by Eliot (Gr. 21) an 'adverb of asking', signifying 'is it?': *sunnamatta*, 'is it not?'; *sun wunuegen wunuesen*, is it well to do good? etc., Mark 3, 4; *sun nen god*, etc., am I a god? 2 K. 5, 7; *sunnamatta gen . . .*, is not this . . . ? Job 4, 6.

[Cree *nah*. Chip. *na*.]

sunkisq. See *sonksq*.

sunk-squaw. See *sonksq*.

***sunnádin**, **nanúmmatin** (Narr.), the north wind, R. W. From *souane-adt* (*souan-ít*), to or toward the south (?).

***sunnúckhig** (Narr.), a falling trap for wolves, loaded 'with a great weight of stones', R. W. 143; a crushing instrument. From the same root with the following words.

***sunnúckhig**—continued.

[Del. *gill ki te he men*, to squeeze close, to press, Zeish. (cf. *achsün-hittchian*, a steel trap (?), Zeish.).]

sunukehteau, **sunugqueht-**, **sanuk-**, v. caus. he crushes (by a weight), he causes to be crushed. Suppos. pass. (inan.) *ne-sanukehtamuk*, that which is crushed, Is. 59, 5. With an. obj. *-tahheau*, *-tuhrehau*, he crushes (him), makes a weight to fall upon (him); *sunugquetahrhunneau*, fall (ye mountains) on us, Luke 23, 30. The primary verb (*sunukkeu* (?), it falls heavily, it oppresses or presses down) is not found in Eliot.

[Abn. *ne-sekkikkamen*, je le foule; *ne-sekekenemen*, je le serre, man; *ne-segskakikuau*, je l'écrase.]

sunukkuhkau, **sanuk-**, v. t. he crushes (him) (by a falling weight [*hassau*, stone] is implied, or by force from above): *nus-sunukkuhkuk*, he crushes me, Jer. 51, 34.

-**sup**. See *-sip*.

***suppawñ**. See *suppawñ*.

suppequash, n. pl. tears. See *nus-suppég*.

susséqunnum, v. t. he anoints (it), Lev. 8, 10; t. an. *susséqunnuu*, he anoints (him): *nus-susséqun*, I anoint (him), Ps. 89, 20. Vbl. n. *sussequéonk*, anointing, ointment, Prov. 27, 9, 16; Ex. 40, 15. Pass. *-qunittuonk*, being anointed, 1 John 2, 27. Cf. *sohkenum*, he pours out.

[Cree *sóoskoosu*, he is smooth; *sóos-know*, it is smooth.]

sussippoeu, **-poi**, it is on one side of, on the border of: *sussippoeu Lebanon*, on the side of Lebanon (Lebanon on-the-side), Is. 37, 4; *nequt sussippoi*, . . . *agkomau*, on the one side, . . . on the other, Ezek. 41, 2; *sussippoeu squont*, 'the sides of the door', ibid.

sussippoñkomuk, n. the wall of the house, Ezek. 41, 6; 2 Chr. 3, 11; *sus-sippoñkomuk*, Lev. 14, 37.

T

't. See *adt*.

tabach, 'let it suffice', Ex. 44, 6; imperat.

3d sing. of *tápi*, q. v. See *wame*.

tabepw. See *tapepu*.

tabhum. See *taphum*.

tabuttantam, v. i. he is thankful, gives thanks, Dan. 6, 10; Luke 22, 17; with an. obj. *-tutan*, he thanks (him) (*kut-ta-botonish*, I thank you, C.) Adv. *-tunaw*, *-tunawe*, thankfully (*tabattántunaw*, C.). Vbl. n. *-tanóok*, thanksgiving.

[Narr. *taíbot newmawáyeau*, I thank you (?), R. W. 30.]

***tackqiuwock**, n. pl. twins, R. W. 45 (*togquos*, *ogquos*, a twin; pl. + *uog*, C.); *togquosutanog*, they are twins (?), Gen. 25, 24; cf. *tagwohsu*, Gen. 38, 27.

[Abn. *tugiðiði*, tous deux, 'ensemblement'; *tugšessšak*, ils sont jumeaux. Del. *tacptiwi*, together, Zeisb.]

tadtamwau wuhkassoh, he pares his nails, Dent. 21, 12. See *tummuusum*.

***tah**, in dialect of the Vineyard, at or on, = *adt*, at (Eliot).

-**tah**. See *mētah*, the heart.

tahnoche, adv. in vain, causelessly, Ex. 20, 7; Lev. 26, 16; Prov. 26, 2; 'vanity', i. e. of no account, Is. 40, 17 (*tohnoche*, vainly, C.).

[Chip. *unisha*, vainly, without effect, for nothing, Bar.]

tahshé. See *tahsi*.

tahshin, v. i. he lifts himself, raises himself: *nul-tahshin*, I lift up myself, Is. 33, 10; imperat. 2d sing. *tahshin kuhhoy*, lift up thyself, Ps. 94, 2. Pass. *kuttah tahshénuw*, thy heart is lifted up, Ezek. 28, 2.

tahshinum, **tohsh-**, v. t. inan. obj. he raises (it), lifts (it) up, Gen. 40, 20 (*tashun-*, Mass. Ps.); imperat. *tohshinush kenutcheq*, lift up thy hand, Ps. 10, 12; suppos. *noh tahshinuk*, he who lifts it up, when he lifts it, Is. 18, 3. (Primarily, he lifts with the hand, *tahshe-num*.) With an. obj. *tahshinaw*, *tohshinaw*, he lifts (him) up; pret. *tóhshin-ohp* [-*awp*] *askwak-oh*, he lifted up the serpent, John 3, 14; suppos. part. *tahshinout*, when lifting (him); pass. *-inimuk*, when he is lifted, John 12, 32.

tahscotam [v. i. (?)], as n. a king; pl. *-mawog*, Gen. 35, 11. Vbl. n. *tahsatanowók*, a kingdom; pl. *-ongush*, Zeph. 3, 8; Matt. 4, 8. Adv. *tahsotamóe*, *-tanuwe*, of a king, Hag. 2, 22; Ezek. 26, 16. See *ketassot* (*keh tassadam?*); **áchim*.

[MARGINAL NOTE.—"Lifted up?—cf. *son-tim*."]]

tahtippadtaw, v. t. he quenches or cools (it) (?); — *newan*, he cools my tongue, Luke 16, 24. Cf. *uhtpattawúud*.

tannadtuppw, v. i. he feeds (as sheep or cattle), grazes, Gen. 41, 18; Ezek. 34, 14. Vbl. n. *-pawók*, pasturage, pasture, Ezek. 34, 14; 45, 15.

tannag, n. a crane, Jer. 8, 7 (see *sas-sadt*). From *tanní*, harsh, hoarse, a tearing sound. See *tannogki*.

[Narr. *taíuwk*, pl. + *kaúog*, R. W. 87. Abn. *tarágan*, pl. *-aúik* (cf. *taraghi*, déchire, imperat.). Del. *tal le ka*, Zeisb. S. B. 29.]

***tanne ontowáonk**, 'a hoarse voice', C. See *tannogki*.

tannegen, **tannekin**, **adtannegen**, **dtannegen**, v. i. it brings forth, produces, yields (as the earth plants, a tree fruit), John 12, 24; Matt. 7, 17; 13, 26; suppos. *tannegik*, *-kik*, *dtanneg-kuk*, Gen. 1, 29; Luke 13, 9; *ne tannegik*, that which grows, is produced, fruit. With an. obj. *tannétu*, he grows; pl. *dtannetuog*, Ps. 92, 13.

tannogki, v. i. it is torn; adj. torn: *tannogki petasquisháonk*, a torn coat, C. From *tanní*, it tears, makes a tearing sound. With *tanní*, *tannogki* (Abn. *taraghi*), it 'tears'. *tannag*, 'a crane', cf. Sansk. *dar* (*ar*), 'lacerare, dilacerare, findere'; Gr. *δέρω*; Russ. *dra-tj*, scindere; Goth. *ga-tar*; Ang.-Sax. *tar-an*, *tir-an*; Sw. *tära*; Dan. *tære*, to tear; and Greek *γρύειν* (a sound, a grunt), *γρύειν*, *γρύλλον*, *γέρανός*, a crane; Lat. *grus*, *gruere* (Engl. 'the crane crunketh'); *grumire*, to grunt; Ang.-Sax. *cræen*; Dutch and Germ. *kraan*; Sw. *trana*; Dan. *trane*, a crane.

[Narr. *tunóeki*, *tanócksha*, it is torn or rent, R. W. 134. Abn. *taraghi'rré*, cela est déchiré (ou crevé); imperat. *taraghi*,

tannogki—continued.

déchire; *tarokšēs*, (le loup) hurle. Del. *tu luskat*, cracked, split, Zeisb.]

tannogkinnum, v. t. he tears (it), as cloth or a garment, 1 Sam. 15, 28. From *tannogki*, with the formative *-num*, denoting action performed by the hand.

[Narr. *kun-marhe-tannakinnum-ous*, I have torn it off for you. Abn. *ne-daravraghinahadsu*, I tear (my dress); *ne-taraghenmen*, je le crève de la main.]

tannogsheau, v. i. it tears, is torn with violence or by force, 1 Sam. 15, 27. From *tannogki*, with *sh*, characteristic of forcible or violent action.

tanoheketeaonk. adtan-, vbl. n. a garden, Gen. 2, 8, 10; Cant. 4, 12. From (*ad*)*tanoheketau*, he plants, cultivates. Suppos. inan. *adtanoheketaumak*, when planted, cultivated; used for 'garden', Gen. 2, 9.

tanohtōdattu, v. i. he casts lots, determines by lot, gives or takes by lot; pl. +*og*, Ps. 22, 18. Vbl. n. -*tuonk*, determination by lot, Num. 26, 55; Prov. 18, 18. See *adhtōti*, he buys.

***Tantum**. "The Penobscots call their god *Tantum*."—Capt. J. Smith. "The good god they call *Tantum*, and their evil god, whom they fear will do them hurt, they call *Squantum*."—Higginson's N. E. Plantation. Probably contracted from *keihtānūttōm*, 'my great god'. See *Krihtānūt*; *manūt*; *Squantum*.

tanuppogguhhamōonk, vbl. noun, a threshing floor, Jer. 51, 33. From *ad-tau(un)* and *poggohham*, a place appropriated for or to threshing; = *akhut-tannuppogghamuk*, 2 Sam. 24, 21.

tapantam, v. i. he is satisfied, contented, lit. enough-minded, Deut. 33, 23; imperat. 2d pl. -*maok*, be ye content with, Luke 3, 14.

[Del. *tipelendun*, Zeisb.]

tapeneam, v. t. he accepts (it), receives (it) with satisfaction, Eccl. 9, 7; imperat. 2d sing. *tapeneash*, Deut. 33, 11; 3d sing. *tapenawj*, let him accept it, 1 Sam. 26, 19. With an. obj. *tapeneamun*, he accepts (him), is satisfied with (him); suppos. part. *tapenawōont*, Esth. 6, 6. Vbl. n.

tapeneam—continued.

(pass.) *tapeneamuaonk*, acceptance, being accepted.

[Del. *tipihillen*, it is enough, Zeisb.]

tapenum, v. i. he is able, is sufficient, Dan. 3, 17; 2 Cor. 9, 8; suppos. *noh tapenuk*, he who is able; pl. *neg tapenakeg*, they who are able, 'such as had ability', Dan. 1, 4; Ex. 18, 21. From *tāpt*, with the characteristic *-num* of action performed by the hand: he is enough-handed.

tapepu, tabepw, tapupw, v. i. he is satisfied with food, enough-eats [*tāpi-uppw*], Nah. 2, 12; *pish tabepwog*, they shall be satisfied, Ps. 22, 26.

[Chip. *ān-dhissin*, I ate enough, Bar.]

taphéau, v. caus. an. he makes (him) satisfied, satisfies, contents (him); pass. he is satisfied, made content, Prov. 14, 14; suppos. part. *taphéunt*, when satisfying, Prov. 6, 30. With inan. — an. obj. (traditive) *taphéunt*, he satisfies (him) with (it), makes (it) satisfy (him); *nut-taphéunt*, I satisfy (them) with, Ps. 132, 15; Jer. 31, 14.

taphum, tabhum, v. t. he buys, i. e. makes satisfaction for (it), Gen. 47, 20; 1 K. 16, 24. With an. obj. *taphou* (?): *nut-taphuh*, I bought (them), Luke 14, 19.

tāpi, taupi, v. impers. there is enough, it suffices, Prov. 30, 15, 15; with pron. prefix *nut-tapet*, there is enough for me, Gen. 33, 9; imperat. 3d sing. *tahach*, 'let it suffice', Ezek. 40, 6. (Cf. Sansk. *tarpi*, satiate; Greek *ρέπω*.) See *waww*.

[Narr. *taūbi*, it is enough. Abn. *tēbat*, c'est assez. Micm. *tebia*, assez, Maill. Del. *trpi*, Zeisb.]

tapupwō. See *tapapu*.

***taquāttin** (Narr.), it freezes: *siip taquāttin*, the river is frozen; *auke taquāttisha*, the ground is frozen, R. W. (*togquāttin*, it congeals, stiffens, Ex. 15, 8). From *tohkoī* (*tahki*, R. W.), it is cold. (Cf. Sansk. *traś*, tegere; Lit. *dengiti*.)

[Abn. *tagšaden*, cela est gelé, figé; *tagšats*, il est gelé. Cree *tā'k'ōw*, it is cold; *auk'wuttia*, it is frozen. Del. *taχ quat ten*, frozen; *ta taχ can*, thick, stiff, Zeisb. S. B. 29, 30.]

***taquōnck** (Narr.), n. 'fall of leaf and autumn', R. W. Vbl. from *tohkoī* (*tukki*, R. W.), freezing, when frost comes.

[Abn. *tagsāngs*. Cree *tākwākin*, it is autumn. Powh. *taquitoek*, 'the harvest and fall of leaf', Smith's Virginia. Del. *tachquoacu*, Zeisb.]

tashkuhkom, task-, v. t. he treads upon (it); freq. *tattashkuhkom*, Nos. 10, 11 (infin.); suppos. *tattashkukog*, when he treadeth out (the corn, Deut. 25, 4; 1 Cor. 9, 9). With an. obj. *tashkuhkawan*; freq. *tattashkuhkawan*, he treads upon (him), 2 K. 14, 9; 2 Chr. 25, 28; (infin.) Luke 10, 19.

[Abn. *ne-dukeskāmēn*, je le foule aux pieds. Cree *tikōoskum*, he treads on it, -*skum* "implying with certain roots the use of the leg or foot", Howse, 87.]

***tashpōonk, tasp-**, n. a table, C. [This has the form of an active vbl. n., and can not mean 'table', though it may signify a meal, eating what is held up; from *tahshe-nypōo*.] Eliot transfers the word 'table' without translation.

***tashunum**. See *tahshinuum*.

***tatackommāu-og** (Narr.), n. pl. porpoises, R. W. 103. From *tatagkou* (he keeps striking), with -*uāu*, generic for 'fish': the fish which keeps striking (the water).

***tatāgganish** (Narr.), v. t. (imperat. 2d sing.) 'shake this', R. W. 54. Cf. *tatānūm*.

***tataggoskituash** (Narr.), n. pl. 'a fresh meadow', R. W. [*tataggu-oskeht-nash*, shaking grass (?).]

[Chip. *tōtōgan*, 'a trembling piece of ground in a marsh or swamp', Bar. Del. *tataxan*, stiff, close (?).]

tatta, I know not, I can not tell, John 9, 12; 20, 13 (*tatto*, Mass. Ps.). Augm. of *toh*, 'it may be', an adv. 'of doubting', as Eliot calls it (Gr. 22).

[Narr. *tattā*. Abn. *taānēga*, je ne sais, qu'en sais-je? Del. *taktāni*, Hkw.; *taktāni*, 'be it who it may' (adv.); 'I don't know where'; *atta*, 'tu, no, not; matta *tāni*, in no way, Zeisb. Gr.]

tattagkomaū, v. t. an. (freq. of *togkomaū*) he strikes him repeatedly, beats (him): *wat-tattagkomaūh*, they beat him, Acts 18, 17; suppos. *tattogkomont*, when he beats (him), Luke 12, 45.

tattagkomaū—continued.

With inan. obj. *tattogkodtum*, he beats (it); suppos. *noh tattogkodtog*, he who beats (it), 1 Cor. 9, 26. See *togkōtām*.

tattamwohtaū, v. t. (caus.) he incloses (it) with; pl. -*tūog qussukquānash*, they set in (it) stones; pass. inan. *hassuānash tattamwohtaū-nānash* . . . ut *pohquag*, 'stones inclosed in ouches', Ex. 39, 10, 6. Vbl. n. *tattamwohtawōak*, setting, inclosing, Ex. 28, 20.

tattauūnum, v. t. he shakes (it), Acts 18, 6. The formative -*num* implies action performed by the hand. Caus. *tattauwohtēan*, he makes (it) shake, causes (it) to shake; *tattauwohtēash kuhhog*, shake thyself, Is. 52, 2.

tatteohtaū menutcheg, he smites (him) with the fist, Is. 58, 4; suppos. (*noh*) *tādtēndt*, he who smites (him) with, Is. 3, 17.

***tattuppunnohkōnat**, v. i. (infin.), to spin, C. See *tuppinōhtēan*; *tattuppin*.

[**tatuppagin**, v. i. it rolls (on its axis or about itself).] From *tatuppe*, all the same, motion about a center without advance (?). V. adj. -*giuūsu*, it is rolled together or on its axis; pl. -*suash*, things rolled up, Is. 34, 4. With *sh* (of involuntary action or mischance ?), *tatuppagshēan*, it rolls itself or is rolled; suppos. -*shunk*, 'when rolled together', 'a scroll', Rev. 6, 14. See *tuppinōhtēan*; *tattuppin*.

[Abn. *ne-datchēpēdsū*, je roule (v. g. pierre, arbre, etc.); *ne-datchēnēmēn*, je le roule. Cree *tēlpe-pothu*, it turns (on its axis).]

***tatuppauntūock** (Narr.), v. i. pl. they are weighing (with scales or balances), R. W. 136.

tatuppe, v. impers. it is equal; as adv. alike, equally, Job 21, 26: *ne tatuppe*, *ne-tatup*, 'like, so', El. Gr. 22 (*tatuppeyeu*, just so; -*gēw*, equally, C.). Adj. *tatuppeyeu*, pl. -*yeuash*, equal (things), Is. 40, 15; Rev. 21, 16. V. subst. *tatuppeyeuaw*, he is (or it is) the same as, equal to: *wānc wēgaw tattuppe-moskehtuaw*, all flesh is (the same as) grass, Is. 40, 6; pl. -*yeuwig*, they are equal to, the same as, Is. 40, 22; Luke 20, 36; suppos. -*yeuankish*, things when equal, Ps. 17, 2. From *tēpi*, it suffices, by intens. reduplication.

tatuppe—continued.

[Narr. *netáup*, 'it is all one'. Abn. *tétebisi*, à l'égalité, également. Cree *tábiskooch*, alike; *e-á-yitch*, the same. Chip. *tíbishko*, equal, like, similar, Bar. Del. *tpisqui*, exactly so, Zeish.]

tatuppehtéau, v. caus. inan. he makes (it) equal, equalizes (it), Ps. 33, 15.

[Abn. *tétebighendâsé*, il le divise également.]

tatuppequanum, v. t. he rolls (it) along, Matt. 27, 60; 28, 2. Suppos. pass. *tatuppequanumuk*, when rolled, that which is rolled; hence, as n. 'a wagon', Num. 7, 3; pl. *-ungishand -ungquash*, 'chariots', Ex. 14, 9. Suppos. inan. *tatuppequashunk* (from *tatuppequashau*, v. i. it rolls), when it rolls; as n. that which rolls, 'a rolling thing', Is. 17, 13.

tatuppin, n. a thread, Cant. 4, 3. See *tutluppu*.

***taubút, taúbot** (Narr.). See *tabuttatun*, he is thankful.

taúmaog. See *taummaog*.

***taúnek** (Narr.), n. a crane. See *taunag*.

taummaog. See *taummaog*.

taupi. See *tápi*.

***taúpowaw** (Narr.), 'a wise speaker'; pl. *taupowag*. "Their wise men and old men (of which number the priests are also) . . . they make solemn speeches and orations or lectures to them, concerning religion, peace or war and all things."—R. W. 64, 112. Probably from *tápi* (*taúbi*, R. W.), and perhaps the same as v. caus. *taphéau, taphéhuu*, he gives satisfaction, satisfies, says what is enough. Cf. *pauwan*, a priest.

[Cree *tâpwaagoo*, he true-says. Chip. *tâpwa*, he true-speaks (*nin d'êwe*, I speak truth, Bar.).]

***taut** [*tautau*], pl. *tataúag* (Narr.), the name of a species of fish, 'sheep-heads', R. W. This name, in the plural, is now popularly given to the *Labrus americanus* Bloch (*Labrus tautoga* of Mitchell).

taumaog, taúm-, tauom- (?), n. a street, Dan. 9, 25; Rev. 21, 21; *taummaogpéhtu*, into the street, Josh. 2, 19.

[Narr. *etan-may* would be 'old way' or 'long used way' (?). See *etanwâs*.]

taúwohpahham. See *tauopham*.

tauwutchashunk-ish, 'breaches'. Amos 9, 11. See *tauwutchashamaonk*.

***tawishonk**, adv. in the meantime, meanwhile, Mass. Ps., John 4, 31, = *unawche*, El.

teág, as n. thing, object (*chose*): *ne teag* . . . *matlu teag*, or *matteag*, something . . . nothing, Luke 22, 35; Prov. 9, 13; *ne teag pegusik*, a very little thing (suppos.), Is. 40, 15.

teaguas, pl. *-assinish*, n. things, matters, which are not tangible or material, Is. 42, 9; *ne teaguas*, something (spoken, Luke 11, 54). Augm. *tautenguassinash* (with *wame*, all), things, Gen. 24, 1; Prov. 26, 10; Is. 44, 24. The primary signification of *teág* seems to be property, possession, something had: *ne ohtank*, what he hath; *ne ohtag*, what is (see *habet*). See *ohtauwât; ohtuk*.

[Narr. *teáqua*, what is this?; *teagua naúntick ewâ*, what comes he for?; *teagua cam-nâttim*, what look you for?; *teág yo augehâtlick*, what hangs there?; *nit-teagugâash*, my money, R. W.]

teáguash, teauguash, pl. things, possessions; used by Eliot for 'money'; Gen. 23, 13; Matt. 17, 27, etc.

teagwe, teague, adj. and adv. 'any', Rev. 7, 1; *teague*, . . . *ne teague*, of money, . . . of anything, Deut. 23, 19. As an interrog. what?; *teague wâi mishontawâi*, what shall I cry? Is. 40, 6. See *châguwas*.

teanuk, adv. presently, El. Gr. 21; quickly, immediately, Gen. 18, 7; Acts 10, 29, 33.

[Narr. *teáno*, 'by and by'. Micm. *tenk*, d'abord; *tenkesâi*, premièrement, Maill. Quir. *châraque*, quickly.]

teagku, adv. 'rather, unfinished', El. Gr. 21 ['on the way to' an end not yet attained (?), or 'shortly'; cf. *tiôhquâ*]. See *noqqe*.

teashiyeuonk, teateash-, vbl. n. a family, Deut. 29, 18; Jer. 33, 24 (*chashiyeuonk, tashimâmmônk*, C.).

tenogkeguas. See *tinogkukguas*.

tetequashin, v. i. it trembles, 'pant' (of the heart, Ps. 38, 10). From *tatagkom* (see *tatagkomâi*), he beats, with *sh*, characteristic of violent action.

tiadche, adv. unexpectedly, El. Gr. 22; 1 Sam. 6, 9; suddenly, John 11, 7 (*wachét*, immediately, Mass. Ps., John 6, 21).

-tin, -tinne. Eliot calls these "suppletive syllables of no significance", etc. See *wuttinne+*, *wuttit-*.

***tinnogkohteas**, n. a toad; pl. + *suog*, C.

tinogkukquas, tenogkequas, n. a frog; pl. — *suog*, Ex. 8, 2, 10; Ps. 105, 30 (*tinogkôhquase, -suog*, C.). Cf. **kopiauss; mohmoskuhteas*. From a verb signifying to jump, with *ás* (*ótas*), animal: the creature which moves by jumping. See *tinnag*, crane ('croaker'?).

[Abn. *arikdas*, il sante.]

tióhqui, tiuhque, it is short; adv. and adj. short, Num. 11, 23; Ps. 89, 47; Rom. 9, 28 (*nuttiohqum*, 'in short', i. e. I am brief, I will speak briefly, C.). V. adj. an. *tióhquassu*, he is short, of low stature. V. caus. inan. *tióhquehtëan*, he shortens (it), makes (it) short: *kut-tiôhquehtë-ôh*, thou makest (it) short to him, Ps. 89, 45.

[Narr. *tiáquónquassu*, he is short, R. W. 60. Quir. *tátóquáh*, is short (of life), Pier. 39. Abn. *tákšéss*, il est court; *táśákšít*, cela est court. Del. *taquetto* (adv.), short, Zeisb.]

tióhquonkque, (it is) low; suppos. *tióhquonquodt*, when it is low, Is. 32, 19.

-tipimon (?): *nut-tipimou*, my shoulder-blade, Job 31, 22. See *mohpegk; nut-tugk*.

tipukok, suppos. when it is dark. See **táppaco*.

tisasquodt: *mahche tisasquodt*, after (the season of) mowing, Amos 7, 1.

tóanneu, v. i. he gapes, yawns (*nut-tóirúnnem*, I gape, C.); with an. obj. *tóánnchtan*, he gapes at (him); *nut-tóánnchtongquog*, they gape at me, Ps. 22, 13.

togguhwhonk, toguh-, togwonk, vbl. n. (from *toghun*) the pounding (of corn, etc.); hence a mortar or place for pounding: *ut togguhronganit*, 'in a mortar', 'in mills', Num. 11, 8. Adj. and adv. *togguhronquae*, of grinding, of a mill; *togguhronganómpsk, togwonkanómpsk*, a millstone, Job 41, 24; 2 Sam. 11, 21; Is. 47, 2.

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togguhwhonk, etc.—continued.

[Narr. *tácknuck* or *wécknuck*, 'their pounding mortar', R. W. Abn. *tugš-táigyan*, la pile. Del. *tachquachmaru*, Zeisb.]

toghum, togguhhum, v. t. he grinds (it) (*togguhhum-un-at*, to grind, C.); *nut-toghuhmun-can*, they ground it, Num. 11, 8.

[Narr. *tackhúmmun*, to grind corn, R. W., i. e. to beat it in a pounding mortar. Abn. *šid'khšámen*, il pile quelque chose dans la pile (blé, viande, etc.).]

togkodtam, v. t. he strikes (it) with a stick or some implement, Ex. 7, 20; Num. 20, 11; suppos. *nóh togkodtog*, he who strikes (he when striking), Is. 41, 7; Ezek. 7, 9. Freq. *tohtogkodtam, tat-togk-*, he strikes repeatedly, beats (it); suppos. *nóh tohtogkodtog*, he who beats (it), 1 Cor. 9, 26. Vbl. n. *togkodtuonk*, a blow, a striking, Ex. 21, 25; freq. *tohtogkodtuonk, tatogk-*, a beating, Deut. 17, 8; 21, 5 (pl. *tattagkoduongash*, 'stripes', Ind. Laws). With an. obj. *togkomait*, he strikes (him); suppos. *nóh togkomait*, he who strikes or may strike, Ex. 21, 12, 15; freq. *tattagkomait* (q. v.), he beats him. Vbl. n. act. *togkomawonk*, a blow given, Ps. 39, 10; pass. *togkomitteuank*, a blow received, a being-struck, Job 23, 2. See *togku*.

togkodtég, n. (a striking instrument), a sword, Lev. 26, 6; 1 Sam. 17, 45; pl. *-égash, -égumash*, Ps. 59, 7. From *togkadtam*. (Cf. Sansk. *trúg*, ferire, vulnerare, tremere; *tađ*, pulsare, ferire; *tađ*, percutere, ferire. Hib. *tathaim*, I kill; *tathog*, 'a slap'. Cf. Lat. *tignum*, with Ind. n. gen. *-uhtug*, wood, a beam, a stick.)

[Narr. *n'tutakróm-muckpun ewò*, he struck (beat) me, R. W. 148. Abn. *ne-dá'khšámen*, je pile (quelque chose); *ne-dagamañ*, je le bats (v. g. lapide); *ne-taghtétsu*, je frappe avec cela. Cree *tákatam*, he stabbeth (? it); *táká-chegá-yoo*, he stabbeth; *oóómmahun*, he beateth it; *oóómmahéggun* (a beating instrument), a hammer, tomahawk; but cf. *tumnehtum, tummiguohéhan*. Micm. *taktén*, je frappe. Powh. *tackahacks*, pickaxes; *tomahacks*, axes, J. Smith. Del. *tangamuk*, he stabbed or pierced;

togkodtæg—continued.

tun ga mend, pierced; *tungandican*, *tungandican*, a spear, Zeisb.]

togkogku, v. i. it stops, stays, is stayed (of the progress of pestilence, 2 Sam. 24, 5); *nut-togkogkem*, I stop, C. With *ksh*, characteristic of sudden or violent action. *togkogpshau*, it was stopped, stayed, Num. 16, 48, 50, = *togkogpsh-omaw* (pass. form), Num. 25, 8, = *on-tappi*, Ps. 106, 30. Cf. *togkushin*.

[**togku**, v. i. he strikes (with some instrument), deals a blow;] infin. *togkonot qussakquunash asah kóunkquttash*, 'to hurl stones or arrows', 1 Chr. 12, 2. With inan. subj. *togkeü*, it strikes; suppos. *togkuuk* (that which strikes), an ax, Is. 10, 15; Judg. 9, 48; pl. *†ash*, Ezek. 26, 9 (*togkong*, C.; *tockucke*, a hatchet, Wood); freq. *taltákgkómat*, to beat, C.

togkuhwhosu, v. i. he is grinding, he grinds, Judg. 16, 21; pl. *-ósuog*, Matt. 24, 41. N. agent. *-whosuon*, a grinder; pl. *-cuog*, Eccl. 12, 3.

[Abn. *tá gshauúš*, on le pile; *dukšassi*, il pile dans la pile.]

togkuu, v. i. it holds, 2 Chr. 4, 5. See *toghunnuu*.

togkuppinau, v. t. an. he holds (him) fast by bonds, Judg. 15, 10 (infin.). Augm. and intens. *tohtogk-*, *tattagk-*: *wtotogtogguppino-uh*, they bound him, Judg. 15, 13; suppos. part. *tohtogkuppinoat*, Matt. 12, 29. Double trans. *togkuppinauau*, he binds (him) fast to (him). From *tohquunau*, he holds fast; with the characteristic of binding or tying (*-pi*).

[Cree *táhkooop-issoo*, he is tied up; *-ittáyoa*, it is tied up (*iáppee*, a line or cord). Chip. (suppos.) *tahkoobezood*, bound fast, John 11, 44.]

togkushin, v. i. it strikes (with violence), is stopped (by a violent or unexpected obstacle): *ishkout kus-seet togkushin qussakquunú*, lest thy foot 'dash' or strike with violence on a stone, Matt. 4, 6. Cf. *togkogku*.

togkussittassun, v. i. he stumbles, John 11, 10; pl. *-unwog*, they stumble, Rom. 11, 11 (*nut-togkussittassin*, I stumble, C.). From *togkushin* and *m'sret* (*nussret*), the foot.

togquáttin, v. i. it congeals, Ex. 15, 8; stiffens, freezes. See **tuquáttin*.

***togquos**, a twin, C. See *ogquos*; **tack-giwowk*.

toguhwhonk. See *togguhwhonk*.

togwonk. See *togguhwhonk*.

toh, 'adv. of doubting', El. Gr. 22; 'it may be'; (2) adv. 'of wishing'; used as an annex 'to every person and variation in the optative mood', signifying 'O that it were!'; (*utinam*); would that, El. Gr. 34, 65; *'no-waudechannu toh*, I wish I keep him'; (3) with the suppos. mood, in what manner, how: *ahpu-tetuok toh watanóg*, take heed how you hear, Mark 4, 24; *toh áwukque ne nussin*, as he bids me, so (or that) I speak, 1 K. 22, 14. Cf. *uttoh*.

[Moh. *taugh*, *tankh*, Edw. and Prayers, 1, 6, 7.]

toh, **tohhen**, interrog. particle, how? where? what? It supplies the place of the interrog. pronoun, inanimate, as *howan* [*éwo-wi*], who?, does that of the animate. In some dialects, for example the Cree, *tohhen* or its representative has sing. and pl. an. and inan. forms; but as used by Eliot, it is indeclinable. See *tohnecit*; *tohnah*; *tohnatch*, etc.

[Narr. *tou wúttin*, where lives he?;

tuckowékin [*toh kowékin*], where dwell

you?; *tuhéna* [*toh heenon*], 'what is his

name', how is he called?; *tuhéttamen*

[*toh hettamen*], 'what call you this',

how is it called? Abn. *taíni áwúttan*, quo

vadis?; *taíni Sé'man*, unde venis?; *áren-*

áúbes taíni, combien d'hommes!; *taínu*,

quiconque. Miem. *dá*, "note interrog-

ative, comme nous, ou ne, en latin";

interrog. pron. (an.) *tán*, pl. *tanik*;

(pret.) *tanak*, pl. *tanukik*, celui que;

(inan.) *tán*, pl. *tánel*; (pret.) *tánel*, pl.

tánukel, ce que; "*tán* est aussi adverbe de

temps, et signifie quand"; "est encore

adverbe de lieu, et signifie où, en quel

lieu, en ce lieu", Maill. Cree *tána*, inter-

rog. pron. an. which; pl. *tán-ánekce*;

inan. *tán-cmah*, pl. *tán-ánehce*, Howse 189

(but in the examples, p. 280, the in-

flexions are transferred to the verb or

verbal to which *tán* is prefixed, its use

corresponding with that of *toh* (in-

decl.), by Eliot). Del. *ta*, *taní*, where?

Zeisb.]

tohkæu, adv. 'in cold weather', Prov. 25, 20. See *tohkoi*.

tohkekom [= *tohkoi'-k-aman*, it comes cool (?)], n. a spring (of water), a fountain, Lev. 11, 36; pl. *-kommuash*, Josh. 15, 19. Adj. and adv. *-komme*, of fountains, Cant. 4, 15; Neh. 3, 15; *tohkëkommuapig*, springs of water (*-pog*), Num. 19, 17; Josh. 15, 19.

[Abn. *tekebi*, eau froide; *tekepighë*, fontaine. Cree *tâke-gânnu*, cold-liquid-is-it; it is cold (?). Chip. (Sag.) *tack-kebeu*, Sch. II, 462; *takigani*, spring water, Bar.; *tâkagânni*, the water is cold, S. B. Shaw. *tâk-ee-kim-ee*. Miami *taw-këng-gaw-mu*.]

tohkequn, tuhkekun, v. i. it is heavy, Prov. 27, 3; Job 6, 3; 23, 2; pl. + *ash*, Matt. 23, 4; *tuhkekukqunash*, they are heavy (for me), Ps. 38, 4; suppos. *tuhkequog*, when it is heavy, Ps. 38, 4; *ne tuhkequok*, the weight of it, 1 K. 10, 14; *umtuhkequane*, by weight, of the weight of; pl. *-anash*, Num. 7, 86.

[Narr. *qussëqun*, heavy; *kuk-quissuck-qun*, you are heavy (cf. *qussuk*, a rock). Abn. *tekiqsr*, il est pesant; *tekiqsan*, cela est pesant. Del. *tak-achün* (heavy stone), lead, Zeish.]

tohkoi, v. impers. it is cold, cold is; as n. cold, Job 37, 9; John 18, 18; *kame tohkoi*, the cold of snow, Prov. 25, 13; suppos. (concrete) *tohkag*, when it is cold, Job 24, 7; pl. *-gish*, Nah. 3, 17 (*mæcheke tohkoi*, it is very cold (weather), C. I. The primary signification is, perhaps, congealed, stiffened, or made hard, solid (by cold). Cf. *togquättin* (Narr. *taquättin*), it congeals, it freezes; **taquünk*, and with these *togkogku*, it is stopped, obstructed.

[Narr. *tahki, tâtakki*, 'cold weather'; *tahkëes*, cold [cool, dimin. (?)]; *takittipocet*, it is a cold night. Abn. *tag-šuhn, tküi*, (la sagamité) est froide, cela est gelé, figé; *tekighen*, la terre est froide; *tekitebi'kut*, il fait froid la nuit, etc. Cree *tâk'ür*, it is cold. Del. *tekek* [suppos. = *tohkag* (?)], cold, Zeish. Gr. 42. Chip. *tû ku gû mî*, 'the water is cold', S. B.]

tohkëkquok, suppos. when it is cold weather, in a season of cold, 'in the cool of the day', Gen. 3, 8.

[Narr. *tuäcks*, cold weather.]

tohkönogque, conj. although, El. Gr. 22; *tök-*, Job 13, 15.

***tohkösün**, v. i. [he raises himself (?)], he climbs: *nut-tohkös*, I climb; *tohkösün-ueut*, to climb, C.

tohkötäau, v. t. he climbs upon (it): — *metug*, he climbed the tree, Luke 19, 4; pl. *tohkötäudog wectuönëhtu*, they climb up upon the houses, Joel 2, 9; — *kussumpöküügen-ut*, they climb up upon the rocks, Jer. 4, 29. Vbl. n. *tohkötäuwök*, a ladder, Gen. 28, 12 (*tah-kösorwutuk*, C.). With the characteristic of forcible or violent action (*sh*), *togkoshäuu*; pl. *togkoshädug*; *hussanewutuk*, they scale the wall, Joel 2, 7. Cf. *tokeu*, 'he wakes', rises (?).

[Narr. *n'tuatchewuümën*, 'I go up hill'; *tuquatchëwäsh*, go (thou) up hill, R. W. 76.]

tohneit, conj. if, El. Gr. 22; *tohneit neug*, if it be so, Dan. 3, 17.

tohnöh, adv. interrog. whence? Gen. 42, 7; — *wöh au*, whither can he go? John 7, 35 (*tonnöh*, whither, where; *tonnöh-wëich*, whence, C.). See *toh*, *tohëu*.

[Narr. *täuna cu-ürdum*, whence came you?; *tuuöck kutläme*, whither go you? R. W. 28 (cf. p. 73). Abn. *taüni šc'man*, unde venis?; *taüni äiaüüan*, quo vadis? Micm. *tün, oü*, en quel lieu, en ce lieu. Cree *tân-itte*, what place? where?; *tân'itê šëche*, from which place? whence? Del. *ta talë*, where? Hkw.]

tohqunnum, v. t. he lays hold of (it), takes fast hold of, seizes (with the hand), catches; pl. *-unuwog*, Is. 5, 29. Vbl. n. *tohqunnumöök*, a seizing, 'prey', Ezek. 19, 3. With an. obj. *tohqunau*, he lays hold of (him), holds him fast, Ps. 10, 9; Judg. 8, 14 (pass. he is seized or taken, Ezek. 19, 8); *wutohqun-šuh*, they caught him, Mark 12, 3. From *togqun, toqun*, it holds, with formative *-num*, denoting action by the hand. Cf. *togkogku; togkushin*.

[Cree *täkua-num*, he grasps, holds it with the hand; *täkwätum*, he holds it in his mouth. Abn. *ne-kërhañ*, 'je prens (v. g. une marte) dans l'attrape'; *kera-higan*, attrape (aux ours).]

tohsahke, adv. whilst, so long as, 1 Cor. 8, 13. Cf. *nisohke*.

tohshinum. See *tahshinum*.

tohsú, tohséu, adj. or, as Eliot classes it, a 'distributive pronoun', signifying how much: "pl. *tohsuog, tohsunash*, how many", El. Gr. 8. Elsewhere (p. 14) he gives "*tohsú, or tohshe*, which is varied [in the pl.] *tohsúog, tohsúash, or tohsinash*", as an 'additional' or 'word suppletive, which signifieth nothing' added to the numerals from 5 to 9 (inclusive), and 'which receiveth the grammatical variation of the things numbered, animate or inanimate': *napanua tohshe*, five; an. pl. *napanua tohsuog*; inan. pl. *napanua tohsunash* [or *tahshinash*]; *yeu tohshe*, for so much?; *nur, ne tohsheu*, yes, for so much, Acts 5, 8; *wamwese tohshe*, twice as much, Job 42, 10; *negut pasukae tohshe*, a hundredfold (times so much), Luke 8, 8 (*tohshe*, so much; *ne tohsit*, so often, so many times, C.). Pl. an. *tohsuog*, how many (persons); inan. *tohsinash, tahshinash, tohsúash*, how many (things); *ne aultahshe, ne ahkut tohshe*, [that which is to or at so many] so many as, the sum of, 2 Sam. 2, 23; Mark 6, 56; 2 K. 4, 8; suppos. an. *ne aultahsik*, the whole number, the sum, Rev. 13, 18 (*ne aultahsinít*, 'the sum of the number', 1 Chr. 21, 5); suppos. an. pl. *ne aultahshehetit*, they being (when they were) so many, as many of them as, Judg. 3, 1; 1 Tim. 6, 1. As a 'suppletive' to the numerals from 5 to 10, the signification of *tohshe* (*tohsú*) is obscure, though Eliot was certainly wrong in supposing it without significance. It may not improbably be related to *tahshin*, he lifts himself, raises up, and *tahshinum*, he holds up or raises (his hand or something in his hand). With an inan. subj. *tahshin* becomes *tahsheu*, it lifts, or is lifted up. The Algonquian system of numbers was *quinary*, and borrowed doubtless from the fingers of the hand. At five (*napanua, naba napanua*, or sometimes *napanua tohshe*), one hand was put up (*neepaw, neepaw-un*, stood upright); at six, 5+1, one finger of the second hand was raised, *negutta tohshe*, and so on.

[Narr. *tashin com-nésim*, how much shall I give you?; pl. inan. *tahshinash*. Abn. *késsaknaša*, on *táini késsáhidit*,

tohsú, etc.—continued.

combien sont ils?; *késsenšnaša*, ou *késsenšar*, combien . . . de ces choses?; *ní akéšimú*, voilà tout, voilà toutes (des poires); *negšdaš*, six; pl. an. *negšdaš-késsak*; inan. *-késsenšr*. Mém. *tach*, combien?; *tachigek*, combien sommes-nous?; *tachigigik*, combien sont-ils? etc. (comme un verbe); an. pl. *ajšgom dičhigik*, six; *děch* s'emploie ordinairement après les nombres 6, 7, 8, 9, 10, 100, 1000, etc. Cree "from *táhto*, number (?), are formed *it-tasau-uk* (an. i.), they are, or number, so many; *it-táhtin-veh* (inan. i.)", etc.; *nickoat-wéssik*, six. Del. *tschitsch*, more, again; *tu tchen*, how much? Zeisb.]

tohwutch, tohwaj, adv. interrog. why? (El. Gr. 21), Job 3, 11, 12: *tohwutch koueyog*, why sleep ye? Luke 22, 46. *tohwaj* is the indefinite and suppos. form. From *tah* and *watche*, what from? wherefore?

[Cree *táin'wiche*, what from? why? Narr. *tawhitch*.]

tohwuttintúpánoh, 'he cared for (them)': *nut . . . tohwuttintúpánoh*, he 'not . . . cared for (the poor)', John 12, 6, = "matta *watche tochen tuppanun-op*", Mass. Ps. (Eliot has *matta toh-entupáunumáum shepsoh*, 'he careth not for the sheep', John 10, 13, = *matta tuppanumoon shepsoh*, Mass. Ps.).

tomeú, v. i. he escapes, saves himself, goes clear (infin. *tomun-at*, to escape, Ezra 9, 8). Caus. an. *toméu*, he causes to go clear, saves, delivers, 1 Sam. 23, 5; imperat. 2d sing. + 3d. pl. *tomureh*, save thou them, 1 Sam. 23, 2; suppos. *noh mos nut-tomhik*, he can deliver me, 1 Sam. 17, 37. Caus. inan. *tomurecheun*, he saves (it), 2 K. 13, 25.

tomogkon, v. i. it is flooded, there is a flood. As n. a flood, Gen. 6, 17; Job 22, 16; Matt. 7, 25; the rising of water, flood tide (*nippe támogkon*, water flows, C.; *tommogkon, tomogog*, Mass. Ps.). Pl. *wadechash sogkodtuuk tomogkonash*, the mountains flow with milk, Joel 3, 18. Suppos. *tomogkog*, when it flows with, when there is a flood, Ex. 3, 8.

[Narr. *tanóccou*, flood tide; *taunacoks*, upon the flood (i. e. when water

tomogkon—continued.

is rising), R. W. 100. Abn. *tamágan*, la mariée monte; *tamagaghé*, mariée montante.]

***ton** (Muh.), a connective, and, moreover (between clauses); *don*, Ps. 19, 1, 2, 11, also Watts' Cat. 25, ans. 3, and Lord's Prayer in [Quinney's?] Assembly Catechism 5, 6.

tonkqs. See *adtonkqs*, kinsman or kinswoman.

toshkeonk (?), vbl. n. a 'crashing' noise, a crash, Zeph. 1, 10.

touappu [*toncu-appu*, he remains solitary or deserted], v. i. he is deserted, abandoned: *nun-neechanog touappuog*, my children are desolate, Lam. 1, 16.

toueu, touweu, v. i. it is solitary, deserted, unoccupied: *ut touwen*, 'in the desert', Ps. 78, 40. Hence suppos. *touawg*, 'a gap' (place left open), Ezek. 13, 5.

[Del. *tawwicheen*, it is open (e. g. the way), Zeish. Gr. 168.]

touiésu, v. adj. an. he is solitary, deserted; as n. (*touwies, touies*), an orphan, a fatherless child, Ex. 22, 22; Deut. 14, 29; 27, 19.

[Narr. *touiwiruck*, fatherless children, R. W. 45.]

touishin, touwushin, v. i. inan. subj. it is desolate, it lies waste: *ohke pish touishin*, the land shall be desolate, Mic. 7, 13; suppos. *ac touwushik*, that which is desolate or waste, Hag. 1, 9. Adj. and adv. *touishinne, touwushinne*, Job 15, 34; Is. 35, 1.

[Del. *taw wie chen*, it is open, Zeish.]

tountomuk. See *tantomuk*, the womb.

touohkomuk [suppos. inan. or pass. part. of *touohke*, from *toncu-ohke*, deserted place, 'wild land' (?), n. the desert, the wilderness, a solitary place, Ex. 5, 3; Ps. 107, 4; Is. 14, 7; 44, 23 (*touohkinuk*, C.); pl. *-ukquash*, Is. 48, 21. Adj. and adv. *-ukqu*, of the wilderness, etc., not cultivated, Deut. 32, 10; 2 K. 4, 39; Is. 10, 18.

[Del. *tuchanigéit*, woody, full of wood, Zeish. Gr. 165; *te-ke-ne*, the woods, Zeish. Voc. 30.]

touohpeu, v. i. he goes in (or into) water, John 5, 7 (*tauhope*, Mass. Ps.); suppos. *tauhpit*, when he goes into water, ibid. v. 4.

touohpuhteau, v. t. (caus.) he casts it into (the water); pl. *-teag eu kehthah-wáit*, they cast (it) into the sea, Jonah 1, 5.

touopham, tauwohpahham, v. t. he puts (it) in water, 'seethes' it, Ex. 29, 31; Num. 6, 19 (*nuttanohpunukah*, he puts me into (the water), Mass. Ps., John 5, 7). Cf. *neepattau*.

[Abn. *baðaps*, il se plonge dans l'eau. Narr. *tonwopshómuke* (imperat. 2d pl.), cast anchor, i. e. throw the stone into the water.]

touppuhhosu, v. adj. an. he is put into water; suppos. *nah tóppuhhosit*, he (or an. obj., as *veguas*, flesh) when put in water, 'sodden', Num. 6, 19.

touweu. See *toncu*.

touwushin. See *tonishin*.

touwutchathamoonk, 'a breach' (in a house), Amos 6, 11. See *tawutchash-unuk-ish*.

***touwúttin** (Narr.), the south wind (?), R. W.

***toyúsk** (Narr.), n. a bridge, R. W. Cf. *toskeonk*.

[Del. *tu yach quatu*, Zeish.]

toanneu. See *ptawu*.

tøhpu. See *tøpu*.

tøkeu, tøhkeu, v. i. he wakes from sleep, Ps. 78, 65; pret. *nut-tøkep*, I did wake, Ps. 3, 5; Jer. 31, 26; imperat. 2d sing. *tøkish*; suppos. *tøkeit*, when he wakes, is awakened, Zech. 4, 1; *tøkinan*, when I wake, Ps. 17, 15. With the characteristic (*sh*) of suddenness or involuntary action, *tøkshen*. V. t. an. obj. *tøkinan*, he wakes, awakens (him): *nut-tøkin-uk*, he wakes me, Is. 50, 4; Zech. 4, 1.

[Narr. *tøkish*, wake thou, pl. *tøkeke; kiltunigít* [*kiltunuma*, El.] *tøkinan*, as soon as I wake; v. t. *tøkinish*, wake him. Abn. *ne-tsikíru*, je m'éveille; *ne-tsikimau*, 'je l'éveille, moi parlant', etc.]

-tøon. See *muttøan*, the mouth.

toneque, it slips, is slippery; as adj. and adv. Jer. 23, 12; imperat. 3d sing. *tonequaj*, let it slip or be slippery, Ps. 35, 6.

tonequashin, v. i. inan. subj. (it) slips or slides, Ps. 94, 18; suppos. *nuswet tonukquashik*, when my foot slips, Ps. 38, 16. With an. subj. *tonequassu*, he slips, is slipping. (*Tonukquestie kup-*

tonequeshin—continued.

pat, slippery ice, C.; but the adj. should be *tanuque* or *tanickquashinuc*.)

tonuppasog, n. the tortoise, Lev. 11, 29.

[Abn. *tšrebé*; pl. *-hak*, tortue. Del. *tšolpe* [*tšlpe*, Hkw.]; *tšlpa*, *turpa*, Campanius (unde deriv. *terraján*); *tal pe*, a water or sea turtle, Zeish.]

topu, **tšhp**, (there is) a (white) frost, Gen. 31, 40; Ps. 78, 47; 147, 16 ('hoar frost'); *top*, 'dew', Cant. 5, 2; suppos. *tšhpuradt*, when there is frost, Ex. 16, 14. Cf. *muhpai*, it snows (C.).

[Narr. *tšpu*, a frost; *missitšpu*, a great frost. Del. *to pan*, frost, Zeish. S. B. 12; 'it freezes a white frost', Zeish. Gr. 161.]

tšškeonk, vbl. n. a fording place (?); *ut tšškeonqani*, at the ford, Is. 16, 2. Cf. **tšhpisk*, a bridge; see *poitquag*.

[Narr. *wut-tššekin*, to wade; *tššé-kétkuk*, let us wade.]

tšw. See *ptawu*, he flies.

-tugk. See *mutugk*, *m'tugk*, the shoulders, i. e. the upper part of the back.

tuhkekqun. See *tohkekqun*, heavy.

tuhkekun. See *tohkekun*.

***tuhkés**, adv. by this time, Mass. Ps., John 11, 39; = *yau aquompak*, El.

-tuk, n. generic for 'river'; found only in compound words, as *kishketuk*, near to or by the river, Ex. 2, 5; Ezek. 47, 6, 7; *nóahuk* (*nóan-tuk*), the middle of the river, Josh. 12, 2; 13, 9, 6; *kehteh-tukut*, at the great river, Gen. 15, 18. So, *gunni-tuk-ut* (hodie, 'Connecticut'), at the long river; *missi-tuk* ('Mystic'), the great river, etc. It is a contraction, or perhaps the suppos. form, of a verb *tukkoo*, signifying it waves, flows in waves, fluctuatus est. The pl. *tukkooq* is used by Eliot for 'waves', Ps. 65, 7; 89, 9; Mark 4, 37, etc. (*keitoq wuttuk-amoh*, the sea whose waves, etc., Is. 51, 15). Deckerwelder confounds this word, which, for the Delaware, he writes *hittuck* and translates 'a rapid stream', with *m'htuk* (*m'htug*, El.), a tree, Hist. and Lit. Trans. Am. Philos. Soc. 1, 61. *tukkoo* itself is either a derivative form or nearly related to the primary verb *togku*, he strikes. It has apparently dropped an initial syllable, *out*, the characteristic of involuntary

-tuk—continued.

motion or change of place (see *ontapin-wát*), which syllable is restored to its derivatives: *keht-ontakpuq*, 'the mighty waves', Ps. 93, 4; *mish-ontukaw kehtoh-han-ú*, to 'the troubled [great-waved] sea', Is. 57, 20; *kehtakhan-ontuk*, a wave of the sea, James 1, 6; *ketchhamnupog tukooogk*, the waters of the sea (when they) are troubled, Ps. 46, 3. See *sepu*.

[Abn. *tegs*, flot, pl. *tegs'ak*; *kesaitegs*, grand flot. Chip. *tigou-üg*, waves, Luke 21, 25.]

tummehtam, v. t. inan. he severs (it), cuts it off, Prov. 26, 6; Jer. 10, 3; imperat. 2d sing. *tummehtash*, *tummehtash*, Matt. 5, 30; Luke 13, 7; *tummehtamwog up-puhkuk*, 1 Sam. 31, 9, = *tummehtamwog up-puhkuk*, 2 Sam. 20, 22, they cut off his head; suppos. *támettáhhog*, *tamah-táhhog*, when he severs, cuts off, Is. 66, 3; suppos. inan. and pass. *tummehtamuk*, when it is cut off, being cut off, Deut. 23, 1; Job 14, 7. With an. obj. *tummehtahwau* (*tummehtah*, *tammuttah*, etc.), he cuts (him) off: *wut-tummehtah*, I cut him off, Lev. 17, 10; suppos. part. *noh tametahwhont*, he who cuts off, Is. 51, 9.

tummigquohwhau, **-wóu**, v. t. an. he cuts off (his) head, beheads (him), Matt. 14, 10.

[Narr. *tumegúassan*, 'to cut off or behead', R. W. Abn. *ne-tumigš'it'chay*, *ne-tumigš'saii*, *ne-tumigš'č' harai*, je lui coupe la tête. Powh. *tumhacks*, axes, J. Smith (see *togkollég*). Del. *temahican*, hatchet; *temitchemen*, cut off, Zeish.]

***tummóckquashunck** (Narr.), n. a beaver coat, R. W. See *tummánk*.

tummuhhouau, v. caus. he deserves, earns, is worthy of, Jer. 26, 11: — *onkquahunk*, he earns wages, Hag. 1, 6; suppos. *noh tamhouadt*, he who earns (it), ibid. Vbl. n. *tummuhhouauonk*, desert: *kut-tamhouaongonauash*, your deserts, Ezek. 7, 27. Cf. *attumamun*, he receives it.

tummánk, n. a beaver; pl. *-umkquag*, El. Gr. 9 (*támánk*, C.; *tamunquag*, Stiles). This name is evidently a verbal from the base *tumnu* (he severs, cuts off), from which are formed *tummehtam*, *tummigquohwhau*, etc., and signifies 'the cutter'. "His teeth . . .

tummûnk—continued.

be sharpe and broad, with which he cuts downe trees as thicke as a man's thigh, afterwards dividing them into lengths," etc., Wood. See **amisque*.

[Narr. *tummôck*, pl. + *quatlog*; (also) *nôosup-patlog*; *sîndup-patlog*, R. W. Abn. *trun'kšé*; le mâle, *atsîmeskš*, fem. *nosémeskš*. Del. *tumâque*, Hkw.]

tummussum, v. t. he cuts off; as used by Eliot it has the same signification as *tummehtam*, q. v. * With an. obj. *tummus-sahwahû*, with nearly the same signification as *tummehtahwahû*. Freq. *tad-tamswau wahkassoh*, he cuts his nails, Deut. 21, 12.

[*MARGINAL NOTE.—"The difference is that one is severed by repeated blows (-*ehtahwa*), the other by simple cutting (-*ussum*). See Howse 87 et seq."

[Abn. *ne-temesemen*, *ne-temesšû*, je le coupe.]

***tunnock** (Narr.), whither? See *tolnoh*.

***tûppaco** (Narr.), 'toward night': *otematippocat* (suppos.), 'toward night'; *nomashowa-tippocat*, midnight, R. W. 67. Eliot does not employ this word in the present or indicative, but has its suppositive (*tîpukok*, -*ok*) in the compounds *pohkenüttîpukok*, 'in the darkness of the night' (when it is dark night), Prov. 7, 9; *pajeh nôetîpukkok*, till midnight (*nouttîpôhkod*, 'late at night', C.); *nôetîpukkodân*, at midnight. *tûppaco* signifies it is dark, or the time of darkness, and has the same base with *pohkeni* (q. v.), if not formed from it directly by the prefix *adt* or *ut* (*adt-pohk-eni*).

[Abn. *taûni édštšî tchî'kat*, quel temps de nuit?; *tîbšškšîkiban*, la nuit (passée), de totâ nocte dicitur; *iš tēbškšîk*, cette nuit. Micm. *tepššusget*, lune, mois. Del. *tpocu*, Zeisb. and Hkw. Cree *tîbiskow*, it is night. Chip. (St Marys) *tēb ik ud*, (Gr. Trav.) *tebik* (*tîbikad*, night, Bar.). Alg. *tîbikat*, il est nuit.]

***tuppanum**, v. t. he cares for [takes care of (?)] it, Mass. Ps. See *tolwut-tîntâpânôh*.

tuppinôhteau, **tuttup-** (freq.), v. i. he twists, he spins (caus. he makes to turn around), Ex. 35, 25; neg. pl. Luke 12, 27; Matt. 6, 28. From *tuppin*, *tuttuppin*, it turns or winds (about its axis). Adj. and adv. *tuppenohltê*, spun or twisted, Ex. 35, 25. See *tatuppagin*; *tatuppe*; *tuttuppin*.

[Abn. *ne-dababêremen*, je dévide, je fais peloton.]

tuppuhquam-ash, n. pl. beans, 2 Sam. 17, 28; but "*beans-ash*", Ezek. 4, 9; lit. creepers, or twiners: *tuppuhquamaw*, 'it winds about', twines. Probably the *Phaseolus vulgaris* L. (common pole bean), as *manusquassêdash* (bush bean) is the var. *nanus*. See **manusquassêd-ash*.

[Abn. *âtobâ'kšar*, fêves, fasécules; *dâ'tebakšênemen*, il l'entortille. Mod. Abn. *ad-ba-kwa*, bean, Osuuk.]

tuppuksin, v. i. he encamps, pitches tents (makes a ring); pl. -*sînwog*, they encamp, 'pitch their tents', 'abide in tents', Ex. 13, 20; Num. 9, 18, 22; suppos. *taubukkussik*, when he was encamped, Ex. 18, 5. V. t. an. *tuppuksînchtawôut*, to encamp against; *wuttup-sînchtawôuh*, they encamped (against) them, Judg. 6, 4. Vbl. n. -*sîmwouk*, a camp, Num. 2, 3; Ps. 78, 28.

***tupsaas** (Peq.), a rabbit, Stiles.

tussonkquonk, n. a saw; pl. -*onquash*, 1 Chr. 20, 3. See *poksunkquonk*.

tuttuppinôhteau. See *tuppinôhteau*.

tuttuppin, **tatuppin**, v. i. it turns or winds itself about, it twines; as n. a (spun or twisted) string, thread, cord, Judg. 16, 9, Josh. 2, 21, =*tuttuppinuohlog*, v. 18, suppos. of *tuttuppinôhteau*, q. v.

[Abn. *atepsêdšar*, entortillé. Cree *tê-tippe-putha*, it turns (on its axis); *îâppee*, a liûe, or cord.]

U

ubbuhkumuu: *watch ubbakumut*, from the kernel (of the grape), Num. 6, 4. Cf. *appuhquónu*; *appuhquóns*.

uhhussauwaonoge (?), checkered, 1 K. 7, 17: — *quomphongane anakausuonk*, 'nets of checker work'; lit. 'checkered net work'.

-uhkon. See *-áhkón*.

úhkos. See *múhkos*, a hoof, a nail.

uhpegk, uhpequan, n. (his) shoulder. See *mohpegk*.

***uhpúckachip** (Peg.), n. gull, Stiles.

úhpucónkash, úhpucónk, pipes and tobacco, C. 162; *hupucónk*, a (tobacco) pipe, R. W. vi (56). Cf. *kogkrehóponat*, to be drunk, C. 189. See *uuttamátuog*; *watohpucónmureonish*.

[Del. *ho pot ran*, pipe; *hobboñü*, he smokes, Zeisb.]

uhquáe, adj. (1) at the point or extremity of; (2) at the end, border, or extreme part (*ahquáe*, on the other end, C. 235): *ukquáe wutawohhou*, the end or tip of his staff, Judg. 6, 21; *ut ahquáe*, at the ends, Ex. 39, 15, = *wohkukquáog*, Ex. 39, 16 (see *wóhkócu*); *uhquáe Moab*, upon the border of Moab, Num. 21, 15; *uhquáe wutogkawnit*, (to) the skirts of his garment, Ps. 133, 2; the borders of his garment, Mark 6, 56; *ut ahquáe*, on the edge of, Ex. 26, 4; *qut asquum ah-quácu*, but the end (shall) not (be) yet, Mark 13, 7. Cf. *ahque*.

The radical *uhq* or *uhk* (a point or sharp extremity) enters into a great number of compound words, as *úhkos* (*múhkos*), the nail of a man or hoof of an animal; *uhquan*, a fishhook (*unúqes*, *uhks*, *uhkas*, anawl), etc.; *wutuhquab*, his skin; *onkquánésog*, claws, etc. See also *wéghshik*; *wóhkukquáshik*; *appuhkuk*, the head; *wassákuh*, the tail; *kukuhqucu*, uppermost; *unúque*, 'sore', extreme.

[Quir. *matta éakquino*, he is without end, Pier. 15; ceaseth not, *ibid.* 40.]

uhquáe, uhquáeu, n. the foreskin (*præputium*), Gen. 17, 11, 23, 24, 25, = *uh-quácu wutáuhquab*, 2 Sam. 3, 14; *quosh-gussuk awreyacu ut uhquáe*, he was circumcised in the flesh of his foreskin,

uhquáe, uhquáeu—continued.

Gen. 17, 24; pl. *uhquaiyewash*, 1 Sam. 18, 25, = *awquaiyew wotuhquabeyewash*, 1 Sam. 18, 27.

uhquan, ukquon, uhquoan, n. a hook, a fishhook, Job 41, 1; Amos 4, 2; Hab. 1, 15 (*uhquácu*, pl. *-quánash*, C. 159): *wrey-ause uhquonash*, flesh hooks, Num. 4, 14. See *onkquánésog*.

[Narr. *hoquácu*, pl. *-ánash*, R. W. 104. Del. *aman*, fishhook; *hocquacu*, pot hook, Zeisb. Voc.]

***uhquantámwe**, adv. cruelly, C. 227.

úhquanumauónat, v. t. an. subj. to be an object of aversion or abhorrence to: *ahquannaman*, he is loathsome (intransitively), Prov. 13, 5.

úhquanumónat, ahquan-, óhquán-, unquán-, v. t. an. to abhor, to hold in abhorrence: *matta wutáuhquannúšog*, I will not abhor them, Lev. 26, 44; *way natukquannamukquog*, they abhor me, Job 30, 10; *pish kutáuhquannumkoc*, it shall abhor you, Lev. 26, 30; *watunk-quannmóuh*, they abhor him, Prov. 24, 24; *yeg pish ahquannumog*, these you shall have in abomination (shall be abhorred), Lev. 11, 13. Cf. *ahquannaman*, he forsakes, abandons, and *jish-ontani*, he despises, rejects, hates. See *unquáe*.

úhquanumukquok, n. an abominable thing, an abomination, Lev. 20, 13; pl. *unquannumukquokish*, 'abominations', abominable things, Dent. 32, 16. See *unquannumonk*, sorrow.

uhqueu. See *unquáe*.

***uhquompanumoadtúonk**, as adv. 'harshly', C. 228.

úhquontamauónat, v. t. inan. subj. to be abhorrent to, to be an abomination to: *pish kutáuhquontannúwóash*, they (inan.) shall be an abomination to you, Lev. 11, 11.

úhquontamunát, óhquánit-, óh-quont-, v. t. inan. to abhor, to hold in abhorrence, to have extreme aversion to (see *ahquannaman*, he forsakes): *úh-quontamun*, he abhorred it, Deut. 32, 19; *pish kutáuhquontannun*, you shall abhor it, Deut. 7, 26 (*pish kutáuhquontannúwá-*

ûhquontamunát, etc.—continued.

oish, they (inan.) shall be an abomination to you, Lev. 11, 11; *ûhquonûttamwoh*, they abhor (it), Ps. 107, 18; *ûhquondanôg*, if you abhor (it), Lev. 26, 15.

ûhquosket, unkquasket, -quoshkêt, -keht, n. poison of serpents, Ps. 140, 3; Deut. 32, 33; poison of arrows, Job 6, 4; *wetunkquosketawoink*, their poison, Ps. 58, 4; *unkque unkquoshket*, 'the cruel venom' (of asps), Deut. 32, 33.

ûhshuáonk, ûhsua-, ushuwa-, n. a custom, Judg. 11, 39; Jer. 32, 11; pl. *-ongush*, Acts 6, 14; 21, 21 (*us-huwaonk*, an example, C. 116; *ûhshuwaonk*, Danforth, Osgus. Kutt. 52). See *usseonk*.

uhtappattauûnat, to go out (as fire), to be quenched (see *tahtippattau*): *notau matta uhtappattôun*, fire is not quenched, Mark 9, 44; *matta woh ûhtappattauônuk*, it shall not be quenched, Mark 9, 43, 45, 46, 48; *matta noh uhtappattôunûwa*, (it) can not quench (it), Cant. 8, 7.

ûhteá: *notau ûhteá*, the fire goes out, Prov. 26, 20. See *authamunát*.

-uhtug, in compound words, for *mehtug*, tree, wood.

ukkosue [*uhq-ussa* ?], adj. pertaining to the organs of generation: *ukkosue pom-puhchaeigeyum*, the virile organ, Deut. 23, 1.

ukkôsuonk, n. the pudenda, Lev. 18, 7, 8, 9; *ukkôsuonganit*, 'by the secrets', Deut. 25, 11. Perhaps from *kezheûônát* (to give life to): *kezheûu*, he created (Gen. 1, 21), gave life to.

ukkutshaumun, n. lightning, Ex. 19, 16; Ezek. 1, 14; Matt. 24, 27.

[Narr. *entshûusha*, R. W. 82.]

ukkuttuk, (his) knee. See *mukkuttuk*.

ukoh: *nen ukoh*, I am, Ex. 3, 14. See *ko*. **ukqanogquon**, n. a rainbow, Rev. 4, 4; 10, 1.

ukquononukquôonk, n. (his) lock of hair; long lock, Num. 6, 5. See *qanônuh-quouu*.

ukquuttunk, (his) throat. See *mukquuttunk*.

umâmunnêhtaunnat, v. caus. to appease, to make calm: *umâmunnêhtam*, he appeaseth (strife), Prov. 15, 18.

ummequune, adj. feathered, Ezek. 39, 17. See *méqun*.

ummissies, unmissés, n. (his or her) sister: *ummissiesiq*, our sister, Gen. 24, 60; (constr.) *ummisséssoh*, his sister, her sister, Ex. 2, 4; *kummissis*, thy sister (father's daughter), Lev. 18, 11; *wessumisssoh*, (his) younger sister, Judg. 15, 2. Cf. *wetompas*, (his) sister, by father or mother; *wetahna, wetuksquoh*, sister.

[Narr. *wéssumiss* (and *w'ticks*), a sister, R. W. 45. Muh. *unasse*, an (my) elder sister, Edw. 91, = *unees*, ibid. 87. Del. *mis*, eldest sister, Zeisb. Voc. 5.]

ummittamwussenat, v. i. to take a wife.

ummittamwussoh, n. constr. the wife of; his wife, Gen. 11, 29. See *mittamwus*; *wassu*.

ummittamwussu, he took a wife, Gen. 25, 1; *ummittamwusscheunt* (part.), taking a wife, Ex. 21, 10; *wuske u ummittamwussit*, if or when he takes a new wife, Deut. 24, 5. See *wetanomûnat*.

ummittamwussuhkauau, he took a wife for (his son), Gen. 38, 6.

***ummugkônaittûonk**, n. permission, C. 203.

***umukquinumûnat**, to rub, C. 207.

***umukquompæ**, adv. valiantly, C. 234. Cf. *kênomp*; *mugquomp*.

unántam. See *unántum*.

***ungowá-ums** (Peg.), 'old wives', Stiles; *Fuligula glacialis* Bonap., or long-tailed duck; old squaw. (Called 'hah-lah-way' by the Crees; *cawâwee* by the Canadians. Nuttall, p. 45, represents the call of this duck by the syllables 'ogh-mugh-egh, 'ogh-ogh-ogh-mugh-egh. Cf. *unkque* and derivatives.

unkhamunát, v. t. to cover, to put a covering over, or upon, Ezek. 38, 9; *unkhamwog*, they covered (the ark), 1 K. 8, 7; *ne unkihuk*, for covering, that which may cover, Hos. 2, 9. See *puttoghnamunat*; *watunkhamunát*.

unkquamónat, -anat, oncquomonat, v. i. to suffer pain, to feel pain: *wah-hog pish oncquomonam*, his body shall have pain, Job 14, 22; *untongquomonam*, I am in pain, I feel pain, Jer. 4, 19; *untongquomonamunam*, we are in pain, Is. 26, 18. See *kehkechêshê*, sore.

[Narr. *nêhêsamunam, nêhesamunáttam*, I am in pain, R. W. 156. Cf. Cree *ârkoonu*, 'he is sick'; *ârkoonahyoo*, 'he hurteth him', Howse 79.]

unkquanutwōonk, n. sorrow, Job 41, 22; Eccl. 1, 18 (*onkquanutwōonk*, Lam. 1, 12): *mish-unkquonumwōongnit*, in great extremity, Job 35, 15. See *onkquanutwōonk*; *onkquonumwōonk*.

unkquánunwinneat, v. p. to be grieved or afflicted, to be in affliction, Is. 14, 3: *nag mishe unkquánunwōog*, they are in great affliction, Neh. 1, 3; *onkquanutwōonk*, when he was in affliction, 2 Chr. 33, 12; caus. an. *uhquanutwōonk* (*unkq-, onkq-*), to cause to be afflicted, to afflict; *onkquanutwōonk*, he afflicts, makes me afflicted, Is. 58, 5; *uhquanutwōonk*, afflicting, making afflicted, Is. 58, 5; *wutúhque onkquanutwōonk*, he did grievously afflict her, Is. 9, 1. See *uhquanutwōonk*.

unkquasket. See *úhquosket*.

unkque, adj. sore, severe, grievous; adv. sorely, grievously (extremely, = *úhquáde*): *unkquekerchisungash*, 'sore boils', Job 2, 7; *wutúhque (wutúhque, Jer. 4, 8) onkquanutwōonk*, he did grievously afflict her, Is. 9, 1; *uhqueu*, 'cruel', rigorous, Ex. 6, 9. (Apparently the same with *uhquáde*, 'at extremity'. Its derivatives are numerous, and exhibit a wide range of meaning, everywhere traceable, however, to this radical signification. See corresponding words under *uhquáde*.)

[Cree *úrkooos*, he is sick, Howse 79 (see also pp. 152-153). Mod. Abn. *a-kwan*, bitter, acrid. Del. *achevon*, strong, spirituous; *achowat*, hard, painful, troublesome, Zeisb. Gr. 167.]

unkquenehuwaonk, n. severity, Rom. 11, 22.

unkqueneunkquok, *ohq-*, that which is grievous, Rev. 16, 2; *unqueneunkquod*, -quodt, it is grievous, Gen. 41, 31; Jer. 30, 12.

unkqueneunkquussue, adj. an. terrible (in action), Neh. 9, 32; *ohqueneunkquus*, Cant. 6, 4; *kutunkquanutkawsungash*, thy terrible acts, Ps. 145, 6.

unkquenneunkque, adj. grievous, Ex. 9, 18, Is. 21, 15; cruel, severe, Prov. 17, 11 (*unkquenneunkque*, C. 168; *unkquenneunkque*, terribly, *ibid.* 230). See *unkque*.

unkquenneunkquodte, *uhqun-*, adj. = *unkquenneunkque*, Jer. 14, 17; Nah. 3, 6.

unkquenumukquunkish, n. pl. 'abominations', abominable things, Deut. 32, 16. See *úhquanutwōonk*.

unkquontámōonk, *uhquan-*, n. an abomination, abominable wickedness; pl. -*ongash*, 1 K. 14, 24; Deut. 23, 18.

únkquoshket. See *úhquosket*, poison.

unnag, if it be so: *woh unnag*, (if it may be so) 'if it be possible', Matt. 26, 39; Rom. 12, 18. See *únnag*; *unnehōmat*.

unnaiinneat: *ne wunnegeu unnaiinneat*, 'it is good so to be', i. e. in such a state or condition, 1 Cor. 7, 26 (*unnaiinneat*, to become, C. 181). Cf. *nuttiniin*; *wuttiniin*. See *nunc*.

unnaiyeuonk. See *únniyeuonk*.

***unnámmyeue** (?), adv. inwardly, C. 228.

unnantamōonk, n. thought, purpose, intention, opinion, Deut. 15, 9; Job 42, 2; 1 K. 18, 21; *unnantamōonk*, Job 12, 5 (*unnantamōonk*, C. 213): *nuttentamōonk*, my will; *wuttentamōonk* (q. v.), his will.

[Narr. *nuteatumōonk*, 'that is my thought or opinion', R. W. 65.]

unnantamūnát, *anantamunát*, v. t. to think, 2 Cor. 3, 5; to suppose, 2 Sam. 13, 33; to purpose, to will, to have in mind (to suppose or imagine, C. 211): *nuttentamun*, I think, Acts 7, 40; I suppose, Luke 7, 43; *sun kuttentamun*, think-est thou? Job 35, 2; *unnantamun*, he thought, Luke 12, 17; he purposed, Acts 19, 21; *nuttentamun*, I will (it), Matt. 8, 3; *ne unnantamun*, that which I have thought, Is. 14, 24 (*ne pakodtantamun*, that which I have purposed, intended, *ibid.*); *unnantamohp*, I thought, Num. 33, 56; *ahque unnantamook*, do not (ye) think, Matt. 5, 17; *matta ne anantam nen*, *qut ken ne anantamun*, 'not as I will, but as thou wilt', Matt. 26, 39; *geu anantamun*, 'having this confidence', when I thought thus, 2 Cor. 1, 17; *ne anontog*, 'according to his will' (what he may will), Dan. 4, 35; *hownach anantogeh*, whom he (may) will, John 5, 21; Dan. 4, 17. See *anantamun*.

In form this verb is a frequentative or intensive from *anantamunát*, or *anantamunát* (Narr. *nuttantamun* or *anantamun*, I think; *tocketantamun* and *-ramantamun*, what do you think? R. W. 64). The latter is not found in Eliot's transla-

unnantamūnāt, etc.—continued.

tion and perhaps was not in use, but it serves in forming a great number of verbs expressing states of the mind, mental operations, passions and emotions, etc. Among the more important of these are the following: *ahquontamunāt* (*ahpie*, not to think of), to forgive; *kodtantamunāt* (see *kod*), to desire; *matchentanamunāt* (*matchet*, bad), to think evil of; *nehquontamunāt* (*neh-quonm*, he finds), to remember; *missantamunāt* (*missi*, much, greatly), to think much, to meditate; *monchanatamunāt*, to be astonished; *musquantamunāt* (*musqui*, red or bloody), to be angry; *muskwantamunāt* (*muskwau*, he boasts), to be boastful, to be very glad; *naturontamunāt*, to devise, to meditate upon; *newantamunāt*, to grieve, to be sorry; *ouquontamunāt*, to recompense, to avenge; *pabaktantamunāt* (*pabaktanm*, he trusts), to trust; *pakodtantamunāt* (*pagnodche*, perhaps), to intend or have a mind to; *peantamunāt* (*pā*, let me), to pray; *poanatanunāt*, to be mirthful, to make sport; *tabattantamunāt* (*taupi*, *tāpi*, sufficient, enough), to be thankful, to give thanks (to be satisfied or to have enough); *waantamunāt*, to be wise; *wanantamunāt* (*wame*, negat.), to forget; *wreaktantamunāt* (*wreakne*, sweet, pleasant), to be pleased, to be glad; *wenttamantamunāt*, to be troubled; *wunantamunāt* (*wuunc*, good), to bless.

From the same root appear to be derived the names given by the Indians to their gods. "They do worship two gods, a good god and an evil god. The good god they call *Tantum* and their evil god, whom they fear will do them hurt, they call *Squantum*."—Higginson's N. E. Plantation. The latter name, applied to the same evil deity who was called *Hobbamouk* or *Hobbatmoco* (Lechford's Pl. Dealing 52), appears to be the contracted 3d pers. sing. indicat. present of *musquantamunāt*: *m'squantum*, 'he is angry', or literally, 'bloody-minded'. The composition of *Tantum* is less obvious.

[NOTE.—The last paragraph of this definition is marked "No" in the margin. It was probably the compiler's intention either to rewrite or to omit it.]

unnantamwe, adj. willingly, Judg. 5, 2; 1 Chr. 29, 6.

unnanamōnat, v. t. an. to permit (*unnamūkkōnat*, to permit; *unnanoneh*, permit me, C. 203); *unnanamūt*, if (he) permit, 1 Cor. 16, 7; *unnantog*, if (he) permit (it), Heb. 6, 3; i. e. if he will. See *unnantamūndt*.

unnaunchemōkaonk, **aunch-**, n. news, tidings, 2 Sam. 13, 30; 18, 25, 26; pl. *-ongash*, 1 Sam. 11, 6.

unnaunchemōkauōnat, **aunch-**, v. t. an. to tell news to, to communicate new information; *auunchemōkauōnat*, 'to carry tidings to', 1 Chr. 10, 9; *nuttinunchemōkauōndōh* *unnaunchemōkauonk*, 'I communicated to them the gospel' (i. e. good news), Gal. 2, 2; *auunchemōkauōnti*, let me hear tidings to (him), 2 Sam. 18, 19. V. i. *auunchemōkauōnat* (?), *auunchemōkaog*, they told the tidings, 1 Sam. 11, 4; *pish kut-auunchemōkaom*, thou shalt hear tidings. 2 Sam. 18, 20; *padauunchemōauōnti* *Saul*, when tidings came of Saul, 2 Sam. 4, 4 (*unnonchimwūneat*, to tell; *nuttinōnchim*, I tell; *unnonōronaw*, we are told, C. 213). See *auaw*; *auunchemōkau*; *ken-nai*; *unnonat*; *unnaunchemōkaonk*.

[Narr. *auunchemōkaw*, tell me your news; *auunchemōkauhettittea*, let us discourse or tell news; *tocketēuunchim*, what news? (what tell you?); *cuttaunchemōkaous*, I will tell you news; *cummautauunchemōkaous*, I have done (telling) my news, R. W. 62.]

unne, **aune**, **āne**, may have been, originally, an indeclinable adjective and adverb, expressing likeness or resemblance, the relation of the individual to its kind, or of species to genus, etc. (*ne ūnūt*, that is proper or right, C. 174; *neūh* or *sampwi*, right, ibid. 174; *utōh ūmū*, what manner, ibid. 176; *nahnauunne*, adv. especially, ibid. 228; *geunani*, thus, ibid. 234; *en ūmū*, Mass. Ps., John 3, 9, = *en mūh*, EL.); it is not found, however, in this form in Eliot or the vocabularies, but is used largely in composition and as a verb substantive: *ne-aun*, so, such, of this or that kind, whence *nan* and *ne-nan* (q. v.), the same; *āunay*, if it be so, when it is so; hence, as a noun, an event, an occurrence (possible or

unne, etc.—continued.

actual), that which is or may be so (see *áunag*); and with *ne*, *ne áunak*, the color, appearance, or other specific quality of an object; *unne*, 'that is', id est, Rom. 9, 8; *unnaíment* (q. v.), for *unne-áiméat*, to be so, i. e. of such kind or condition. *-in* or *-en*, as a suffix of animate nouns, has the same meaning, referring an individual to the species or kind, and constituting nouns general (?) or appellative (?), as *wat-tanu-oh*, his or her daughter, the daughter of; *wat-tanu-in*, a daughter, any daughter; *wat-tanu-éunk* (collective), the daughterhood, or the whole of the daughters; *adchaen*, a hunter, i. e. some particular hunter; *adchaen-in*, a hunter, i. e. any hunter, one of the hunter kind.

unneapeyau. See *cneahpeyau*, he sojourns, stays.

unnehenát, unhenát, v. i. to act, to conduct one's self.

unneheónat, unheónat (neheonat?), v. t. an.* to conduct one's self toward or with respect to another, to act toward, to do to or deal with: *ne áunawát wattiheónat unmissimáimáimoh*, that 'which he thought to do unto his people', Ex. 32, 14; *noh wattiheónat*, (what do you wish) me to do to him? Mark 15, 12; *unáihonau*, he dealeth (treacherously), Is. 21, 2; *wonauauonk ne áuneh*, *ne pish kuttinheon*, the kindness that I have done unto thee, that thou shalt do unto me, Gen. 21, 23; *toh kittinheon*, what have I done (do I) unto thee? 1 K. 19, 20; *matta ne pish kuttinheon*, 'thou shalt not do so unto' (God), treat him so, so deal with him, Dent. 12, 31; *ne unáhe*, so deal (thou) with me, 2 Chr. 2, 3; *ne naktáheun ne áunít*, I will do so to him as he hath done to me (I will do it that he may have done or may do), Prov. 24, 29; *wattiheonanonut ne unáikueog*, we to do to him as he hath done to us, Judg. 15, 11; *ne unáhe*, so deal thou with me, 2 Chr. 2, 3 (*ne unáheop*, as I dealt with (him), ibid.); *unnehák, unnehak, unneheok, uny*, deal ye with them, do to them, Gen. 19, 8; Judg. 19, 24; *unnehák naonk uny*, 'so do ye to them', Matt. 7, 12; *wassittumáonk un-*

unneheónat, etc.—continued.

unehach, let judgment be executed on him, Ezra 7, 26; *matcheneheónat*, to act evilly toward, to treat badly: *kum . . . matcheneheonanau*, we will deal badly with thee, Gen. 19, 9; *kronchikypin*, (he may) do thee good, Dent. 8, 16. *Inan. uttoh antemkup*, what he did to (it), Dent. 11, 4.

[NOTE.—'Is this a verb causative from *neane* (*nan*), with verb subst.? See *áunag*.']

[Del. *liho*, do it to him; *lihineen*, do unto us, Zeish. Voc. 9, 20.]

***unnehtongquat**, n. a story. pl. = *ash*, C. 163.

unnequanumunát (?), v. t. to roll, or move by rolling (?): *unnequanumok*, roll ye (great stones, Josh. 10, 18); *wattinnequanumun*, he rolled (a great stone, Mark 15, 46).

unneu, adj. an. anyone, = *horan* (?): *toh pish unne nanpohumauu*, what shall one (i. e. anyone) answer? Is. 14, 32 (*nen unnuh*, I am he, Mass. Ps., John 9, 9, = *nah uen*, El.; *tonoh unnuh*, where is he (this man), ibid. v. 12).

***unniinat**. See *unniinuat*.

***unniissuonk**, n. a color, C. 163; but *wosketompue unniissuonk*, mankind, C. 167.

unniitchuan, v. i. 3d pers. sing. (it) flows to or toward, Eccl. 1, 7: *unniitchuanush keldahlanuit*, they (rivers) flow to the sea, Eccl. 1, 7. See *unitchuan*; *wattichuan*.

ünniyeuonk, unnai-, n. a matter, affair, case, business, Dent. 17, 8: *kuttimiyeuonk*, 'thy matters', business, 2 Sam. 15, 3; *-ongash*, 2 Sam. 19, 29; *wattimiyenongash*, his business or matters concerning him, his affairs, 2 Chr. 19, 11; *wannohkue unniyeuonkash*, 'conditions of peace', terms, Luke 14, 32; *matcheniyeuonk*, 'evil case', bad state of affairs, Ex. 5, 19 (*ponniyeu ünniyeuonk*, rude behavior, manner, way, state, condition, C. 174; *wannageu unniyeuonk*, a good cause, ibid. 216). From *unnehe-nát* (?).

unnohkon, -uhkon (?), (it) is cast, is thrown down, Job 18, 8; Prov. 16, 33.

unnohkónat, v. t. an. to cast down, an. obj.: *wattinnehkonoth ohkút*, he cast him down to the ground, Dan. 8, 7 (*kup-*

unnohkónat—continued.

penuhkoneh, thou castest me down, Ps. 102, 10. Cf. *nəkonónat*; *penohkónan*.

unnóhteamunát(?), **unnóht**, v. t. inan. to cast (it) down: *unnóhteash*, cast (it) down, Ex. 7, 9; *kuttinnóhteam*, thou castest it down (to the ground), Ps. 89, 44; *unnóhteau upogkomunk*, he cast down his rod, Ex. 7, 10. Cf. *nəkonónat*; *penohkónan*.

unnóhteauónat, v. t. an. and inan. to cast or throw (an. obj.) to or into: *unnóhteog natat*, they cast (them) into the fire, 2 K. 19, 18.

unnómái, a reason, the reason, 1 K. 9, 15 (*ennomai*, Sam. Quinnup.; *unnómái*, *ennomaiyeunak*, C. 158).

unnónat, v. t. an. to tell, to say to, 2 Sam. 17, 16; Matt. 28, 9. See *annə*; *hennə*; *unnəuncheməkonónat*; *uttinónat*.

unnontowáonk, n. language (in its restricted sense, peculiar to a people or nation), Gen. 11, 1: *kuttəe unnontowəonk*, 'the voice of speech', Ezek. 1, 24; *kuttinnontowəonk*, thy speech (manner of speech), Matt. 26, 73.

unnontukquohwónat, v. t. an. to owe to another, to owe (*unnóhtukquəhrítinnet*, to owe (to be in debt); *kuttinnóhtukquəhe*, I am in your debt, C. 203): *ahque toh unnontukquəhuttet*, 'owe no man anything', do not owe, Rom. 13, 8; *toh kuttinnontukquəhuk*, how much dost thou owe to, Luke 16, 5; *annontukquəwəonche*, one who owes, Matt. 18, 24; *nənnamontukquəhəwəen*, -in, a creditor, Luke 7, 41. See *nənnamontukquəhəwónat*.

unnəohaməuónat, v. t. to sing (songs) to: *unnəohaməak* . . . *wuske unnəohaməonk*, sing ye to (him) a new song, Is. 42, 10; *annəohamənt ketəohaməungush*, he who sings songs (singing songs) to, Prov. 25, 20. Cf. *ketəohomom*.

unnəohamunát(?), v. t. to sing (songs). See *annəohamunat*.

unnəohaməonk, n. a song, Is. 42, 10; Num. 21, 17. Cf. *ketəohaməonk*.

unnəohquəen, so far distant, at such a distance, Acts 28, 15 (*uttoh unnəhkihquəat*, how far? C. 228, = Narr. *təwəəkquəque*, R. W. 74). See *nəohquəen*.

unnəwəonk, n. a commandment. See *wəuttinnəwəonk*.

unnəwónat, to speak to, to tell, to command. See *annə*; *nəwónat*.

unnugkeni, (it is) sharp [speaking(?)] (of the tongue, Prov. 5, 4). Cf. *kənəi*.

unnuhquəinat, v. i. to look (toward or at), = *nəhquəinut*, q. v.: *unnuhquəash ketəhəniyeu*, look toward the sea, 1 K. 18, 43.

unnukquominnəat, v. i. to dream, Gen. 41, 17; *unnukquom*, he dreamed, Gen. 41, 1, 5.

unnukquoməonk, -**muonk**, n. a dream, Deut. 13, 1; Dan. 4, 5, 6 (-*quəməonk*, C. 163); *nuttinnukquoməonk*, my dream, Dan. 4, 7, 8; *unnugquoməonk*, Gen. 41, 15.

unnukquomunát, v. t. to dream: *nuttinnugquomun*, I dreamed (a dream), Gen. 41, 15. Cf. *kəttukquom-unat*, to be sleepy, C. 209.

unnukquoməwəen, n. one who dreams, a dreamer, Deut. 13, 1.

[**un**]**nussu**, (he is) shaped or formed, made like, made such as [*unnussu*]: *toh unnussu*, what form is he of? 1 Sam. 28, 14; *nəttə nəwəhteəu nənussit*, 'I could not discern the form thereof' (an.), Job 4, 16; *nə annussit God*, in the form (likeness) of God, Phil. 2, 6; *nəhəgəktə nussu*, 'in bodily shape', Luke 3, 22. See *nəne*; *nənnak*; *nussu*.

[**un**]**nussuonk**, n. form or shape (of an. obj.): *nəttinnussuonk*, his form, Is. 52, 14; *ut nəhəwəonche nəttinnussuəngəuit*, in his own image, Gen. 1, 27. Cf. *nənnak*.

unnuhquəinat. See *nəhquəinat*.

***unnənənuməde**, adv. mildly, C. 229.

***unnənuməwəonate**, to give (to), C. 192. See *annənnəun*.

***uppaquəontup** (Narr.), the head, R. W. 58; *nəppəquəontup*, my head, ibid. See *upphukuk*.

uppasq(?), n. 'the horse leech', Prov. 30, 15.

uppeanəshkinonog, n. pl. flags, rushes, Is. 19, 6.

uppəshəu, n. a flower, Ex. 25, 33; Job 15, 33; Is. 40, 7 (*uppəshəu*, C. 168); pl. *uppəshəuəwəash*, *uppəshəuəwəash*, Ex. 25, 31, 34; 37, 17; *sonkin uppəshəuəwəash*, it bloomed blossoms, Num. 17, 8. From *pəshəwəonəat*, to blossom; 3d pers. sing. indic. pres. 'it blossoms'; so *pəshəu*, a flower, James

uppéshau—continued.

1, 10; *peshaónash*, flowers (without the prefix), 2 Chr. 4, 5. See **peshai*, blue.

uppisk, his back: *uppisquannit*, at his back, behind him. See *uuppisk*.

uppochanitch, n. (his) finger, Ex. 8, 19. See *pochanitch*.

uppôhquós, **obbohquós**, n. a tent (awning or covering), Ex. 40, 19; *ne áboh-quósik*, its covering, Cant. 3, 10; *aboh-quós sokamon*, a covert from rain, Is. 4, 6. See *appuhquósu*, he covers.

uppónat, **uppunát**, v. t. = *apronat*, *apwónat*, to bake or roast. See *appásu*; *apwón*; *nadtappá*.

-uppo. See *nadtappá*.

upposu. See *appasu*.

uppoateau. See *ahpoateau*.

uppoanneat, **uppwunueat**, a radical verb meaning to feed one's self, to eat; it is not found in Eliot or Cotton, but from it many derivatives are made. See under *nadtappá*.

uppuhkuk, n. (his) head, Lev. 1, 4; 3, 2; Job 41, 7; 'scalp', Ps. 68, 21. See *uppuhkuk*; **uppuquáutap*.

uppuhkukwáash, n. pl. 'head tires', Ezek. 24, 23.

uppuhkukquanitch, (his) finger tip (finger head), John 16, 24 (*uppuoh-khquáanitchegat* (obj.), my fingers, C. 239).

uppuhkukqut, n. (on his head,) 'a helmet', Is. 59, 17; Ezek. 27, 10: — *ahhtagish*, 'bonnets', Ex. 28, 40.

uppuminneonash, n. pl. = *appáminneónash*, parched corn.

uppunonneonash, n. pl. parched pulse, 2 Sam. 17, 28.

us, imperat. 2d pers. sing. from *ussinát*, say thou: *nag us*, say to them, Lev. 18, 2; Zech. 1, 3.

ush, imperat. 2d pers. sing.: *ush Pharaoh*, 'get thee to Pharaoh', Ex. 7, 15.

ushpoateau. See *áshpoateau*.

ushpuhquáinat, **aspuhq-**, **ishpuhq-**, **spuhq-**, etc., v. i. to look upward, Ps. 40, 12; *spuhquáen*, he looked up, Mark 6, 41; *nutushpoquáin*, I look up, Ps. 5, 3; *aspuhquait*, when he looked (up), Mark 8, 24. See *nahquáinat*; *spadtawwompáen*.

ushpunnamunát, **ashp-**, v. t. to lift up, to hoist up: *ushpunnunwag sepáglauk*, they hoisted up the sail, Acts 27, 40;

ushpunnamunát, etc.—continued.

ashpunchettit wannupparhunonh, when they lifted up their wings, Ezek. 10, 16.

[Del. a *spenun men*, to lift up, Zeish. Voc. 38.]

***ushpunnáonk**, n. event, C. 166; *spun-áonagash*, 'diseases', Matt. 4, 23.

ushpushenat, **ushpenat**, v. i. to mount upward, to lift one's self up (?): *ushpen*, he went up, Gen. 35, 13; *ushpeog*, *ushpushuog*, they mount upward (on wings), Ezek. 10, 19; Is. 40, 31; (in air) John 1, 51; with inan. subj. *usspeno*, it was drawn up, Acts 11, 10; *onatu chik-kinasog ashpslúhettit*, 'as sparks (when they) fly upward', Job 5, 7.

[Del. *aspoeh re*, 'ascend, to go up' (?), Zeish. Voc. 14.]

ushquehtahwah. See *seqtutahwah*.

ushquontósinneat (?), to sew: *uttoche-yewá* . . . *adt ushquontósinonk*, 'a time to sew', Eccl. 3, 7 (*aséquam*, he sews (it), Mark 2, 21; *kutushquam*, thou sewest up (my iniquities), Job 14, 17; *ushquánuáat monag*, 'to sew one's clothes', C.); *matta usquosinash*, (it) was without seam, John 19, 23. Cf. *aséquam*.

***us-huwáonk**. See *áshuáonk*.

uskon. See *uskón*.

usphwáonk, **ushphouáonk**, **spúh-hwáonk**, n. [a high place (?)] a refuge, 2 Sam. 22, 3; Jer. 16, 19; *spúh-hwáonqínun*, he is a refuge, Ps. 9, 9; *uspuhhuwáonqanuwáash*, they (inan.) shall be a refuge, Num. 35, 15.

uspuhho, **ushp-**, **sp-**, v. i. to flee for refuge: *ushpuhhoash ohket*, flee thou away to the land of . . . , Amos 7, 12; *spuhhuwag*, they fled, Josh. 8, 15.

uspúhhowáe, **spúhhowáe**, alj. of refuge, Num. 35, 11, 12: — *ayenonk*, place of refuge, Is. 4, 6.

uspunaónat, **ushpun-**, **aspun-**, **ashpun-**, **spun-**, **ushpunát**, etc. (1) to happen unexpectedly, to chance; (2) to ail or to be ailing; an. subj. *toh kutushpinam*, what aileth thee? Judg. 18, 23; *toh kutushpinam*, 2 Sam. 14, 5; *toh uspinawag missinuwag*, what aileth the people? 1 Sam. 11, 4; *tohspinan*, what aileth thee (her?), Gen. 21, 17. The forms of this verb are irregular. It is generally used intransitively after an animate subject, which in the English transla-

uspunaóunat, etc.—continued.

tion becomes the object. Occasionally the animate form (*ushpunónat*) is introduced, as in Eccl. 3, 19; *ne ashpunahetlâ* . . . *wosketompag, ne wutashpunónawu puppinashimwag, pasuk ushpunódog wame*, 'that which befalleth . . . men [which men may encounter by chance], befalleth beasts, even one thing befalleth them [all]'; *tatuppe uspunódog wame*, 'one event happeneth to them all', Eccl. 2, 14; *nag wame* . . . *ushpunódog*, 'chance happeneth to them all', Eccl. 9, 11; *ne ashpunadit mattunog, ne wutashpunón*, 'as it happeneth to the fool so it happeneth to me', Eccl. 2, 15; *tohrutch wame yeu spinunag*, why is all this befallen us? Judg. 6, 13; *matta wutetawun uttôh ashpinai*, not knowing what things shall befall me (may happen to me), Acts 20, 22; *shpennadit toh kool shpunai*, 'let come on me what will', Job 13, 13. Cf. *niskáunai*.

[Narr. *tahaspenaygi* (= *toh aspi*), what ails him?; *tocketúspawem*, what ails you? *tocketuspinunamagün*, what hurt hath he done to you? R. W. 157.]

usquesu wanne teag, he leaves nothing undone, Josh. 11, 15; *woh mo kusséquesumawo*, you should not leave (it) undone, Luke 11, 42. Cf. *aske*, it is raw (unfinished), and *sequaw*, he remains.

***usquont**, n. a door; pl. + *ánash*, C. 161. See *sqúntam*.

usquontósu. See *usquontósinncat*.

usseagen-in, n. a doer, one who does, James 1, 25.

ussénát, asénát, v. t. to do, to perform, to accomplish, to execute, Ps. 149, 7; Matt. 6, 1; 5, 17; *usseu, ussu*, he does, or did, Esth. 4, 17; Prov. 14, 17; *ne nutussen*, 'that do I', Rom. 7, 15; *uttôh kodusse matta nutussen*, what I would (wish to do) that do I not, *ibid.*; *usseit, usit, aseit*, when he does, if he does, Matt. 7, 24, 26; *toh asé*, what I did (might be doing), Neh. 2, 16; *noh asit*, he who performeth, or executeth (suppos.), Is. 44, 26; Ps. 146, 7; *ussish*, do thou, Ex. 20, 9; *ne ussek*, that do ye, James 2, 12; (negat.) *ussekon*, thou shalt not do, Ex. 20, 10; (pass.) *uttoh asénit*, whatever was done, Gen. 39, 22; *ne asemuk*, what is done, Eccl. 8, 17; pl.

ussénát, asénát—continued.

asemukish, (things) done, Eccl. 8, 16 (*nuttissen muchuk*, I commit evil, C. 186).

[Del. *tüssu*, he doth; *tüssi*, do it, Zeish. Voc. 9. Cree *a'cheroo*, he moves, has the faculty of moving, Howse 32; *is-puthu*, it so moveth, *ibid.* 80.]

usseonk, n. doing, dealing, Ps. 7, 16; an example, C. 166. See *úhshúonk*.

usseu. See *ussénát*.

ussinát, wussinát, v. i. to say, to tell: *wussinát nushpe wussissetanuit*, 'to pronounce with his lips', Lev. 5, 4; *nussin*, I say, Gal. 1, 9; *kussin*, thou sayest, Matt. 27, 11; Mark 15, 2; *wussin*, he saith, Zech. 1, 3; *nussin*, if I say, when I say, Prov. 30, 9; Ps. 78, 2; *kussin*, when thou sayest, Job 22, 13; Is. 47, 8; *woh nussin*, shall I say? Heb. 11, 32; *toh kussimwo*, what say ye? Matt. 16, 15; *uttoh asean* (?), whatever thou mayest say, Num. 22, 17; *us*, say thou, 2 Sam. 13, 5; *nag us*,* say thou to them, tell them, Lev. 18, 2; Zech. 1, 3; *nussip*, I said, Eccl. 3, 17, 18; 7, 23; (an.) *kutúsch*,* thou sayest to me, Ex. 33, 12 (?) (*nissim*, I say; *nuttinowap*, I said; *teugua kissim*, what you say?; *nissimawun*, we say; *nissimunnimup*, we said, C. 207; *toh kuttinowawun* or *kassin*, what do you say? *ibid.* 217). [The examples marked with an asterisk are rarely, perhaps not at all, used except in the indicative, suppos. present, and imperative; *nawonát* and *annawemnat* (*unnónat*) supply the other tenses and persons.] Cf. *naónat*; *uttinónat*.

ussinónat (?), v. t. an. = *uttinónat*, to say to, to tell: *ussekk*, tell (you) me, Gen. 24, 49; *ussech*, tell thou me, 1 Sam. 14, 43. (See examples (*) under *ussinát*.)

ussish[au]ónat, v. t. to run to, toward, into: *ussishónat*, to flee to, Jonah 1, 3; *woh nutussishom*, 'that I may run (hasten, go quickly) to (him)', 2 K. 4, 22; *ussishau*, he ran to (them), Gen. 18, 7, (him) 1 Sam. 3, 5; *ussishau wunmogskauoh*, he ran to meet him, Gen. 29, 13; *ahát-sukque* (*ahauhukqueu*) *ussishang*, they run to and fro, Joel 2, 9; *ut ussishash*, 'escape (thou) thither', run to it, Gen. 19, 22; *wishash*, flee thou to, Num. 24, 11; *ahauhukque ussishauk*, run ye to

ussish[au]ónat—continued.

and fro, Jer. 5, 1; 49, 3; *na ussishash*, run thou to, 'escape thither', Gen. 19, 22; *na ussishau*, (he) runneth into it, Prov. 18, 10; *kutushishauwaw*, ye run to (it), Hag. 1, 9; *ussishau* (*ussishau*), he runs alone, 2 Sam. 18, 24, 26; *wonshauag*, they run together to, Acts 3, 11; *wegoushout* (*wegonne-ussish-out*), running before (another), 2 Sam. 18, 27. See *ponushau*.

[Cree *it-iss'emoo*, v. i. he flees, speeds thither; *it-iss'awayoo*, v. t. he dispatches him thither, Howse 172.]

ussowenónat, ussow-, v. t. an. to name, or give a name to (an. obj.); pass. *ussowennittanet*, to be named; *wuttissowenuh Israel*, 'he called his name Israel', Gen. 35, 10, 18; *pish kuttissowen Jesus*, 'thou shalt call his name Jesus', Luke 1, 31, = *wah kuttussowen Jesus*, Matt. 1, 21; *wag kuttussowenunkpug*, they named thee, Jer. 30, 17; pass. *nutussowennittanun kawresouk*, we are called by thy name, Jer. 14, 9.

[Cree *wéethayoo*, he names him, Howse 46.]

ussowenónat, v. t. to call by the name of, to give the name of to (an. and inan.): *ussowenag*, call you me by the name of, Ruth 1, 20; *ussowenau*, he called her name . . . , Gen. 3, 20. Cf. *hettau*.

[Narr. *tahéna* (*toh hennau*), what is his name?; *tahossowétam* (*toh ussowetamin*), what is the name of it?; *tahéttamen*, what call you this? R. W. 30.]

ussowessu, adj. (is) named, Gen. 27, 36; *toh ussowessu*, what is his name? Prov. 30, 4. The 3d pers. sing. of an irregular verb (*ussowessittínd?*), to be named or called: *kuttissowis*, *kuttissowes*, thou art named, Gen. 17, 5; 35, 10; *toh kuttissowis*, what is thy name? Judg. 13, 17; *asowessit*, when he is named, being named, 2 Sam. 13, 1, 3; *ussowes*, call his name, name him (?), Hos. 1, 6, 9 (from *ussowessénat*, v. t. an. (?): *ussowessébóg*, if you should call me, Ruth 1, 21).

[Narr. *utíssawese*, I am called; *tocktassuwéitch* (*toh kuttissowis*), what is your name? "Obscure and meane persons amongst them have no names", R. W. 29. He gives "*mathowessutínekané*, I have no name; *nowáumehick nowésuonck*, I

ussowessu—continued.

have forgot my name, which is common amongst some of them."]

ussowessenat, v. t. an. to name, or give a name to (inan. obj.). Pass. *ussowennittanet*, to be named.

ussowessenat, v. i. to be called, or to have the name of: *ussowesu Jakob*, he is named Jacob, Gen. 27, 36; *pish kuttissowes A.*, thy name shall be A., Gen. 17, 5; *pish kuttissowes J.*, thou shalt be called J., Gen. 35, 10; *pish ussowesu*, his name shall be called, Is. 9, 6; *kuttussowéssimwaw*, ye are called, or named, 2 K. 17, 34 (*assowessit*, called, C. 184). Cf. *hettau*.

ussowetaminút, usso-, v. t. to name, or give a name to (inan. obj.), nominare: *wutussowetaminu ne ohke*, he called the name of that place (Peniel), Gen. 32, 30; 33, 20; *ussowetaminuk Babel*, 'the name of it is called Babel', Gen. 11, 9 (*toh kuttussowetam table*, what you call table? C. 184).

[Cree *wetum*, he names or tells it, Howse 46.]

ussu. See *ussénút*.

ut, (1) (-*ut*) a suffix or inseparable particle, marking the locative case; (2) prep. in, at, by: *wunayut*, in his way, Is. 42, 24; *kishke mayut*, by the wayside, Gen. 38, 14, 21; *wéne mukkie-ut*, as (like to) a little child, Luke 18, 17; *ut Damaskus*, at Damascus; *ut synagogas*, in the synagogues, Acts 9, 19, 20. The vowel of the locative suffix is variable, as *ut otanít*, Acts 8, 8; *ut kehtukhamít*, Is. 43, 16; *en wekít*; *en ohkéit* (or *ohket*); *ut manatut*, Acts 9, 25; *ut wukhogkat*, Mark 5, 29. See *adt*.

[Cree *ittá*, adv. there, thither, Howse 33.]

utchuan. See *anitchewan*; *wuttichuan*, etc.

***utchukkúppemis**, n. cedar (tree), C. 164. See *chikkup*; **wishquáwtuck*.

utchuwompan [= *atche-wompan* (?)]. See *adchuwompan*.

***uttae**, adv. woefully, C. 230.

uttinnonauónat, v. t. an. and inan. to say a thing to, to tell something to: *wuttinnonau*, they told it to (him), John 12, 22.

uttinónat [= *unnónat* (?)], v. t. an. to tell, to say to: *uttin*, I say to (this man), Matt. 8, 9; *kuttinash*, I say to thee, John 13, 38 (*nissin*, I say; *nuttinawap*, I said, C. 207); *wuttinuk*, he said to him, John 8, 25; 9, 35 (*wuttinukh*, Mass. Ps., John 3, 4); he said to them, John 8, 39; *wuttinúth*, they said to him, John 8, 25, 39 (*wuttinapah*, he said unto him, Mass. Ps., John 3, 2, 3; *kuttinush*, 'I say to thee', ibid. 3, 5); *nuttinowash muttaok*, I say to the world (these things), John 8, 28; *kuttinowunuwaw*, I say unto you, John 13, 20, 21; *utash*, say thou to (them), Is. 40, 9; *yeu kuttinununuan*, this we say unto you, Acts 4, 15.

[Narr. *téaquu utúnawen*, or *utáwem*, what shall I speak? R. W. 64. Cree *itrayoo*, he so says, Howse 42.]

uttiyeu, adv. where (El. Gr. 21): *uttiyeu áne*, wherever, Deut. 28, 37.

[Narr. *túckin, tiqu*, where, R. W. 49; *túckiu sáchin*, where is the sachim? ibid. 48.]

uttiyeu, 'pron. interrog. of things', which; pl. *uttiyeunash* (El. Gr. 7): *uttiyeu*, which (who) of these, Luke 22, 24, 27; an. pl. *uttiyeug*, whom, Luke 6, 13.

uttoh [*ut-toh*], adv. to what, whereunto, Matt. 11, 16; whither, Cant. 6, 1; to what, how: *uttoh eu wannegen*, how beautiful! ibid. 7, 1; wherein, Gen. 21, 23; how? Job 22, 13 (*uttoh missi*, how great, C. 171; *uttoh unni*, what manner; *utókau asuh matta*, whether or no, ibid.; *uttoh unukhúhquah*, how far? ibid. 228). [A curious analogy might be traced between *ut-toh* and Engl. whither (Old Germ. *huc-dar*, Goth. *hwa-thar*; Slav. *kotorii*; Sansk. *katará* (Bopp. 69, 1-2), from *ka*, interrog., and *tara*; Greek *-τερος*, Lat. *terminus*, *trans*, *transgredi*. Cf. *tal*, Bopp. 161.]

[Del. *enda*, Zeish.]

uttoche, adv. in due season, seasonably, Ps. 104, 27: *wutch uttochéu kah ah-quompi*, 'for a season and a time', Dan. 7, 12; *paponne ahkuttoche wayout*, at the time of the going down of the sun, Josh. 10, 27; *nó uttoche*, as often as, 1 Cor. 11, 25, 26; *tohuttoche*, how long, Num. 14, 11. V. subst. *uttocheyeu*, there is a season, fit time, opportunity, Eccl. 3, 2, 3, 4. Cf. *ahquonapi*; see *ach*.

W

w'. The inseparable pronoun of the 3d pers. sing. and pl. Before *w* it coalesces with that letter, and the sound of *o* is substituted. Before a vowel *t* or *ut* is inserted for euphony, as *ohtomp*, a bow, *widohtomp*, his bow.

waábe, adv. above, Is. 6, 2; Ex. 40, 19: *wutch waabe*, from above, Ps. 78, 23.

Prep. *waábe wussissittanit*, above his lip, or to his lip above (?), Lev. 13, 45.

waábiyeu, adv. upward, Ezek. 41, 7.

waábenat, waapenat, v. i. to rise, to go upward: *waabeit*, if or when he rises up, Job 31, 14; *waapin*, there arises or arose (a new king, Ex. 1, 8); *wawobe-naút*, infin. 3d pl. (they) to mount upward, Ezek. 10, 16; with inan. subj. *wabpemaók*, *waabemaók*, when it rises or mounts upward (as smoke), Is. 9, 18; Num. 24, 17; *na pish waapema*, there (it) shall be raised up, it shall rise up, Is. 15, 5; *nippenash waapémaash*,

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waábenat, waapenat—continued.

the waters rise up, Jer. 47, 2 (*wussippi wappinnok*, thin air, C. 176).

waabese, adj. an. above, Lev. 14, 5, 6.

waábeu, waápu, it 'raised itself up', 'went up', Dan. 7, 5; Gen. 2, 6; (with an. or inan. subj.) *noh waabeit*, which goeth (may go) upward, Eccl. 3, 21 (*nawábeem*, I arise, C. 180).

wáadjishadt, v. t. to couple, to fasten, join, unite one thing to another, Ex. 26, 6.

wáadjishunk, n. a coupling, joint, Ex. 26, 4 et seq.

wáanegugish, pl. precious things. See *wanégugish*; *wannegik*.

waántamóouk, n. (El. Gr. 10) wisdom, 2 Chr. 1, 11, 12; 1 K. 4, 29; discretion, Ps. 112, 5: *nawáántamóouk*, my wisdom, Prov. 5, 1; *wawáántamóouk*, his wisdom, 1 K. 4, 30.

waantamūnāt, v. i. to be wise (conjugated in El. Gr. pp. 25-27, as example of verb subst.): *nawwāntam*, I am wise; *kawwāntam*, thou art wise; *waantam noh*, he is wise; *waandam*, 'in his right mind', compos mentis, Luke 8, 35; *waantamwoy*, they are wise; *waantish*, be thou wise; *waantaj*, let him be wise; *waantamun*, when I am wise (or if I am wise); *waantaman*, if thou art wise; *waantog*, if he be wise; negat. *waantamūnāt*, not to be wise.

waantamwe, adv. (El. Gr. 22) wisely, 2 Chr. 2, 12; Prov. 17, 2.

waantamweyeuonk, pl. *-onganash*, a proverb, proverbs, Prov. 1, 1. See *nup-wāonk*; *soykwawonk*; *wannupwāonk*.

waapenat. See *wāābenat*.

waāpenumunāt, v. t. to raise up, to lift up: *wāipinun pogkowonk*, he lifted up the rod, Ex. 7, 20; *wāipinuk wātiinohkon*, when he held up his right hand, Dan. 12, 7.

waapinōnat, v. t. an. to raise up, to lift up, an. obj.: *wāipin wānsken*, raise thou up the lad, Gen. 21, 18.

[Tree of *ō'apuhoo*, he raises himself (as a bird), Howse 84.]

waāpu. See *wāāben*.

waashanau, v. t. an. he hangs (him): *ne wāashanok*, hang ye him thereon, Esth. 7, 9; *wāwāshamūh*, they hanged him, Esth. 7, 10; *nah wāwāshamūh*, they hanged them, 2 Sam. 21, 9. With inan. obj. *wāāshaditōng*, they hanged (it) upon, Ezek. 27, 10; *wāāshadto ohke*, he hangeth the earth upon (it), Job 26, 7. See *kechequahinun*.

waashau, **woushau**, v. i. he hangs, he is hanging: *noh wāashau*, he who hangs (on it), Gal. 3, 13; *nag wāashauog mch-tugnt*, they hang on the tree, Josh. 10, 26; *wāoshunk*, if it hng (on his neck), Matt. 18, 6, = *wāashunk*, Luke 17, 2; *wāwāshashunk onkwonk*, 'hangings', Ex. 26, 36.

waashpu, **waushpu**, **wowushpu**, adj. an. delicate, effeminate: *noh wāashpit*, he who is (may be) delicate, effeminate, Deut. 28, 54, 56. See *wowushpuonk*.

waban, n. wind, Num. 11, 31; 1 K. 18, 45; Ps. 78, 39 (*wāpan*, C. 158); *wāwēpin*, the wind ceased; *na mo mishaowēpin*, there was a great calm, Mark 4, 39.

waban—continued.

[Narr. *wāipi*, pl. *wāipunash*; *mishatupan*, a great wind. "Some of them account of seven, some of eight, or nine [winds]; and in truth, they do . . . reckon and observe not only the four, but the eight cardinal winds", etc., R. W. 83, 84. Peq. *wāttum*, wind, Stiles.]

wabesenāt, **wabesinneāt**, v. i. to fear, to be afraid: *wabesa*, (he) feareth, is afraid, Prov. 14, 16 (*nawābes*, I am afraid, or I fear; *nawābēsumun* or *nawāpantamūnūn*, we fear, C. 179, 191); *wābesuog*, (they) were afraid, Is. 41, 5; *wābesek*, fear ye, Ex. 20, 20; *ahque wābesek*, fear not, Matt. 14, 27, = *wābeschdeok*, Is. 44, 8. See *quāhtam*; *quāshū*.

wabesuonk, n. fear, 2 Cor. 7, 11 (*wāpsuontamooonk*, 'afraid', C. 217). See *nannukgussatōonk*.

wabesuontamooonk, n. fear, fright (*wāpsuontamooonk*, 'afraid', C. 217).

wabesuontamunat, v. t. to fear or be afraid of (inan. obj.), Deut. 28, 58; 3d pers. *wāwābesuontamunat*, Is. 31, 4. Cf. *quāhtam*.

wadchābuk, **wadchaubuk**, **wutchau-buk**, n. a root, Deut. 19, 18; Matt. 13, 6; Rom. 11, 16, 18 (*wutchāppchuk* or *wāttapp*, C. 164); in compound words, *-adchābuk*, *-adchābuk*. V. subst. *wadchābuk-og*, they shall take root, Is. 37, 31; *nag wāwāchābukwog*, they have taken root, Jer. 12, 3; *pish wāwāchābukod*, it shall take root, 2 K. 19, 30. See *wutchon-quom*.

[Narr. *wāttāp*, a root of tree, R. W. 89. Abn. *Sadabi*, *-ābak*, 'racine à canot' (petites, *Sadabisar*). Mod. Abn. *wā-dup*, root to sew with. Del. *tchappie*, root, Zeisb. Voc. 12.]

wadchanauōnat(?), v. t. to have in keeping, to have possession of (an. obj.): *wāchamun flockog*, 'he had possession of flocks', Gen. 26, 14. See *ohitauūnit*.

wadchanittuonk, n. (the state of being kept), salvation, safety, Is. 59, 16.

wadchanōnat, v. t. an. to keep (a person or an. obj.), to keep securely, to protect (conjugated in El. Gr. 28-58): *kawāchamsh*, I keep thee; *nawāwāchānōog*, I keep them; *nawāwāchānukyoog*, they keep me (I am kept by them); negat. *wāchānauūnat*, not to keep, El.

wadchanónat—continued.

Gr. 58; pass. *wadchanittínáit*, to be kept; *wadchanánuáit*, not to be kept, El. Gr. 62, 63; *nowadchanáit*, I am kept; *wadchanan*, he is kept; *wadchanuog*, they are kept; suppos. *wadchanitteam*, when I am kept; *wadchanúit noh*, when he is kept.

wadchanumunát, v. t. inan. to keep (it), to own or possess (conjugated in El. Gr. 25, 27); to save, Matt. 18, 11: *nowadchanumun*, I keep (it); *kowadchanumun*, thou keepest it; *owadchanumun*, he keeps it; *kowadchanumunawon*, ye keep it; *wadchanumunog*, they keep it; imperat. *wadchanúish*, keep thou (it); *wadchanúteh*, let him keep (it); *wadchanumuntuh*, let us keep; *wadchanumawk*, keep ye. Suppos. *wadchanumon*, if I keep; *wadchanuman*, if thou keepest; *wadchanuk*, if he keep (*noh wadchanuk*, he who keeps or possesses; *God wadchanuk kesuk kah ohke*, God the possessor of heaven and earth, Gen. 14, 19, 22); *wadchanuung*, if we keep; *wadchanuung*, if ye keep; *wadchanumuhet-ít*, if they keep. Negat. *wadchanumunáit*, not to keep.

[Narr. *wadchánunama*, keep this for me, R. W. 52.]

wadchanuwaen, -in, n. one who keeps or saves, a savior, Is. 45, 21.

[Narr. *wáchnáinat*, a guardian (of a child); pl. *wáchnáinamachick*, R. W. 126.]

wadchaubuk. See *wadchábuk*.

[wadchinat] v. i. to come or proceed out or from: *nushonash wutjishuash*, boats came from (Tiberias), John 6, 23; *otshoh toh kool wutjishant*, it 'bloweth where it listeth', John 3, 8; *toh wadchúit*, whence he was (might come from), Judg. 13, 6 (*woshtomp wachúit Phariseant*, 'a man of the Pharisees', Mass. Ps., John 3, 1); *ne wadchich*, 'whence I am', John 7, 28; *noh wajchayenut Godut*, 'he which is of God', John 6, 46; *weg wadchúithey Christ*, 'they that are Christ's', Gal. 5, 24; *nish wutjigunash Jehorah*, these things 'are the Lord's', Deut. 10, 14; *ne . . . atcheun mittanrossiss-oh*, (of) 'that made he a woman', i. e. that he from-ed a woman, Gen. 2, 22; *wajhet mittanrossissit*, 'born of a woman', Gal.

[wadchinat]—continued.

4, 4; *hawen wadchegit Godut*, 'whosoever is born of God', 1 John 3, 9; 5, 4; *noh wutcha . . . nish wame*, 'of him [as cause or source] are all things', Rom. 11, 36; *wutchaigunaw*, it belongs to (him), in the sense of it proceeds from or is caused by, Ps. 3, 8; *menuhkesunok wutchaigunaw Godut*, power belongeth to God, Ps. 62, 11; *wutbhoykat wutchaigunawash (nish)*, to me belong (these things), Deut. 32, 32; *genish wajchayegúish*, 'these things which concern' him, Acts 28, 31; *kenawo kacháimwaw wutah agwá, neen wachai wohnunaw*, ye are from beneath, I am from above, John 8, 23. From *wutcha*, *ach*. Cf. *amwúit*.

[Narr. *tunna wutsha áork*, whence come they? R. W. 29, and see other examples under *áteshem. Del. *wadchum*, -chen, the wind comes from (a particular quarter), Zeish. Gr. 161, 182; *wutschihillen*, it comes from (somewhere), ibid. 182.]

wadchu, n. a mountain, Ps. 78, 68; pl. : *ash*, Job 9, 5 (*wadchú*, *ash*, C. 158); *nishudachu*, a great mountain, Rev. 8, 8; *misachu kah wadchu*, mountain and hill, Luke 3, 5; *wadchukontu*, 'in the hill country', Josh. 13, 6.

wadchue, adj. mountainous; *en wadchue ohkeit*, 'to the hill country', Luke 1, 39.

wádchuemes, n. dim. a hill (small mountain), Is. 40, 4; pl. : *ash*, Is. 42, 15; *wadchuwémesash*, little hills, Ps. 114, 4.

wadhuppa[enat]. See *wattuhuppa[enat]*.

wadohkinneát, v. i. to dwell (in a place), to be an inhabitant of, Neh. 11, 2; *weg wadohkitcheg*, the inhabitants of, they who dwell in (a land, or country), Gen. 26, 7; Is. 9, 2. See *watohkinnat*.

wadsh, **wadtch**, n. a (bird's) nest, Ps. 84, 3; Num. 24, 21; *watsh uwadshat*, from her nest, Prov. 27, 8.

[Del. *wach schie cheg*, Zeish. Voc. 31.]

wadtan, **wodtan**, n. the rump, Lev. 3, 9; 7, 3; 8, 25. Cf. *wuttankin(ant)*, to bend a bow.

wadtanatonkqussuonk, n. (the making a sound,) the voice, Is. 40, 6; *uwadt*, his voice, Is. 42, 2; -*uog*, they make a noise (of the sea), Is. 17, 12; (of

wadtautonkqussuonk—continued.

wheels), Ezek. 3, 13; *wadtautonkqussue wusselash*, the sound of her feet, 1 K. 14, 6; 2 K. 6, 32; *unkqueneunkquodte wadtautonkqussuonk*, a dreadful sound, Job 15, 21.

wadtaumáógish, things which belong to, have influence on, or concern, Luke 19, 42; *ne wadtaumauuag wuhhogkat*, that which does not concern himself, Prov. 26, 17. Cf. *pissauuátóonk*.

wadtch. See *wadsh*.

wadtonkqs. See *adtonkqs*.

wadtutchuan. See *wuttitchuan*.

waecenodtumunát, waecenot-, v. t. inan. obj. to praise or commend: *waecenodtumurog*, they praise (it), Ps. 89, 5; *waecenodtumurehettich*, let them praise (it), Ps. 148, 5; 149, 3; *waecenotum magugish*, 'it boasteth great things', James 3, 5. With an. obj. *waecenotumauuag nag*, 'I boast of you to them', 2 Cor. 9, 2 (double transitive form); *kawwaecenotumauuánuuag*, we commend (her) to you, Rom. 16, 1. See *waecenómonat*.

waecenómonat, v. t. an. to praise, to commend, 1 Pet. 2, 14; freq. *waecenononát*; *waecenonook*, praise ye (him), Ps. 150, 1, 2, 3; *waecenononoh*, let him praise (him), Ps. 150, 6; *waecenononoh*, (they) commended her, Gen. 12, 14; *awaweenononoh*, he approved him, Acts 2, 22; *waecenonon wuhhogkah*, he praises himself, Ps. 36, 2; *waecenonon wuhhogkah*, 'boasting himself', Prov. 25, 14. See *wáunónnukkaubúat*.

waéenu, adj. and adv. round about, Ex. 30, 3; 37, 26; 2 K. 25, 1; Rev. 4, 3, 4; *ne wékyshik waéenu*, on the edge of it round about, Ezek. 43, 13; *wéenu*, Gen. 31, 8 (*waene*, *wawéne*, prep. about, C. 225, 234). See *wageag*; *wéenukkaubúat*; *wéenushuan*.

waheónat, v. t. an. to know (a person, or an. obj.), to recognize: *waheau*, he knew (them), Gen. 42, 8; *wahenah*, he knoweth, or knew, them, Ps. 138, 6; Gen. 42, 7; *nen nawárah*, I know him, John 7, 29; Gen. 18, 19; *matta pasuk nawáreoh*, I do not know one, Is. 44, 8; *kawédhush*, I know thee, Gen. 12, 11; Ex. 33, 12; *kawahéénuurog*, ye know me, John 7, 28; *noh matta wahéórag*, ye (may) not know him, ibid. (*kawahhish*, I know thee;

waheónat—continued.

nawrah *noh*, I know him; *nawrahéog*, I know them, C. 196, 197. Cotton gives two pages to the conjugation of the several forms of *waheónat*, *wahéonáol*, *wahéauwahéonát*, etc.).

[Narr. *matta nawáurone*, *matta nawáheah*, I knew nothing, R. W. 51 (cf. *matta nawárhéoh*, 'I know not', Gen. 4, 9). Del. *no won hah*, he knows me, Zeisb.]

wahheonk, n. knowledge (of persons), Phil. 3, 8.

wahheunát, v. i. to be known (by others), John 7, 4; *wahéonau*, he is known, Prov. 31, 23.

wahsukeh. See *wasukeh*.

wahteauonk. See *wahteonk*.

wahteauuínát, v. t. inan. to know or have knowledge of, to understand, Eccl. 1, 17; 7, 25 (-*ounat*, C.); 'to perceive', Deut. 29, 4; *wahtroun[ad] wane-gik kah machuk*, knowing (to know) good and evil, Gen. 3, 5; *wahteon*, he knoweth, understandeth (it), 1 Chr. 28, 9 (-*au*, Ps. 104, 19); suppos. *noh wauteog*, he that understandeth (v. i.), Prov. 8, 9; *matta wahteauou*, he does not know (it), John 15, 15; *kawrah-teóunneau*, ye know it, John 7, 28 (*nag wahteog*, they know, C. 196); *kawrah-teoh watahahwawash*, thou knowest their hearts, 1 K. 8, 39; *nawrahéonau*, I know it, Gen. 48, 19; *kawrahéonau*, thou knowest it, Rev. 7, 14; *ne wahteonau*, this thing is known, Ex. 2, 14; *wahéonk*, knowing, when he knew, Mark 5, 30, 33; *wahteauish*, know thou, Dan. 3, 18 (*nawáteo*, I know, I understand; *nawá-teonau*, we know; *wahteouínat*, to know; *wahteouish*, know thou; *noh wahteóitich*, let him know, C. 196).

[Narr. *nawáitau*, I understand; *cowáitau*, you understand [thou understandest]; *cowáitau tawhitehe nipper-yaámen*, do you know why I come? R. W. 31.]

wahteauwaheonát, v. t. an. (caus.) to make one's self known to (another): *wahteauwahéonát*, making himself known to (them), Gen. 45, 1; *nen písh nawáhteauwah*, I will make myself known to him, Num. 12, 6 (*wahteauwah*, make him to know, C. 196).

wahteauwahuónat, v. t. inan. (caus.) to make a thing known to, Is. 64, 2; Rom. 9, 22 [*pish wahteauwahuanau*, he shall make it known, Is. 38, 19]: *nawrahteauwahikpin*, he made (it) known to me, Eph. 3, 3; *wame nish kawrahteaurahun-undash*, I make all these things known to you, John 15, 15.

wahteonk, wahteauonk, n. knowledge, 2 Chr. 1, 11, 12; Is. 40, 14; 44, 19; 1 Cor. 8, 1.

waiyont, sun-setting. See *wajont*.

waj, wajej [= *wutch, wutché*], for, because of, Prov. 17, 14: *yeu wajej*, for this cause, John 12, 18; *nawajej*, therefore (for that cause), John 12, 17, 19, 21, = *nawaj*, John 13, 31; *nawatche yeu waj*, 'for, for this cause', etc., Rom. 13, 6 (*we waj*, for which cause, C. 234; *waj*, conj. for, ibid.). See *wutché*.

wame, wamu, adv. all, wholly (El. Gr. 21), full (*wameyeu*, usually, C. 230); with v. subst. *wamut*, there is enough, sufficient, Gen. 45, 28; Ex. 9, 28; Matt. 6, 34: *nawamut*, I have enough, there is enough for me, Gen. 33, 11; inan. pl. *wamutash*, sufficient, Ex. 36, 7; *ahke wamut*, there is land enough, Gen. 34, 21; *wamók, wamóhk*, when or if it is enough, if it suffice, 1 K. 20, 10; *ánuwé woh ádt wamóhk*, more than (when it was) enough, Ex. 36, 5; *wamach*, let it suffice, Dent. 3, 26; *wamatitch*, let them suffice, be sufficient, Dent. 33, 7; *wamenau*, he has enough; *muttu pish wamenau*, he has not enough, is not satisfied, Eccl. 1, 8; *nawamanittamunnu*, it sufficeth us, we have enough, John 14, 8. Cf. *tápi* (*tabach*, let it suffice, Ezek. 44, 6). See *pohshe*.

[Narr. *wámet tápi*, it is enough, R. W. 35. Abn. *éyámi*, tout entièrement, Rasles 552. Del. *wémi*, all, Zeisb. Gr. 178.]

wamepwunneat, v. i. to be full, to have enough of food, to fill one's self, Luke 15, 16; *wamepash*, he is satisfied, Is. 44, 16; *wamepashog*, they are satisfied, are filled, Deut. 14, 29; Mark 8, 8; *wamepash*, (she) was sufficed, had enough to eat, Ruth 2, 14; *muttu pish kawamepash-wa*, ye shall not be satisfied, Lev. 26, 26; *weg woh mo wamepashig*, they which can never have enough, Is. 56, 11; *wamep-*

wamepwunneat—continued.

wau, *wamepash*, when thou art full, Deut. 8, 10, 12. See *muttuppon*.

[Narr. *nawámp*, I have enough; *corámp*, have you enough? R. W. 36.]

wamesashquish (?), n. the 'swallow', Prov. 26, 2. See *wamesashquies*.

wámunat, wómunat. See *wamut*, to go.

wanahchikomuk [*wanashque-komuk*], n. a chimney, Hos. 13, 3 (*wannachkémuk*, C. 161).

[Narr. *wannachicómok*, R. W. 51.]

wanántamúnat, v. t. inan. to forget a thing or inan. obj. (*wannanatanamúnat*, Heb. 6, 10): [*naw*] *wanántam*, I forget, Ps. 102, 4; *wanántam*, he forgets, James 1, 24; *wannanatanwog*, they forget, Ps. 78, 11; *ahque wannantash*, do not (thou) forget, Deut. 9, 7; Prov. 4, 5; *nakkod-wannantam*, I will (wish to) forget, Job 9, 27 (*nawánantam*, I forget, C. 192).

wanantamwáheónat, v. t. an. and inan. caus. to cause (him) to forget (it), Jer. 23, 27 (*wanantamwahhínnean-kenu*, make or cause us to forget you, C. 192).

wanánumónat, v. t. an. to forget a person or an. obj.: *nawánánum*, I forget; *kawánánum*, thou forgettest, Hos. 4, 6; *woh awánánumóh*, she may forget them, Is. 49, 15; *wannanumunon*, if I forget thee, Ps. 137, 5; neg. *ahque wannanum*, do not (thou) forget, Ps. 10, 12; Prov. 3, 1; *wannanumoncheg*, they who forget (him), Ps. 9, 17; *nawánánamukquog*, I am forgotten (they forget me), Ps. 31, 12.

wanashque, wunnash-, wannasq-, prep. on the top of, Gen. 28, 18: *wanashque watanwóhhan*, on the top of his staff, Heb. 11, 21; (of the scepter.) Esth. 5, 2; *wannasque appunganit*, the top of the throne, 1 K. 10, 19; *wanashquonpskut* (objective), 'the top of a rock', Ezek. 26, 14. (Rasles gives to the corresponding Abnaki word a more extended meaning: *Sanaskšiši*, *Sanaskširemaskšk*, le bout, au bout; *Sanaskšittam*, le bout du nez, etc.) See *wannash*.

wanashquodtinnogish, n. pl. mountain tops, Ezek. 6, 13; Gen. 8, 5; suppos. *wanashquodtinnu wachant*, (when) on the top of the mountain, Ezek. 43, 12.

wanashquonk, n. the top (le bout); the top of the bough (tree), Is. 17, 6.

waneemsquag [*wanne-mîsqwi* ?], crim-son (cloth), Jer. 4, 30.

wanegik. See *wanne*; *wannegik*.

wannantamôe, -ôe, forgetful, James 1, 25. See *wanântamînat*.

wannasque. See *wannashque*.

wanne, without, destitute of (strictly, it is an indeclinable adjective meaning none, not any; as an adverb it expresses exclusion, loss, or destitution, and is occasionally used by Eliot for direct negation): *matta wanne watashe*, *wanne wutokase*, without father, without mother, Heb. 7, 3; *wanne wahteôe*, without knowledge, Job 35, 35; *wanne oh-tanô*, there shall be none, Ex. 16, 26; *wanne kutahou*, thou hast not, Jer. 30, 13; *wanne nippano*, there was no water in it (it was without water), Gen. 37, 24; *wanne mshetseu ahtoon*, no murderer hath, etc., 1 John 3, 15; *wanne kutchokou*, there is no spot in thee, Cant. 4, 7; *wanne howane*, there was no one (left alive), Num. 21, 35. Cf. *howan*; *wane*; -ôe.

wannehheónat, **wanheónat**, v. t. an. to lose (a person or an obj.): *nawwanhomp wannecheauog*, I have lost my children, Is. 49, 29; part. *wannecheont*, losing, he who loses, Luke 15, 4; Matt. 16, 26; *mahche wannecheont*, after thou hast lost, having lost, Is. 49, 20; *matta pasuk nawwanheoh*, I have lost none, John 18, 9; *ne wânheonche*, that which (an.) was lost, Luke 15, 4; but *noh wannehogkup*, who was lost (pass.), v. 6.

[Cree *wânne hayoo*, Howse 41.]

wannehteauunát, **wanteauunát** (-unneat), v. t. to lose, inan. obj., or intrans. to be deprived of, to be without: *ne wanteauomp*, that which I lost, Luke 15, 9; *matta pish wannehteauon*, he shall not lose (it), Acts 27, 22; *pish wannehteauon*, *wanteauon*, he shall lose it, Matt. 10, 39; 16, 25; Mark 8, 35; *wannichteuk*, *wanteuk*, if he lose, losing, Matt. 10, 39; Luke 13, 8; pass. *ne wanteauuk*, that which is lost, Matt. 18, 11; -ôuk, Lev. 6, 3.

[Cree *wânnetou*, Howse 41.]

wannonkôok. See *wannoukôok*.

wannônau, n. (his) cheek, Lam. 3, 30; pl. *wannôush*, his cheeks, Cant. 5, 13; *kounônawash*, thy cheeks, Cant. 1, 10. See *wannônau* (*w'wânau*).

wanonkquae, **wannoukou**, adv. in the evening, yesterday. See *wannoukquâe*.

wânontôwagk, -ôagk, n. music, Dan.

3, 5, 7, 10.

wânónuhkowaeu, **wawunonukôae**, adv. by flattery, Dan. 11, 32, 34. See *papunnawau*; *wânónuhkawôung*.

wanteauunát. See *wannichteauunát*.

waompog: *quenan wauupog*, 'in the (morning) twilight', 2 K. 7, 7.

wáónat. See *wauónat*.

waonégugish, **waonegigish**, **wáane**, n. pl. precious things, Gen. 24, 53; Deut. 33, 13, 14; Prov. 24, 4. See *wannegik*; cf. *wayôag*-ish, rings.

wáónit, if he go astray. See *wauónat*.

waont, sun-setting. See *wayont*.

***wapantamûnat**, to hasten: *nawâpân-tum*, I am in haste, C. 193.

***wapunnukquas**, n. the swallow, Mass. Ps., Ps. 84, 3, = *manemashques* (q. v.), El.

wapwékan, n. the fin of a fish: *wapwékanitcheg*, pl. having fins, Lev. 11, 9; Deut. 4, 9.

***wasâquanânêtick**, n. a light or candle, C. 161. See *wêquânanteg*.

wasenumonche, n. a mother-in-law, husband's or wife's mother, Ruth 1, 14; Matt. 10, 35.

wasénukumkutché, n. a son-in-law, daughter's husband, Judg. 15, 6. See *wassénumônât*.

[Narr. *nosénemuck*, he is my son-in-law, R. W. 124.]

wasit (condit. part.). See *wassut*, 'seething'.

***waskêke** (Narr.), whalebone, R. W. 103. Cf. *waskôn*.

wassabbe. See *wassabpe*, thin.

wasukeh, **wahsukeh**, **wessukeh**, n. (construct.) the husband of. (her) husband, Num. 30, 7; Deut. 25, 3; Rom. 7, 3 (*wasûkkien*, *wasëkkien*, a husband, C. 161, 171): *pish ken wessuke*, thou shalt be her husband, Deut. 21, 13; *wasuk*, my husband, Gen. 29, 32; *kasuk*, thy husband, Gen. 3, 16; *kahsukowog*, your husbands, Eph. 5, 24; *wasukoonh* (obj.), to their husbands, *ibid.*; *noh wawahsuk-*

wasukeh, etc.—continued.

kíit, she who hath a husband, Rom. 7, 2 [*noh usúkkuaui*, he whom she follows after?]; collect. *oressukkiineuuk*, all husbands, collectively, Eph. 5, 25. See *wassukeh*.

[Narr. *wásick*, an husband, R. W. 44. Peq. *nehgushamug*, my husband, Stiles.]

***watamwe**, adv. knowingly, C. 228.

***watóncks** (Narr.), a cousin, R. W. 45. See *adtonkqs*.

***wattáp** (Narr.), a root. See *wadchábuk*.

wáunonuhkauónat, v. t. an. to flatter (*wáunonuhkauónat*, C. 192): *noh wáunonuhkauónat*, he who speaketh flattery, Job 17, 5 (*nawáunonuhkauónat*, I flatter, C. 191). See *papáunonuhkauónat*. Cf. *wáunonuhkauónat*.

***wauómpeg**. See *womptm*.

wauónat, **wáónat**, **wauwóinát**, v. i. to go astray, to go out of the way: *nawáwóin*, I have gone astray, Ps. 119, 176; *onduh sheepsuit wáónat*, as a lost sheep (as a sheep when it goes astray), *ibid*; *wáonut*, he goes astray, Prov. 5, 23; *wáonuw*, they go astray, Ps. 58, 3 [*ue-pauz matla pish wáwauon*, the sun shall not go down, Is. 60, 20 (?)]; *no wáónut wutch mayut*, he who wandereth (if he wander) out of the way, Prov. 21, 16; *wáunonit*, going astray (if he go astray), Deut. 22, 1; Matt. 18, 12; *weg wáunon-itcheg* (obj.), they who go astray, Matt. 18, 12 (*wáwónchik* (as adj.)*, wandering, C. 176; *wáwónnóg*, they wander; *nawáwóin*, I wander, *ibid*. 214). From — and *auónat*. See *nawáwóin*; *wáwónut*.

[Creo *wánnisú*, he errs; *wánnisúin*, he loses himself, goes astray, Howse 81.]

***wauóntam** (Narr.), n. a wise man or counselor; pl. *wáwóntakick*, wise men, R. W. 120. See *wáwóntamúat*.

wáwóntamauónat, v. t. an. and inan. to bear witness of, or testify of (it) to (persons): *nawáwóntamau*, I testify of . . . to . . . Rev. 22, 18; *kawáwóntamunkquonau*, he testifies of (these things) to you, Rev. 22, 16.

wáwóntamunát, v. t. to testify of (inan. obj.): *nawáwóntamun*, I testify of it, John 7, 7.

wáushpu. See *wáushpu*.

wáussummuónat, v. t. an. to worship, 1 Sam. 1, 3. See *wáussummuónat*.

wáussumoncheg. See *wáussumoncheg*.

***Wáutacone** (Narr.), Englishman; pl. *Wáutaconáog*, 'that is, coat-men, or clothed (*Wátdhkkáog*, Englishmen, 'such as wear coats', C. 169): *Wáutacon-isk*, an English woman; *Wáutaconéese*, an English youth, R. W. 65. From *wáut-tunkum*, he covers with (it). Other names given to the English were: *Awáungress* (for -*gus*?), pl. -*suck*, "as much as to say, these strangers"; *Cháung-quock*, knife-men, sword-men, R. W. 51, 65. See **wárdin*. Morton (N. E. Canaan, 3, 5) says: "The Salvages of the Massachusetts . . . did call the English planters *Wotawquennage* [-*ange*], which in their language signifieth stabbers or cut-throates". . . . "A southerly Indian that understood English well . . . calling us by the name of *Wotawquennage*, what that doth signify, hee said hee was not able by any demonstration to expresse."

[Del. *utak ho heu sin*, to cover, Zeish.]

wautjishaut (?). *wutche wautjishaut*, 'for the joinings', 1 Chr. 22, 3.

***wáutuiques** (Narr.), 'the coney' (misprinted 'covek' in the reprint). "They have a reverend esteeme of this creature, and conceive there is some Deitie in it."—R. W. 95, 96. Josselyn (Voyages, pp. 82, 85) calls it the *spunk*, q. v.

wauwaen, n. one who witnesses or testifies, a witness, 1 Pet. 5, 1; *wáwáenín*, Prov. 14, 5 (*wáwóenín*, a witness, C. 157).

wauwaonk, n. testimony, witness, 1 John 5, 11; Is. 19, 20.

wáwóinát. See *wáwóinát*.

wáwóinát, **wáwáonát**, v. i. to bear witness, to testify (of), John 1, 7, 9: (v. t. an.) *ne wáwáon*, that which he testifies of or to, John 3, 32; *wáwáon*, he testifies, Heb. 7, 17; *nawáwáon*, I testify, Gal. 5, 3; Eph. 4, 7; *nawáwáonna*, we do testify, 1 John 4, 14; *weg wáwáwicheg*, they who bear witness, 1 John 5, 7, 8; *wáwáon*, if I testify, Acts 20, 24; *wáwáonaj*, let it be a witness, let it testify, Gen. 31, 44; *wáwáwónauđj*, let it be a witness, v. 52; *nish wáwáwónógish*, the

weechauónat, wecháónat—continued.
chaitan, if thou go with me, Judg. 4, 8;
kawéchaush, I go with thee, v. 9; *weechauuu*, he went with (him), *ibid.*

[Narr. *cowéchaush*, I will go with you;
cowéchaw ewó, he will go with you;
wechuutitteo, let us accompany (go together), R. W. 73.]

weeche, prep. with, in company with (a person, or an obj.), Ex. 23, 1; Job 1, 4; *kaweeche wamseumsh*, I go down with thee, Gen. 46, 4; *noh weechigeyumuk*, he was with me, Neh. 4, 18. Cf. *nushpe*, with (inan. obj.).

[Del. *wetschi*, Zeish.]

weechinnineummoncheg, n. pl. one's family or company, Lev. 25, 10. See *teashigeyoonk*.

week. See *wék*.

weekinashq. See *wekinashq*.

weekittamun[neat] (?), v. i. to dwell in tents or houses; *awekittamunanaout*, Ps. 78, 55. See *wekinéat*.

weekittéinát, v. i. to build a house (for one's self?), to pitch one's tent; *wekitteau*, she builds her house, Prov. 14, 1; he pitched his tent, Gen. 31, 25; *waéche wekittéau*, he began to build, 2 Chr. 3, 2; *wekittéauog*, they pitched their tents, Gen. 31, 25; *mutta pish wekittéauog*, they shall not build houses, Is. 65, 22; *wekittéagk*, build ye the house, Hag. 1, 8; *weekikash* [for *wekittéash* (?)], build thee a house, 1 K. 2, 36. See *atlunnegeu*.

***weekóhquat**, fair weather, C. 158. See *wunnohquadt*.

weekomónat. See *wehkomónat*.

weekoon, wekon, adj. sweet, Prov. 20, 17; 27, 7; Rev. 10, 9; pl. + *ash*, Prov. 16, 24. (Strictly, perhaps, verb impers. 'it is sweet', 'they are sweet'.)

[Del. *win gan*, sweet; *win gul*, tasting good; *win gí*, gladly, Zeish. Voc. 12.]

weekontamóonk, n. pleasure, gladness, Eccl. 2, 1; 2 Sam. 6, 12; 1 Chr. 16, 27; joy, Prov. 14, 10; delight, Prov. 15, 8 (*wekontamóonk*, gladness; *taphettaonk*, cheerfulness, C. 193).

weekontamúnát [= *wekon* (*unu*) *antam-unut*], v. i. to be glad, to rejoice, to be pleased, Eccl. 3, 12; 8, 15 (C. 192; to be willing, *ibid.* 215); *nowekontam*, I am glad, Ps. 9, 2; *wekontam*, he is

weekontamúnát—continued.

glad, Ps. 16, 9; pass. form with inan. subj. *wekontamunaw*, (it) rejoices, is made glad, *ibid.*; *wekontash*, rejoice thou, be glad, Joel 2, 21; *wekontamook*, *kah ahche muskontamook*, rejoice (ye) and be exceeding glad, Matt. 5, 12. See **wusskittéahhuónat*.

[Narr. *nowekontam*, I am glad, R. W. 65. Abn. *uñghinamen*, je le trouve agréable, à mon gré; *uñgañdam*, je le veux. Del. *wingiuamen*, to be pleased with; *wingeleudam*, to love or be pleased with something, Zeish. Gr. 179.]

weekontamwáe, -we, adj. and adv. glad, joyful, merry, Num. 10, 10; Esth. 5, 9; Prov. 15, 15; 16, 24 (*wekontamwé*, willingly; *mutwekontamwé*, unwillingly, C. 230).

weekshik. See *weshplik*.

weematoh, n. (his) brother; constr. the brother of, Gen. 25, 26; Acts 12, 2; Mark 3, 17; *némat*, my brother, Acts 9, 17; *kenat*, thy brother, Gen. 27, 35; *wematoq*, my brethren, Matt. 12, 48; *kenatog*, thy brethren, Luke 18, 20; *wematoq*, his brethren, *ibid.* v. 19; *kenattawóing*, your brethren, Num. 32, 6; *kenatou* (v. subst.), (I am) your brother, Gen. 45, 4. See *wetompas*; *wetaksquah*.

weemattinneunk, n. collect. the brethren, the brotherhood, Acts 10, 23; 1 Pet. 2, 17.

ween, wéin, n. the marrow, Job 21, 24; Prov. 3, 8; Is. 25, 6; Heb. 4, 12.

[Abn. *šin*, Rasles.]

weenan, his tongue. See *wénan*.

weenohke, n. a grave, Prov. 30, 16; Hos. 13, 14; *woskeche wrenohket*, on her grave, Gen. 35, 20; *wrenohkgeuaw uk*, the grave is my house, Job 17, 13. [*waénohke*, earth all around (?); *waénu-ohke*, the winding up place(?).]

weenominneash [*wenomis-minneash*, vine-fruit], n. pl. grapes, Lev. 19, 10; Matt. 7, 16; *wrenom*, a grape, Is. 18, 5.

[Narr. *wenómenneash*, grapes, R. W. 91.]

weenomis, n. a vine, Ezek. 15, 2, = *wrenomesippog*, Ps. 128, 3. From *waénu*, roundabout (?).

weenomwussipog, -mesippag, n. a vine, Ps. 80, 8; pl. + *uash*, Ps. 105, 33 (lit. vine leaves: *venomis-weunepog*, the vine in leaf).

weenont, n. raven, Lev. 11, 15 (but 'kite', Deut. 14, 13): *kutchikkookont*, 'raven', Deut. 14, 14; *qussukquunush*, 'kite', Lev. 11, 14. Cf. *koukont*.

weenshónat, weenshauónat, v. t. to beg, to ask alms (from), Luke 16, 3; *weenshant*, he was begging, Mark 10, 46; he begged (bread), Ps. 37, 25; *weenshan-nitch*, let them beg, Ps. 109, 10. See *wénshuauónat*.

wéenu. See *waéenu*.

weenuhkauónat, v. t. an.: *weenuhka-uag ney*, they encamp round about them, Ps. 34, 7; *ayenuhkone weenuhkók*, camp ye round about against (it), Jer. 50, 29. See *waéenu*.

weenuhkomununát, v. t. inan. to camp round about (it), to besiege, to compass: *aweenuhkomun*, he besieged it, 2 K. 17, 5; *wénuhkomak otan*, 'compass ye the city', Josh. 6, 7.

weenusheau, -shau, v. i. it goeth around, 'compasseth' (of a boundary line), Josh. 18, 14; 19, 14: *penunneat weenisheau*, a line compasses it about, 2 Chr. 4, 2. See *waéenu*.

weenuwásog, n. pl. onions, Num. 11, 5. [Mod. Abn. *wi-noz*, onion, K. A. Del. *wi nun schi*, and *n lee pen*, Zeish. Voc.]

weenwee. See *weenwe*.

weepamóe, wepamuwáonk. See under *wchpamónat*.

weepit, (his) tooth. See *mípit*.

[Narr. *wépit*, pl. + *teash*, R. W. 59.]

weepwoiyeu-ut, 'in the passage' (between two places), 1 Sam. 13, 23.

weequau, (his) thigh. See *nehquau*.

wees, weis, n. fat, Lev. 9, 10, 20; *aweis*, its fat, Gen. 45, 18. Asadj. *wchsur*, fat, Zech. 11, 16. From *weyaus* (?). See *wuunogque*.

[Del. *wisu*, (he is) fat, fleshy, Zeish. Voc. 13; *wil su*, fat meat, *ibid.* 12.]

weesadtippogquosh, n. pl. bitter herbs, Ex. 12, 8; Num. 9, 11. See *wuunepog*.

weesausháonk, wesósháonk, n. a pestilential or infectious disease, the pestilence, Ps. 78, 50; a fever, Mark 1, 31;

weesausháonk, etc.—continued.

John 4, 52; *weesóshan*, she was sick of a fever, Matt. 8, 14; Mark 1, 30. Cf. *emúnnéonk*.

[Narr. *wesauasháonk*, the plague; *wesauasháitnitch*, the great plague, R. W. 157.]

weeshittón, n. (mouth-hair,) the beard, Ps. 133, 2; Is. 15, 2: *kawreshittánnit*, on thy beard, Ezek. 5, 1; pl. (often used for the sing.) + *ash*, Lev. 19, 27; Is. 7, 20.

weeshquábashin (?), n. a pool of water, Ex. 7, 19 (only).

weesóe, adj. yellow, Lev. 13, 30, 32. Cf. *wesure*, the gall.

[Narr. *wesau*, R. W. Del. *wisawéii*, v. adj. it is yellow, Zeish. Gr. 164.]

weesogkinwónk, n. bitterness, Prov. 17, 25. See *wesogkin*.

weesósháonk. See *wesauasháonk*, pestilence.

weesquapinneat, weesquabinneat, v. i. to wrap one's self up: *aweesquapin*, she wrapped herself, Gen. 38, 14; *aweesquabinu* (v. t.), he wraps it up, Mic. 7, 3; an. obj. *awishquanu*, she wrapped him (in it), Luke 2, 7; *wesquabesu*, it is wrapped up (in a cloth), 1 Sam. 21, 9; suppos. inan. *wesquabesik*, (when) 'it was bound up with', Gen. 44, 30; *wesquabeanu*, he bindeth up (the waters in the clouds), Job 26, 8. Cf. Cree *wáska*, around; *ne wáskánen*, I surround, inclose (it), Howse 34.

[Narr. *wesquabenanu*, to wrap up body for the grave, R. W. 161.]

weesumusoh, n. (constr.) the younger of sons or daughters, (his or her) younger brother or sister, Gen. 19, 31, 38: *nohtomnegit*, . . . *wesumusoh*, 'the first born', . . . 'his younger brother', Gen. 48, 18, 19; younger sister, Judg. 15, 2. See *muttásons*; *peissis-su*; *wetuksquoh*.

weeswe, n. the gall, Deut. 29, 18; Ps. 69, 21: *naaweswe*, my gall, Job 16, 13. Cf. *wesogkin*, bitter; *weesóe*, yellow. (Cf. also Sax. *ge-alewe*, yellow; *gealla*, gall; Greek *χολή*, bile; *χλόη*, *χλόα*, greenish yellow; Arab. *murr* and *sā'uda*, bile; *murr*, bitter; *āfēr* (fem. *qāfra*), yellow.)

weetahtu, n. a sister or half-sister, Lev. 20, 17; 21, 3; John 11, 5 (strictly, one of the same household or family, a near relative). (*netukkusq*, my sister, Luke 10, 40.) See *unmissies*; *weetompas*; *weetuksquoh*.

[Narr. *weticks*, *wesummis*, a sister, R. W. 45.]

weetateamung-anin, n. a neighbor, Prov. 27, 10; Jer. 6, 21; *ketatteamung*, thy neighbor, Ex. 20, 16, 17; *weetatteamung*, his neighbor, Ex. 12, 4; pl.+*og*, Luke 14, 12 (*nehtoteamunk*, my neighbor, C. Math., Notit. Ind. 54). See *wetotinoin*; *wetohlu*.

weetauadtean, -in, n. a bride, Jer. 16, 9; Joel 2, 16; Rev. 22, 17. Cf. *wesentamewen*.

weetauómog (suppos. pres. 1st and 3d pers. sing. 'if I marry her'), n. a betrothed one, 'sponse', Cant. 4, 9, 10, 11.

weetauómónat, v. t. an. to take a wife or husband, to marry, Matt. 19, 10 (*wetouadinnate*, to be married, C. 201); *wetodman*, he took (her) to wife, Ex. 2, 1; *noh wetuadteadt*, he who is (when he is) married, 1 Cor. 7, 33; *wetauadteann*, if thou marry, 1 Cor. 7, 28; *awetatomouh*, 'they had her to wife', married her, Mark 12, 23; pass. *sekonsq noh wetuatomomp sephausaewin*, a widow who had a priest (for husband), Ezek. 44, 22; *wetatomont*, he or she marrying, Rom. 7, 3 (*nowetauattam*, I (a woman) am married; *nunmittum-wessissu*, I (a man) am married, C. 201). Cf. *unmittawessenat*.

weetauomwaheónat, v. t. an. to cause to marry, to give in marriage: *wetauam-waheun*, he gave (her) to (him) as a wife, Ex. 2, 21.

***weetauoog**, they live together, Ind. Laws, xiii, 10. See *pasawuwátuog*.

[Del. *wetüw*, he goes with (somebody), Zeish. Gr. 83; *witawema*, he stays with him, Zeish. Voc. 60; *witawemuk*, he is with me, ibid.]

weetemungquot, -quok (suppos.), n. perfume, Prov. 27, 9 (*wetchinowquat*, *wetiamukut*, a sweet smell, C. 163).

weetomónat, weto-, v. t. an. to dwell with (to live in the house with), Judg. 17, 11; to be 'present with', 2 Cor. 5, 8; *weetomeh*, dwell thou with me, Judg. 17,

weetomónat, etc.—continued.

10; *nowetom*, I dwell with, Prov. 8, 12; Num. 35, 34; *wetom kibassat*, abide with the king, 2 Sam. 15, 19; *weetoman*, she dwelt with (her), Ruth 2, 23; *awetomouh*, they dwelt with him, 1 Sam. 22, 4; *matta woh nowetomoukoush*, he shall not dwell in my house, Ps. 101, 7. Cf. *wetchauónat*.

[Cree *wéegé-mayoo*, helives with him, Howse 43.]

weetomp-ain [*wetu-omp*(?)], n. a friend, Ex. 33, 11; Prov. 17, 17; 27, 6; a kinsman: *wetomp*, my friend, Is. 41, 8; Luke 11, 6; *kétomp*, thy friend, 2 Chr. 20, 7; *wetompaog*, my friends, Cant. 5, 1; my kinsmen, Ps. 38, 11; Luke 14, 12. Cf. *wattimunkumáin*, a kinsman.

weetompas, weetompassu (constr.), n. (his or her) brother or sister, the brother or sister of: *wetompas*, my sister, Gen. 20, 12; 2 Sam. 13, 6; Mark 3, 35; my brother, 2 Sam. 13, 12; *kewompas* (*két-*), thy sister (father's or mother's daughter), Lev. 18, 9; thy brother, 2 Sam. 13, 20; *wetompasu*, his or her sister, 2 Sam. 13, 2; Ezek. 16, 45; his or her brother, 2 Sam. 13, 8, 10, 20; *netukkusq*, my sister, Luke 10, 40 (*wetompasin*, a sister (or *netat*), C. 162). Cf. *unmissies*; *wetuntoh*; *wetahlu*.

[Narr. *weticks*, *wesummis*, R. W. 45.]

weetomukqutch, n. a companion, Judg. 14, 20. From *wetomónat*. Cf. *nohtóuk-qus*.

weetuksquoh, n. (constr.) the sister of, his or her sister, John 11, 1 (*wetuk-kushquoh*, Luke 10, 39); *netukkusq*, my sister, Luke 10, 40. Like *wetahtu*, it is not restricted in its application to a sister of the whole blood, or uterine, but signifies any near kinswoman or female inmate of the house. From *wet-aht-squa*. See *wetahtu*.

It is not certain that Eliot correctly employed or himself understood the various terms employed to express the relationship between male and female offspring of the same parents or parent. In the Gospel of St John, published with the Psalter (1709), the terms brother and sister are rendered as follows: *wematoh*, his brother, John 11, 41 (so Eliot); *wetahtuoh*, her brother, John

weetuksquoh—continued.

11, 2 (*wemachotaukqussoh*, Eliot); *wetahutah*, his sisters, John 11, 3 (*wecumishoh*, Eliot); *wetahut*, the sister of (him), John 11, 39 (so Eliot); *wetukishquoh*, her sister, John 11, 1; 28, 5 (*wetukshquoh*, *wetahut*, Eliot). So, when the speaker is a female, *wetahut*, my brother (*nohtaukquos*; *netukkusq*, my sister, Eliot), John 11, 21; Luke 10, 40.

weeweess, n. the screech-owl, Is. 34, 14. See *kahkakahuss*.

***weéwo** (Narr.), a wife; *nowéwo*, my wife (= *nowumittamus*), R. W. 44. See *miltamurus*; *miltamurus*.

[Del. *wi weu*, he is married; *wi wall*, his wife, Zeish.]

***wehkomâonk**, vbl. n. (a) calling, C. 182, 184.

wehkomónat, **weék-**, **wék-**, v. t. an. to call to, to call, Matt. 9, 13; *wehkomau weékomaui*, he called (him or them), Ex. 24, 16; 1 Sam. 13, 17; *nowehish wehkom kahsuk*, go call thy husband, John 4, 16; *kawehkomunumwop*, I have called you, Prov. 1, 24; *kawehkomunup*, I called thee, Num. 24, 10; *awehkomuh*, he called her, 2 K. 4, 36; *kawehkomeh*, thou didst call me, 1 Sam. 3, 5, 8; *awékomuh nah-hog*, he called them to him, Acts 20, 1; *wehkomont* (part.), calling, Is. 41, 2. See *wehquetumónat*, to call upon, to ask.

[Narr. *wérum*, call (thou), R. W. 49.]

wehpamónat, v. t. an. to lie with, as man with woman, to have sexual connection with; with prefix of 1st pers. *nowehpamónat*, 2 Sam. 11, 11; *awehpamuh*, *pamuh*, he lay with her, *ibid.* 11, 4; 13, 14; *kawehpamsh*, lie with me, *ibid.* 13, 11; *wehpamont*, lying with, Deut. 22, 23, 25. From *wapendit*, to mount up, or (with inan. subj.) *wapemao*. See *nersin-wop*.

[Del. *wipentín*, v. recip. (and *wipen-gen*, *wipenditam*), to lie or sleep with each other, Zeish. Gr. 133, 184.]

wéhpepétu, he is lame (from birth, Acts 3, 2); *wéhuwhepétu*, he is a cripple, Acts 14, 8. See *nowchumwi*.

wehpumónat. See *wipumamónat*.

wehqshéau, v. t. inan. it reaches to, ends at: — *sepunt*, it reaches to the river, Josh. 19, 11; *wekshin*, it reaches to, ends at, Zech. 14, 5.

wehqshik, **week-**, **wék-**, n. the end, the utmost limit, 1 K. 6, 24; Ps. 19, 6; 'the uttermost part', 2 K. 7, 5; *ne wekqshik wawau*, its edge round about, Ezek. 43, 13; *wehqshik ohke*, *wekqshimaw ohke*, 'the ends of the earth', Deut. 33, 17; Is. 40, 28; 41, 9. See *pomushan*, he walks; *wéhkéu*, at the side or sides; *uhquác*, at the point or extremity of.

wehquanunkq, n. the stump (of a tree), Dan. 4, 15, 23; *wehquanunkquame*, of the stump, v. 26.

wehquau. See *mehquau*, the thigh.

wehque, prep. as far as, 1 Sam. 3, 20; Ex. 23, 31; 'even unto', 1 K. 12, 30; *watch . . . wehque*, from . . . to; beginning from . . . ending at. Cf. *nowehqueu*; *uhquác*; *wéhkéu*.

[Narr. *yo wéque*, thus far, R. W. 55.]

wehquetumónat, v. t. to call upon, to ask for (an. and inan.): *kawehquetumunk (-uk) kateuonk*, he asked life of thee, Ps. 21, 4; *kawehquetumounsh*, I pray thee, Gen. 38, 25; *nowehquetumunk*, he shall call upon me (i. e. for help), Ps. 91, 15; *wehquetumau*, call thou upon (him), Jonah 1, 6; *wehquetumah*, call thou upon me, ask (it) of me, 2 Chr. 1, 7; Ps. 2, 8; 50, 15; *ne wehquetumauadi*, that which thou (may have) asked him for, 1 Sam. 1, 17; *wame ne waj wehquetumunkquean*, all which they (may) call upon thee for, 1 K. 8, 52; *kawehquetumunumup*, I have called on thee, Ps. 17, 6 (*kawehquetumundush*, I beseech you, C. 182). Cf. *natatamau*, he questions (him). See *wehkomónat*; *wegutteamundat*.

wehquetumoonk, n. [asking for,] a request, supplication, 1 K. 8, 52; 1 Sam. 1, 27.

wehquetumunát, v. t. to ask for, to call for or upon, inan. obj.: *wehquetum*, he asked for (it), Judg. 5, 25; *nowehquetum*, I call upon, ask for, Deut. 4, 26; *nowehquetumun*, I called on (his name), Ps. 116, 4; *kawehquetum ne siohkok*, thou askest a hard thing, 2 K. 2, 10; *wehquetug*, *wehquetuk*, if he ask for (it), Matt. 7, 8; *wehquetush*, ask thou, 1 K. 3, 5; *wehquetumunk*, ask ye, Matt. 7, 7 (*wegutteamundat*, to call; *wegutteamundat*, to be called, C. 182).

wéhuog, suppos. blunt: *misschehuog wéhuog*, iron when it is blunt, Eccl. 10, 10.

[Del. *wiquon*, (it is) blunt, not sharp, Zeisb. Gr. 167.]

***wéhuohke** [*wéhué-ohke*], the end of the earth ('uttermost part'), Mass. Ps., Ps. 2, 8. See *wóhkôeu*.

wéhuoshauónat, v. t. to go as far as: *wéhuosháog*, they went as far as, Acts 11, 19.

wéhsue (?), adj. fat, Zech. 11, 16. See *wées*; *wannogque*.

wéhtaog, (his) ear. See *néhtánuog*.

wéhwepétu, he is lame (from birth, Acts 3, 2): *wéhwéepétu*, he is a cripple, Acts 14, 8. See *noochumwesu*.

wéin. See *wéen*.

wéis. See *wées*.

wék, **week**, n. (his) house, tent, or dwelling, Ex. 20, 17; Prov. 14, 11: *ne pouamum week*, he pitched his tent there, Gen. 12, 8; *ayimnu wetu*, he built a house, 1 K. 6, 9. See *wétu*.

[Del. *wi kít*, his house; *wik he*, to build a house; *wi quoam*, house, Zeisb.]

wékinasq, **weekinashq**, n. a reed, Is. 42, 3; (sugar) cane, Is. 43, 24: pl. + *uash*, reeds, Is. 19, 6. Cf. *nishashq*. Perhaps from *wék* and *ashq* (*wéoskeht*), house grass, with which the roofs of the wigwams were filled in or covered. "Their houses are very little and homely, being made with small poles pricked into the ground and so bended and fastened at the tops, and on the sides they are matted with boughs and covered on the roof with sedge and old mats."—Higginson's N. E. Plantation, ch. 12. "The meaner sort of wigwams are covered with mats they make of a kind of bulrush."—Gookin, 1 Mass. Hist. Coll. i, 149.

[Narr. *wékinash*, reed; pl. + *quash*, R. W. 90.]

***wékinéaúquat** (Narr.), fair weather: *wékinéuquocks*, when it is fair weather, R. W. 81 (*wéékôhquat*, fair weather; *wékeneauquat*, warm weather, C. 158). See **ónmôhquat*; *wannohquodt*.

wékinneát, v. i. to occupy or live in a house, tent, or other dwelling place, Prov. 21, 9: *na weékéan*, when ye dwell therein, Deut. 8, 12. See *weékittamun* [*neut*].

wékinneát—continued.

[Narr. *tuckowékin*, where dwell you?

R. W. 29. Cree *wégemayou*, he tenteth with him, Howse 22.]

***wéki-tippocat** (Narr.), 'it is a warm night', R. W.

wékitteaonk, n. a building, 2 Cor. 5, 1.

***wékohtea** (?), as interj. 'O brave', C. 234.

wékomónat. See *wéhkomónat*.

wekon. See *weekon*.

***wékônche**, adv. commonly, C. 227.

[Quir. *wegonje*, 'often', Pier. 5.]

wéshik. See *wéshshik*.

wékuhkaúónat, **wékuhkónat**, v. t. an. to build a house for (another person, etc.), 2 Chr. 2, 3; 6, 7; or, as in Gen. 33, 17, *wékiáuan*, 'he made booths for (cattle)': *wékuhkon*, he went on building, Neh. 4, 18; *wékuhkau*, build the house for (of the Lord), 1 Chr. 22, 11; *noh pish nowékekunk*, he who shall build me a house, ibid. v. 10; *kówekekau-munnonut*, to build thee a house, ibid. 29, 16.

wematin, n. appel. a brother, 1 Cor. 5, 11; Mark 13, 12 (*oowemáttin*, C. 162). See *wetuksquoh*.

[Narr. *wematituoock*, 'they are brothers', R. W. 45.]

wenauwetu [*wanne-wétu*?], adj. an. (is or was) rich, 2 Sam. 12, 1; pl. + *og*, Ruth 3, 10 (*wanne wétu*, a good house, C. 170): *wenauwetuen*, -in (indef. and general), any rich man, Prov. 28, 11. "A *winnaytue*, that is a rich man, or a man of estimation, next in degree to a sachem or sagamore."—Morton's N. E. Canaan, ch. 19. Cf. *wanneetu* +.

wenauwetuounk, n. riches, Prov. 30, 8.

***wénise** (Narr.), an old woman; pl. *wénisuck*, R. W. 44. See *kehchisqua*.

wenom-in (?), n. a grape: *seane wenom*, the sour grape, Is. 18, 5. See *min*.

[Del. (?) *wi na min*, it is ripe, Zeisb. Voc.]

wénschaen, n. a beggar, one who begs, Luke 16, 20, 22; obj. *wénschaénuh*, 1 Sam. 2, 8.

wéshamauonát, v. t. to ask (alms) from, (an. and inan.) to ask for (alms): *awenshamuh ne teaguas*, he asked an alms (something) from them, Acts 3, 3. See *wéeshónat*.

wenwe, weenwee, n. (his) navel, Job 40, 16; *kénwe, keenwe*, thy navel, Cant. 7, 2; Ezek. 16, 4. See *neuwe* (*m'ndé?*).

***wenýgh** (Narr.), woman, Stiles; (Peq.) *nehýeregh*, my wife, *ibid.*

wepamœe, wepamue, adj. of generation: — *wuskamœe*, semen virile, Lev. 15, 16, 17, 18.

wepamuwáonk. See *wepamœe*.

***wêpe** (occurs in chap. xxii of Roger Williams' Key, prefixed to an accusation, judgment, or sentence, or addressed to a delinquent): *wêpe kunnish-ânâis*, you killed him; *wêpe kukkewin-eandin*, you are the murderer; *wêpe euk-kûnmoot*, you have stole, etc., 121, 122; *cuppûttakûnnatana wêpe wêne*, (he commands that) 'all men now repent', p. 118 ('only', Mass. Ps., Ps. 2, 12). See *wêbr*.

[Peq. *wêpe*, but (=gut, El.), Exp. Mayhew, Lord's Prayer.]

wepumauonat, wehpumónat, wepimónat, etc., v. t. to eat with, to share a meal with: *wêhpumop*, he did eat with (them), Gal. 2, 12; *pish kawepûmûwaw*, ye shall eat with me, 1 Sam. 9, 19; *yêush wôh nêwêpênutkûnog*, they shall 'dine' with me, Gen. 43, 16; *kawêhpumôpan-awg*, thou didst eat with them, Acts 11, 3 (*wêhpittittuk*, let us eat together, Exp. Mayhew).

[Del. *wipantû* (recipr.), to eat with each other, Zeisb. Gr. 133.]

wepumawáonk, n. carnal connection (natural or unnatural), Lev. 18, 23.

wequai, n. light, Gen. 1, 4; Zech. 14, 6, 7; John 1, 5, 8; *wequainj*, let there be light, let light be; *wô wequai*, there was light, Gen. 1, 3.

[Narr. *wequai*, light; *wequáshim* (dimin.?), moonlight, R. W. 68.]

wéquánanteg, n. 'candle', Prov. 31, 18; lamp, light, Gen. 15, 17; Ex. 27, 20; Lev. 24, 2: — *chagôhtag*, a burning lamp, Gen. 15, 17; *wéquánantegash*, *chikohtaush*, lamps burned, Rev. 4, 5 (*wásáquonáníctick*, a light or candle; *wéquándúctekonnáchtuk*, a candlestick, C. 161). The word 'torch' is transferred by Eliot without translation, as in Zech. 12, 6.

[Narr. *wéqunantig*, a candle or light; pl. — *awash*; *wékinan*, 'a light fire', R. W. 48.]

wequash, n. the swan, Lev. 11, 18.

[Narr. *wéquash*, pl. + *ânog*; and *wôm-patuck*, pl. + *quânog*, R. W. 86.]

***wéquáshim** (Narr.), moonlight, R. W. 68. See *wequai*.

wequetteamûnát (= *wêhquettamûnát*), **wé-
qutteamauónat** (= *wêhquettamauónat*), **wéquetteamœ** (= *wêhquettamœ*), v. i. she calleth, 'crieth', Prov. 8, 3; *wêhquettamœcom*, when I called, Is. 65, 12 (*nô-wêqutteam*, I call, C. 183; *nôwêqutteam-mûn*, we call, *ibid.* 184). See *wêhkomónat*.

***wequittinneat**, to be called, C. 184.

***wesattimis**, red oak: *wesokkûnk*, oak wood, C. 164. See **pangûtemisk*.

***wesattippog**, bitter water, C. 168.

wesháganash, wishagkinish, n. pl. hairs on the body or limbs of man or animals, Ex. 35, 23; Is. 7, 20; Mark 1, 6; Matt. 3, 4 (cf. *mesunk*). Adj. *wêshagânûte*, hairy, 2 K. 1, 8; pl. *weshakianûgash*, Gen. 27, 23. V. subst. *wêshaganai*, he was hairy, Gen. 27, 11 (*akkershâw mosky*, a hairy bear, C. 171; from *kushki*, rough?). [Mr Pickering in index to El. Gr. gives "weshagan, hair of animals." The meaning can not be thus restricted, as will be seen from the above examples. It is compounded from — and *hog*, body, or *hogkon*, it clothes, covers the body, as *wêshittam* from *ton*, mouth.] See *wish-shuwnusunk*.

***wésheck** (Narr.), n. the hair, R. W. 58. (Cf. Eth. *sha-ky*, hair-cloth; Sax. *scræga*, hair, shag.)

weske. See *weske*, young, new.

***wéskunck** (Narr.), a pounding mortar, R. W. 50. See *toggûhwhonk*.

***wesogkêyeu**, adv. bitterly, C. 227.

wesogkon, adj. bitter, Prov. 27, 7; Rev. 10, 10. See *wesogkinuonk*, bitterness. Cf. *wesure*, gall.

[Del. *wi such can*, Zeisb. Voc. 33.]

***wesokkûnk**, oak wood, C. 164. See *wesattimis*.

[Del. *wisachgak*, black oak, Zeisb.]

***wesomkuh**, interj. ah! (of sorrow?), C. 234.

wesôsháonk. See *wesansháonk*.

***wesquaubenán** (Narr.), to wrap up a body for the grave, R. W. 161. See *wesquaphûnat*.

wessentamwáen, -in, n. a bridegroom, Jer. 16, 9. See *wessentamwáen*.

wessukeh. See *wessukeh*, her husband.

wésuonk, **owe**-, n. a name, Gen. 11, 4 (= Narr. *wésuonk*, R. W. 29); *nowésuonk*, my name, Is. 42, 8; *kawésuonk*, thy name, Gen. 12, 2. From *wussu*(?). See *ussuwessu*.

***wesuonkanehkōnat**, to name; *nowesuonkanehkōnat*, I name, C. 202.

wetahtuoh. See *wetaksquoh*.

***wetapimmin** (Narr.), to sit down: *wetapimminwas*, sit and talk with us, R. W. 64 (*taipowar*, a wise speaker, *ibid.*; *owetappemo*, he sat down with them, Luke 22, 55).

[Cree *wétappee-mayoo*, 'he sits with him, co-sits him', Howse 43. Del. *witip*, 'to go with', Zeisb. Gr. 183; *witachpin*, 'to live, dwell with', *ibid.* 184.]

wetauadteahég, pl. the married, they who are married, 1 Cor. 7, 10.

wetauadtuonk, rbi. n. marrying, marriage.

wetauákon[at] (?), v. t. to be married, to marry, 1 Cor. 7, 9 (*wetouakānte*, to be married, C. 201).

wetauwadteog, **wetauad**-, **-teaog**, v. i. (?) they marry (one another), Matt. 22, 30; Luke 20, 35 (= *wetatein* [there is marrying (?)], Mark 12, 25; 1 Tim. 5, 11).

[Narr. *wetawátuock*, 'they make a match' (marry), R. W. 124, = *wassent-tuock* (see **wussindun*). Del. *witawentiu*, v. recipr. to live or dwell with each other, Zeisb. Gr. 133; to work together, *ibid.* 183.]

wétu, n. a house (El. Gr. 11), tent, Ps. 78, 60; *neck* (*nék*), my house; *keek*, thy house; *wéek*, his house; *neckun*, our house; *keekou*, your house; *wéekou*, their house; pl. *wetuonash*, houses, Lev. 25, 31; *kekoonash*, your houses, Neh. 4, 14, *nékionash*, our houses, Neh. 5, 3; *nékít*, in my house; "*wéekurout* or *wéekurout*, in his house. Hence we corrupt this word *wégum*" (El. Gr. 11); *wétu ne wetimut*, 'a tent to dwell in', Is. 40, 22.

[Narr. *wétu*, R. W. 28; *wetuómuck* *náteshem*, I came from the house, *ibid.*; *wetuómuck*, at home; *nékíck*, my house;

wétu—continued.

kékíck, your house, *ibid.* 47. Quir. *wéjo*, Pier. 21. Cree *wéjgo*, a tent or dwelling, Howse 22.]

***weween**, n. a horn (?), C. 156.

***wewéne**, prep. about, C. 234. See *wéwénu*.

weyaus, n. (his) flesh, Is. 22, 13; *kaweyaus*, thy flesh, Prov. 5, 11; pl. + *og*, Ps. 78, 39; venison, Gen. 27, 3, 7; *askeyaus*, raw flesh; *kesittáe weyaus*, sodden flesh, 1 Sam. 2, 15 (*megauussau*, 'of the flesh', Mass. Ps., John 1, 15.) Cf. *átas*, an animal.

[Del. *o íoos*, meat, flesh, Zeisb.]

wishagkinish. See *weshágauash*.

***wishittō** (as wrongly written by Du Ponceau in index to El. Gr.), the heard. See *weshittan*.

wishq, **wisq**, **wiskq**, n. a pot, dish, or vessel, Ex. 16, 33; 2 K. 4, 6; Heb. 9, 4; pl. + *uash*: *wishupie panuue*, a pot of oil, 2 K. 4, 2; *wikkonishquadt*, 'in old bottles', Matt. 9, 17; *waskishquadt*, in new bottles, *ibid.*; *wahchishquash*, empty 'pitchers', Judg. 7, 16; empty vessels, 2 K. 4, 3 (*wasky*, a vessel, C. 161; *quínawask* [*quini-wisky*, i. e. long vessel (?), or *quinnasq*, a gourd (?)], a bottle, C. 161). Cf. *wesquapinuueat*.

[Cree *waska*, around.]

wishquin (?), n. a concubine; *worishquin*, his concubine, Judg. 19, 2; *worishquin-neuk*, (n. collect.) his concubines, Gen. 25, 6. Cf. *washkappenuu*.

wishshuwussuonk (?), n. hair on the body (?), Lev. 19, 20, 21, 25 (as *wessuonk*, hair of the head or beard, v. 30, 31, 32). See *wshágauash*.

wiskq, **wisq**. See *wishq*.

wobpee. See *wobpee*, the hip.

wodtan. See *wadum*, the rump.

wodtát. See *wuttát*, behind.

woduhquab. See *wuttáhquab*, the skin.

wogkauunonát, v. t. an. to stir up, to move, to set in motion, to incite to action: *kutche wogkauunash mōmansh*, (it) began to move him at times, Judg. 13, 25; *wogkauunash*, they stirred them up, Acts 12, 50; *wogkauunash*, he stirreth up (the people), Luke 23, 5; *wogkauunash*, they stir up (the people), Acts 17, 13; *kawogkauunash*, to stir you up, 2 Pet. 1, 13; pass. *wog-*

wogkaununonát—continued.

kouréwa naunusquamunónk, 'he was moved with choler', Dan. 8, 7.

wogkoueonk, n. a stir, a tumult, commotion, Hos. 9, 14; Rom. 7, 5; Acts 20, 1.

wogkouunumunát, v. t. to stir up, to set in motion, to excite (inan. obj.): *na-wogkouunum*, I stir up (your hearts), 2 Pet. 3, 1; *wogkouunish*, stir up (thy strength), Ps. 80, 2; pass. *oban wogkouéwa*, the city was moved, Acts 21, 28; *nippe wogkouéwanék*, when the water is troubled, stirred, John 5, 7.

woh, conj. 'of possibility', may or can (El. Gr. 22), a word usually employed to express the 'notion of possibility to be' or to form the potential mode of a verb (El. Gr. 20): *woh kéushéh*, 'intendest thou to kill me?' Ex. 2, 14; *utloh woh yéush en nuith*, 'how can these things be?' John 3, 9; *matlu woh wanampahamawoh*, he can not answer him, Job 9, 3.

***wohhogke**, (a body,) a shell, or *auwa* (q. v.), C. 156. See *hogki*.

wóhkôeu, **wóhkôe**, adv. and adj. at the side or sides, on the sides of, on the ends of: *woskeche kah wóhkôeu wáénu*, on 'the top thereof and the sides thereof, round about', Ex. 30, 3; *neese wóhkôe*, 'on the two sides thereof', Ex. 37, 27; *ut wóhkôeu*, 'in thy borders', Ps. 147, 14; *ut auohquacu*, on the two ends of (the breastplate), Ex. 28, 24; *ut uhquacu*, at the ends, v. 22; *ne auahqucu kishkag*, its breadth (from side to side), v. 16; *awohkottogquosh*, the ends (of the chains), v. 25. See *uhquáe*.

wóhkubquôshik, n. the end, conclusion, Prov. 14, 13; *en wóhkukquoshinit*, to the end, to the utmost, thoroughly, Job 35, 36; *ut wóhkukquoshik*, unto the end (of a matter, or in time), Ps. 119, 33, = *no pajeh wóhkukquashinit*, Rev. 2, 26; *na-wóhkukquoiyenu*, my last end, Num. 23, 10; *aspiam ohquacu*, 'the end shall not be yet', Mark 13, 7. See *wéshshik*.

wóhkukquoshinát, v. i. to come to end, to be ended: *wóhkukquoshin*, (it) ends, is ended, Is. 24, 8; 40, 2; *pish wóhkukquoshinash*, (they) shall be ended, Is. 60, 20; *wóhkukquoshik*, when it ends, ended, Jer. 8, 20; *en wóhkukquoshinit*, to the end, to the utmost, Job 35, 36.

wóhkukquoshitteauunát, v. t. (inan. subj.) to end, to make an end of (inan. obj.), Dan. 9, 24.

wóhkummiyeu, adv. and adj. above, upward, Is. 37, 31; *ut wóhkumiyeu*, at the top (of a dress, Ex. 28, 32); *watch . . . wusseganit kah wóhkummiyeu*, 'from . . . his loins even upward', Ezek. 1, 27.

wóhpanag, his or her breast, Prov. 5, 20; *wóhpauágunit*, on the bosom, John 13, 23. See *wóhpanag*; cf. *póchenau*.

***wóhquatumunát**, v. t. to pronounce or emphasize: *samp-wóhquatumunát*, 'to pronounce right', C. 243; *wuttin wóhquatumooókáánu*, 'their manner of pronouncing', ibid. 242.

wóhqut: *watch wóhqut*, from above, Ps. 18, 16, = *watch wabau*, 2 Sam. 22, 17.

wóhshinumunát, v. t. to open, Ezek. 21, 22; Rev. 5, 2, 3, 4 (*wóshinumunát*); to 'uncover', Lev. 18, 7-13: *wóhshinum*, he opens (it), Is. 28, 24; *wóhshinum squont*, he opened the door, Acts 5, 19; 1 Sam. 3, 15; *wóshurumum*, he uncovered, Lev. 20, 11; *wóshurumumak kenog-kameg*, open you the window, 2 K. 13, 17 (the plural is used, perhaps by mistake, for the singular number, 'open thou'); *wóshurumumun*, he opened it, ibid.; *noh wóshurumuk*, he who (may) open, Rev. 3, 8 (*na-wóshurumum*, I open, C. 202). See *pohki* and its derivatives, also *wóshwetashine*; *wóshwóhtag*.

wóhshitanaumauónát, v. t. to open to (a person): *na-wóhshitamumau nas-squontamash*, I opened my doors to (him), Job 31, 32.

wóhshitanumunát, **wóshwetánumunát**, v. t. to open (a door or gate): *wóhshitanush*, -*nish*, open the door, 2 K. 9, 3; — *kaskquontash*, open thy doors, Zech. 11, 1; *wóhshitánvrog squontamash*, when we opened the doors, Acts 5, 23. [= *wóhshinum-wetu*, to open a house (?).]

wóshippahtáe, **wóshippohtáe**, **wósupohtáe**, **wóhshsuppáe**, adj. and adv. bright, shining, glittering, Ezek. 27, 19; hence, *wóshippahtáe*, adj. of copper, Ezra 8, 27 (but in 2 Tim. 4, 14, 'copper smith' is transferred); *wóshippáe*, bright, Dan. 12, 3; *wóshippohtáe wequai*, bright light, Ezek. 32, 8; — *togkodteg*, bright sword, Nah. 3, 3; glistering sword, Job

wohshipahtâe, etc.—continued.

20, 25; — *quasukquanash*, 'glistering stones', 1 Chr. 29, 2; — *qunukhtug*, glittering spear, Job 39, 23.

[Del. *sabbelev*, 'it sparkles, glitters', Zeisb. Gr. 164.]

wohsittâe, **wôsittâe**, adj. bright, Cant. 5, 14; 'glistering', Nah. 3, 3; *natau wôsittau*, the fire was bright, Ezek. 1, 13.

wohsumauónat, v. t. an. to shine upon (an. obj.), 2 Cor. 4, 6.

wóhsumóe, **sohsumwâe**, adj. bright, shining, light-giving, Luke 11, 36 (*wosumwâe*, C. 168): *wohsumoe wequâi*, a shining light, Prov. 4, 18, = *sohsumwâe wequâi*, John 5, 35.

wohsumomunneat, **sohsum-**, v. i. to shine, to emit light: *wequâi sohsumomoe*, the light shineth, John 1, 5; *nukon wohsumomoe*, the night shineth, is light, Ps. 139, 12; *wohsumómou*, (it) shone, Matt. 17, 2; *matta wohsumomunneat*, (it) not to shine, Job 36, 32; *wohsumomunneat*, let (your light) shire, Matt. 5, 16 (*wohsumurinneat*, to shine, C. 208).

[Del. *waselen*, *wocheyeu*, v. adj. clear, light, Zeisb. Gr. 165.]

wohsumónk, n. a shining forth, emitted light: *awohsumónk wequananteg*, the light of a candle, Rev. 18, 23; *awohsumomogano*, their shining (of the stars), Joel 2, 10. Cf. *pumóhsumo*; *sohsómoe*.

wohsumunát, **owohsumunát**, **wósum-**, v. t. (but for the most part used intransitively or without object expressed) to shine upon, to give forth bright light, 2 Cor. 4, 6; Rev. 21, 23; *awohsumun*, (it) did lighten it, Rev. 21, 23; *pish kawósum*, thou shalt shine forth, Job 11, 17; *pish wósumwog*, they shall shine, Dan. 12, 3; *wóhsish*, shine thou (give light), Is. 60, 1; *wequâi wóhsumakitch*, let not the light shine on it, Job 3, 4 (*nawossom*, I shine, C. 208; *nepáz wohsum*, the sun shineth, *ibid.*). See **spitta*.

[Abn. *SasákSé*, lumière; *Sassénemañgan*, -nur, chandelle.]

wohtamunát, v. t. to understand, to comprehend, Eph. 3, 18: *num-macheke wohtam onk*, I have more understanding than . . . , Ps. 119, 100 (*wohwohtam*, v. 99); *matta walteauwog*

wohtamunát—continued.

asuh wohtamwog, they have not known nor understood, Is. 44, 18; *nawohitamunan* (-un?), we understand it, 2 K. 18, 26; *wohtamok*, understand ye, Prov. 8, 5; *wautaj*, let him understand, Matt. 24, 15, = *walteauwog*, Mark 13, 14. V. i. freq. *wohwohtamunát*, to possess or exercise the understanding, to understand, Dan. 10, 12; *woh kawohtcomwog* . . . *kanamptimwog* . . . *kawohtamunwog*, ye may know, . . . believe me . . . (and) understand, Is. 43, 10.

wóhtoh: *wóhtoh wóhtóhtunauit*, (when) he climbs up some other way, John 10, 1.

***wohwalowau** (as adv.), ho, halloo! C. 233.

wohwayeogagish, pl. rings. See *wayeogag*.

wohwohquianumwog, 'they are at their wits' end', Ps. 107, 27. From *wóhkôeu* (?).

wohwohtamoonk, n. understanding, Is. 40, 28; 44, 19.

wohwohtamwe, adj. of understanding, Is. 40, 14.

wohwohteauunat, v. i. to bark, as a dog, Is. 56, 10; *matta wohwohteauwog*, they can not bark (*anum wohwohteau*, the dog barks, C. 181; *wohwohkónat*, to bark (at an. obj.), *ibid.*).

wohwohtog, (if he understand,) he who is prudent, a prudent (man), or one of understanding, Prov. 14, 6, 15.

wohwoshwohkossaye, **wohwóshwuhkossâe**, adj. cloven footed, dividing the hoof, Lev. 11, 7; Deut. 14, 7: *wóhwóshwuhkossaye*, (it) divides the hoof, Deut. 14, 8. From *wohshimunwát* and *wuhkos*; so, *wohshwuhkossâecheg*, *wóhwoshukossâecheg*, they who part the hoof, Lev. 11, 3, 4; Deut. 14, 7; *wóshweoh wuhkossâecheg*, they divide not the hoof, Deut. 14, 7. Cf. *neesukossont*; *passukossu*.

woi, "adv. of wishing", 'Oh, that it were!', El. Gr. 21; interj. 'of sorrow', El. Gr. 22 (O, wo! C. 234).

womantamunát, **womon-**, v. t. to love, inan. obj.: *nawomantam*, I love (thy law), Ps. 119, 113; *nummacheke womontam*, I love (it) very much, Ps. 119, 97; *womantámok wonegik*, love ye that which is good, Amos 5, 15; *kawomantamunwog*, ye love (them, inan.), Luke

womantamunát, etc.—continued.

11, 42 (*awawimóntam wassukhouk*, I love a book, C. 200).

wometuaéu, adv. kindly, lovingly: *wometuaén unuchéng*, if you deal kindly with me, Gen. 24, 49.

wómiyeu, **wómiyeu**, adv. downward, Ezek. 1, 27: *wómiyeu wómiyeu*, very low, Deut. 28, 43. See *wómisinwít*, etc.

***womoausinneat**, v. i. to love: *womouuk-quissineat*, to be loved, C. 200. See *womouautuunát*; *womóuát*.

womoausu, adj. an. (he is) kind, loving, 1 Cor. 13, 4.

womoausúe, adj. of love, loving: *kawwomousúe kitéamoutéuítteók*, thy loving kindness, Ps. 92, 2.

womómpenat, v. i. to look downward: *womoupu*, he looked down, Ps. 102, 19; *womoumpish*, look down, Ps. 80, 14, = *womómpish*, Is. 63, 15; *pujeh womoupit*, till he looked down, Lam. 3, 50. Cf. *wassampwát*.

womonáonk, n. love (abstract), 2 Sam. 13, 15; 1 Sam. 1, 26.

womónat, v. t. to love, to be kind to (*nishuromónat*, to love greatly, 'to be ravished with', Prov. 5, 20); *awawonon*, I love (her), 2 Sam. 13, 4 (*awawónin woskítomp*, I love a man, C. 200); (*kaw*) *womoush*, I love thee, Jer. 31, 3 (*kawromomúsh*, C. 200); *pish womouan*, he will love (him), Matt. 6, 24; *awomouneh*, he loves or loved him or her, 2 Sam. 13, 1; *womouomp*, he loved (her) formerly, 2 Sam. 13, 15; *womouans*, love thou (him), Matt. 22, 39; *womououk kummutrómáóóg*, love your enemies, Luke 6, 35; *womouóóg*, if ye love (them), Luke 6, 32; *womououng*, they love (them), *ibid.*; *womouult yeug missinuináóóg*, if thou be kind to this people, 2 Chr. 10, 7; *wéne womouult*, as thou lovest (thyself), Matt. 22, 39; *wamónutche Jehordh*, whom the Lord loveth; *howen wámononche*, whom he loveth, Prov. 3, 12. [Du Ponceau, in Notes to El. Gr. x, derives this verb, as well as *wamónun-[ínat]*, to bless, from *wamugen*, good, "Del. *wa-lie-chen*"; but cf. *wamónunwáit*, he is merciful to (him); *uttoh wosh wamónunung*, 'to whom I will show mercy', Ex. 33, 19. Cotton (Voc. 200, 20f) gives the verbs *womouaussineat* (v. i.), to

womónat—continued.

love; *womouat* (v. t. an.), and *womouantuat* (v. t. inan.) in the several tenses and persons of the indicative.]

[Narr. *cowámmutunsh* (*kawromoush*), I love you; *cowámmutunúek*, he loves you; *cowámmus* (*kawromoutusu*), you are loving, R. W. 31; *wawomáshu* (adj. an.), loving, *ibid.* 125. Del. *ahoudru*, or *w'dahouda*, he loves, Zeish. Gr. 118.]

womonausouonk, n. love (in exercise, or directed to an object), kindness (manifested), 2 Sam. 1, 26; Cant. 2, 5; Prov. 5, 19; 2 Cor. 13, 14; Eph. 2, 7; Gen. 20, 13.

womonittinneat, v. an. mutual, to love one another: (2d pers. pl.) *kawromonittinneat*, you to love one another, 1 Thess. 4, 9; (with redupl. freq.) *kawromonittinnénnawout*, 1 John 3, 11; *womouáttitenh*, let us love one another, 1 John 4, 7; *womonittéyk*, be kind one to another, Eph. 4, 32.

wómônittúonk, n. love, or kindness [(1) referred to its object, or (2) mutually felt]; Cant. 2, 4; 8, 6; Jer. 31, 3; John 17, 26; (lustful) Rom. 1, 26, 27; (favor shown) Prov. 14, 9; *womáttne womonittúonk*, brotherly kindness, 2 Pet. 1, 7 (mutual love, Eph. 4, 2; 'loving kindness', Jer. 31, 3).

***womosinneat**, v. i. to be kind: *awawouche womous*, I have been kind, C. 196; *kitéamoutéuítnech*, be kind to me, *ibid.* See *kitéamoutéuimáit*.

wompag, n. 'brightness', bright light (oppo. to *pólkéuáhtu*, 'in darkness'), Is. 59, 9; *adchawompag*, when it is day, 'in the morning watch', Judg. 16, 2; Ex. 14, 24; that which is white: *ne woumpag wáón*, the white of an egg, Job 6, 6.

***wompam** (Narr.), pl. *wawónpag*, *wawom-péshieek*, the white money, "made of the stem or stocke of the periwinkle [Pyrula], which they call *meteuúhock*, when all the shell is broken off: and of this sort six of their small beads (which they make with holes to string the bracelets), are current with the English for a peny."—R. W. 128, 130. The *wompam* was half the value of the *suck-wúhock* (or black money), q. v. "A kind of beads . . . which they call *wompam*—

***wompam**—continued.

peak, and it is of two sorts; the one is white, the other is of a violet colour."—Morton's N. E. Canaan, 1. 12.

wompan, from *wompā*. See *atchuwompag*; *utchuwompan*, etc.

***Wompanānd** [*wompan-nduit*] (Narr.), the Eastern God, R. W. 110.

wompanne, -*neu*, adv. all night, Judg. 19, 9; (*wan-*) 16, 2; Luke 6, 12. Cf. *woh-tompan*.

[Narr. *kitoupanisha*, break of day, R. W. 67. Del. *wapange*, tomorrow (morning), Zeisb. Gr. 178 (cf. *wapanachewi*, p. 182).]

***wompanniyeu**, in the east, Mass. Ps., Ps. 75, 6; 103, 12, = *wutekepiroiyen* (El.). [Del. *wapanū*, v. adj. easterly, Zeisb.; *woa pan*, the morning, Zeisb. Voc. 13; *woa-pa-ne-u*, morning, *ibid.* 60.]

wompasquehtu, 'in a meadow', Gen. 41, 2; 'in the fens', Job 40, 21.

[Narr. *miečkaskede*, a meadow; *tatag-goskituash*, 'a fresh meadow', R. W. 90.]

***wómpatuck** (Narr.), a goose; pl. + *quāuog*, R. W. 86 (*wompōtuck*, pl. + *quuoog*, a goose, *geese*, C. 156).

***wompesheeāe wosketomp**, a pale man, C. 173; *wompishkuonk wosketomp*, pale man, *ibid.* 232, but *woupishkuonk* is a noun substantive (paleness). See *wompeshkonat*; *wosketomp*.

wompekushonāt, v. i. to be pale, Jer. 30, 6.

wompequāe, adj. with child, Hos. 13, 16; 2 K. 8, 12 (*wompēquo*, C. 168); *wompēquāin*, I am with child, Gen. 38, 25.

wompequauōnat, **wompequáinat**, v. i. to conceive, to become pregnant; *wompēquauog*, they conceived, Gen. 30, 39; *onk woh wompequauuog*, that they might conceive, v. 38, 41; *wompēquāon*, *wompēquāon*, Gen. 4, 1, 17; 16, 4; (*-quāu*) Hos. 1, 6; *wompēquāt*, if she conceives, Lev. 12, 2; pass. *wompēquāināt*, to be conceived, Hos. 9, 11; *asquāu wompequāuonuk*, before he was conceived, Luke 2, 21. See *neechan*; *neechau*; cf. *womēechāuat*.

wompequauonk, -*quāonk*, n. conception, Gen. 3, 16; 16, 4; Ruth 4, 13.

wómpi, adj. white, Matt. 5, 36; pl. *wompēguash* (El. Gr. 13), Esth. 1, 6: *wompē-*

wómpi—continued.

yeu, it is white; *wompesu*, (he is) white; *nowompes*, I am white; *nowompes*, thou art white, etc. (El. Gr. 16); *wompesketomp*, a white man (from *wompē*, *wosketomp*, El. Gr. 15).

[Narr. *wómpi*, white, R. W. 154. Peq. *wombion*, white; *wombante*, a white blanket, Stiles. Del. (v. adj.) *wompēū*, it is white; *wapsu*, *woa-pu*, he is white; *wapelechen*, it is white (?), Zeisb. Gr. 164, 167.]

***wómpimish** (Narr.), a chestnut tree: *wómpimineush*, chestnuts, R. W. 89. See *wompimus*.

[Del. *wou-pim*, chestnut; *woa-pi-min-schi*, chestnut tree, Zeisb. Voc. 61 (i. e. white-nut tree).]

***wompishocki**, adj. gray, C. 170.

***wompohkishōnat**, to be pale, C. 203; *nowompohkeshan*, I am pale; *toh wuteh newe wompohkeshan*, why art thou so pale? *ibid.*

wompohshog, -*puhshog*, n. (white metal,) 'brass', Ex. 38, 2, 4; Deut. 8, 9; but in 2 Chr. 3, 4, 'brasse' is transferred.

***wompohshogue** [*wompē-oshog* (?), white], adj. brazen, Ex. 38, 5; Is. 45, 52. Cf. *woshog*, (black metal,) iron.

wompōnak, n. (white cloth,) linen, Ex. 25, 4; Prov. 31, 24; 'cloth', Deut. 22, 17. See *wōnak*.

[Peq. *wombante*, a white blanket, Stiles.]

womponákinne, adj. of linen, Jer. 13, 1.

wompōntupont, one having a white head, 'hoary-headed', Lev. 19, 32.

***wompontuppāonk**, 'gray-headed', C. 170 (but a subst. grayness of head).

wompsikuk, n. the eagle, Lev. 11, 13; (*-kak*) Job 9, 26; (*wompussikak*) Deut. 14, 12; (*wompsikuk*) Ezek. 17, 3 (*womp-sukook*, C. 156); dimin. *wompsikukquamesuog*, young eagles, Prov. 30, 17. [= *wompi-russagun*, white-tail. The name is perhaps more descriptive of the fishhawk or osprey (Pandion haliaëtus) than of the bald eagle (Haliaëtus leucocephalus), but was very likely applied to both by the Indians of the coast of New England.]

[Narr. *wómpissacuk*, pl. *wompisacuck-quāuog*, R. W. 85. Del. *woa pu lan ne*,

wompsikuk—continued.

bald eagle, Zeish. Voc. 60 (from *woapeñ*, white, and *wo lanne*, (a bird's) tail.)]

wompu, *oñpu*, he sees, he looks. This primary verb is not found separately in Eliot, but is employed to form numerous compounds, in the sense of to look (to see purposely), as *wómompu* (*womiyen*), he looks down; *pasompu*, he looks into, etc. It is found in other dialects of the Algonkin, as Cree *wáppu*, 'he sees' (Howse 43); Chip. *oowábanden*, he sees it (Jones, John 11, 9). Cf. *nanunat* and *nuhquau*. The three verbs signify: *naum*, he sees (voluntarily or involuntarily, without reference to purpose); *nuhquau*, he directs his eyes, looks (by accident or designedly); *oñpu*, he looks and sees. Cf. *wompí*, bright, white; *wompag*, bright light, 'when he sees'; *mohtompan* (R. W. *motuban*), break of day, etc. See *nad-taurómpu*.

[Cree *wápu*, it is daylight, Howse 77. Abn. *ioppa*, 'voilà' (Rasles, subst. part. añ). Old Alg. *ni-ouapaman*, I see (him); *ni-ouabaten*, I see (it), Le Jenne (Arch. Am. 11, 25); *ouabeno*, to see, Lah.]

wompuhquont [*wompí-puhkuk*], particip. having (white or) gray hair, having a gray head, Deut. 32, 25: *naowompuhquom*, I am gray haired, 1 Sam. 12, 2; *wompoguoi*, (when) I am gray haired, Ps. 71, 18; *wompuhquag*, (they are) gray haired, Job 15, 10 (*noh womppuhqua*, he is gray [headed], C. 232.) See **wompishocki*.

[Del. *woap hoc qua wom*, gray hair, Zeish.]

wompuhshog. See *wompohshog*.

wompumus, n. a chestnut tree, pl. + *senah*, Ezek. 31, 8; Gen. 30, 37. See **wómpimish*.

[Narr. *wómpimish*, R. W. 89; *wómpimineash*, chestnuts, *ibid.*; *woumpuunch*, chestnut, Stiles.]

womuhkóóg-ish, n. pl. declivities, descents, 'steep places', Ezek. 38, 20. Cf. *wómiyen*.

wómunat. See *wómunát*, to go from.

wómuissinuk. See *wómuissinédit*.

wonk, adv. also, Ecc. 3, 11; again, Ps. 78, 39; moreover, Ps. 19, 11 (*wonkanet*, *wonk*, *onk*, again, C. 233). See *onk*.

wonk—continued.

[Narr. *wónck*, more (in the sense of encore, again), R. W. 48. Del. *woak*, *wak*, and, also, Zeish. Abn. *añnkki*, mais; *añnkaši*, l'un après l'autre, per successionem.]

wónkinnunát, v. t. to bend, to make crooked [from *wonki*]: *wonkinnun kesukquash*, he bowed the heavens, 2 Sam. 22, 10 (= *quandábhukam kesuk*, Ps. 18, 9); *wonkinnau wutohtomp*, he bent his bow, Lam. 2, 4; *wonkingish ohtomp*, ye who bend the bow, Jer. 50, 14; *wonkanógish ohtomp*, v. 29 (*wonkanununát*, to bend; *wonkenúttineat*, to be bent, C. 182). Cf. *wonkittawónat*; see *patonkanau*; *wuttunkinnunát*.

***wonkkenásu** (adj. an.?) bent, C. 218. See *wonki*.

wonkónous, **wonkonos**, n. a wall (by the roadside), Num. 22, 24; (of a city), Josh. 6, 5; a fort or stronghold, 2 Sam. 5, 9; Jer. 16, 19; 48, 18, 41 (*wónkanoos*, a fence, C. 160).

[Narr. *wonkanússint*, a fort, R. W.]

wonkqunnésog, n. pl. (their) claws, of animals, Zech. 11, 17. See *onkqunnésog*.

wonkqüssis, n. a fox, Neh. 4, 3; C. 240; *wonksis*, Luke 13, 32; pl. *wonksissog*, Judg. 15, 4. From *wonki*, 'crooked'; *wónksu*, 'he is (does) crooked', i. e. he 'doubles'.

[Narr. *pequowus*, a gray fox, R. W. 95; *mishquáshim*, a red fox, *ibid.* (cf. *anéqus*, little squirrel). Peq. *a'wawumps*, fox, Stiles. Del. *woa cus*, a fox, Zeish.]

wonkum, v. t. an. greet thou (him), 2 Tim. 4, 19: *káwonkomuk*, he greets thee, *ibid.* v. 21; *awonkomuk*, he greets him, Acts 23, 26 (he embraced him, Acts 20, 1); *wonkuttuwongawash*, greetings, Acts 15, 23; *wonkomak*, greet ye (him), 1 Sam. 25, 5; salute ye, Rom. 16, 6-16; *wonkuttehettú*, when we had taken leave of each other, Acts 21, 6.

wonnepog. See *wunnepog*, a leaf or herb.

wonogkēnat. See *áronogkuog*, they burrow, 'have holes'.

wónogq, n. a hole, Ex. 28, 32 (-nog, Ezek. 8, 7): pl. *wonogquash*, the holes or dens of wild beasts, Nah. 2, 12; *ut wonogquetu*, in holes (pitfalls), Is. 42, 22; *sqoutawu wónogqu*, 'by the hole of

wónogq—continued.

the door', Cant. 5, 4; *wónogque passah-they*, the hole of the pit, Is. 51, 1; *wutch hassunóungqut*, from the holes in the rocks, Jer. 16, 16; *petshonát ogqunát*, to fall into a pit, Matt. 12, 11.

[Del. *won lac*, a hole; *wul heü*, he is digging a hole; *won heen*, to dig a hole, Zeish.]

wónteaunát, v. i. to dig a hole; *won-teaun*, I have digged. 2 K. 19, 24; *won-teaun ohkít*, he digged in the earth, Matt. 25, 18; *wontcash*, dig thou, Ezek. 8, 8; *wónteaun*, when I digged, *ibid.*; *wónteaun kah ukkutháun*, 'he made a pit and digged it', Ps. 7, 15; *wónteaog*, they dig pits, Ps. 119, 85. See *kuttah-ham*.

wóóhsuppáe. See *wóhsippahtáe*.

woonki, adj. and adv. (1) crooked, Prov. 2, 15; *woonki aycuungash*, crooked places, Is. 45, 2; *ne woonkag*, that which is crooked, Eccl. 1, 15; *woonkagish*, crooked things, Is. 42, 16. (2) perverse, wrong, Hab. 1, 4; *washpe woonkagk*, wrongfully, Jer. 22, 13. Cf. *penáw*; *pepusque*.

[Narr. *wáukí*, crooked, R. W. 54. Cree *wágow*, it is crooked, Howse 71. Del. *wuakshéü*, v. adj. it is crooked, Zeish. Gr. 164.]

woonkitteaúónát, v. t. (an. and inan.?): *woonkitteaun nummayash*, he makes my paths crooked (for me), Lam. 3, 9.

wóósuppahtumunát, v. t. to make bright, to furbish, Ezek. 21, 11; *wóósuppahtáun*, (it is) furbished, Ezek. 21, 9. See *wóosumunát*.

wóóu, **wóu**, n. an egg, Luke 11, 12; *ne wamjug wóón*, the white of an egg, Job 6, 6; pl. *wóóunash*, Is. 10, 14; *wóóunash*, her eggs, Job 39, 14 (*won*, pl. *wóóunash*, an egg, eggs, C. 156). See **wóóweon*. Cf. *óóas*, an animal; *óóh*, out of.

[Del. *wóóh wall* (pl.), eggs, Zeish. Voc. 12; *wa cho wall*, *ibid.* 31.]

wóshinumunát, **woshwunnumunát**. See *wóshinumunát*, to open.

wóshweenít, ('if he open'.) parting the hoof, Dent. 14, 6. Cf. *wesukossont*.

woshwemə, (the water) 'parted asunder', 2 K. 2, 14.

woshwetánunúnát. See *wóshitanunúnát*.

wóshwetashine, adj. open (as a door, or gate), Rev. 3, 8. See *wóshinumunát*; *wóshitanunúnát*.

wóshwi, adj. or adv. open, Ps. 5, 9.

wóshwohtáe, adj. open; pl. *-ohhtaash*, Dan. 6, 10: — *muttan*, open mouth, Is. 9, 12.

wóshwohtag, (that which is) open: — *wishp*, an open vessel, Num. 19, 15.

wóshwohteau (from *wóshwohteunúnát*), it is or was open, Rev. 10, 2.

wóshwuhkossáecheg; *neg wóshwuhkossáecheg*, they which divide the hoof, Lev. 11, 3; = *wóshwóshwuhkossáecheg*, Dent. 14, 7; = *neg wóshwósh wuhkossáecheg*, *ibid.*; *neg wóshwóshwunwósheg uppháshikossóonoh*, they which are cloven-footed, Lev. 11, 3.

woshwunnumunát. See *wóshinumunát*.

wósinneunkowae, adv. in the twilight, Ezek. 12, 7, 12.

wóssiitáe. See *wóshittáe*.

woskéche, adj. upper, on top, Deut. 24, 6; the tip of, Ex. 29, 20; Lev. 8, 23; the top or highest part of, Ex. 30, 3; Judg. 9, 51; *wosketuttanog*, the tip of the ear, Lev. 14, 14, 17; *woskodtuk*, the forehead, Ex. 28, 38.

woskeche, adv. (1) on the top, on the surface: *woskeche wáwúí*, on the face of the deep, Gen. 1, 2; *ut woskeche ohkít*, on the face of the earth, Dan. 8, 5; = *wosketohkít*, Lev. 11, 21; *noh wosket*, in that which was uppermost (placed on top of others), Gen. 40, 17; *woskechepiskq*, top of a rock, Ezek. 24, 7; *wutch woskechequttu*, 'from the top of the rocks' (?), Num. 23, 9. (2) 'without' (El. Gr. 21): *anóunú kah woskeche*, within and without (i. e. on the outer surface of), Ex. 37, 2. See *woskechepiskq*; *woskodtuk*. Cf. *iruske*; *woskesuk*.

[Narr. *woskéche*, on the top, R. W. 52. Del. *wóshgitschí*, above, on the top or surface of, Zeish. Gr. 183; *wóshgithamique*, on the earth, *ibid.* Quir. *skeje*, *skeje*, 'upon', Pier.]

woskechepiskq, **-pisk**, n. the top of a rock, Ezek. 24, 7; 2 Chr. 25, 12; = *woskeche qassukquawit*, a pointed rock, cliff, or crag, Ezek. 24, 8. See *chippiskq*; *ompsk*.

woskeetompsqut, on (the top of the) rock, Job 28, 9. See *woskeche*.

woskehattue (?), adj. hurtful: — *togkodtég*, hurtful sword, Ps. 144, 10.

***woskēheuōnat**, to hurt: *woskehittinneat*, to be hurt, C. 195; *nawoskehenn*, I hurt, *ibid.*

woskehittuonk, n. violence (suffered), a wound, Ex. 21, 25; spoiling, Hab. 1, 3 (= *woskehuruonk* (?), Gen. 6, 13; cf. v. 11).

woskehtinneat, v. t. inan. and v. i. to do harm to (inan. obj.), Rev. 7, 2, = *woskehtennuāt*: *nawosketcōh*, I persecuted (it, the church), Phil. 3, 6; *ahque woskehtenauk ohke*, do not harm (ye) the earth, Rev. 7, 3; *matta awoskehtennuānōut woskehtuash*, (they) not to hurt the grass, Rev. 9, 4.

woskehuwāe, adj. hurtful, harmful, 1 Tim. 6, 9; *matt woskehuwāe*, 'innocent', Jonah 1, 14.

woskehuwaen, n. one who hurts or harms, 'the spoiler', Jer. 51, 56; pl. (obj.) v. 53: *woskehuruennog*, 'spoilers', 2 K. 17, 20; 1 Sam. 13, 17.

woskehuwāonk, n. violence, hurt, Gen. 6, 11.

woskehuwōnat. See *woskheōnat*.

woskesit, (he is) blemished, deformed, Lev. 21, 17, 18, 21. Cf. *chohkēsu*.

wosketohreak: *ut wosketohreakou*, on the open fields, Ezek. 29, 5.

wosketomp, n. a man, vir; pl. *wosketompaog* (cf. *missinnin*, a man of another race or nation, a captive): *nāeu wosketompauhtu*, among men, Ps. 78, 60; *wosketompaos* (v. subst.), he is a man, he became a man (El. Gr. 12, 16); *wosketomp kah nūttamwossissoh akkezheuh*, 'male and female created he them', Gen. 5, 2 (*nukkoue wosk*, an old man, C. 157; *nauhtutche wosk*, some men, *ibid.* 175; *oukatog woske*, another man, *ibid.* 232; *nauwi woske*, any man, *ibid.*). See *omp*.

[Narr. *skeētomp*, pl. *skeētompauōg*, man, men (also *uñin*, *mūmmuog*), R. W. 44; *nūmmuock*, *nūmmūssinnūwock*, *eniskeetompauōg*, "men, folk, people", *ibid.* pref. 19; *enū* or *eniskeetomp*, a man, *ibid.* 115.]

woskheōnat, **woskehuwōnat**, **woskhōnat**, v. t. an. to hurt, to injure, to do harm to (an. obj.), Prov. 6, 18; *nawoskhukquwat*, to hurt me, Gen. 31, 7; *kawoskhonuwat*, to do thee hurt, v. 29; *awoskheonauōut wosketompah*, (they) to

woskheōnat, etc.—continued.

hurt men, Rev. 9, 10; *matta nawoskheonnuog*, we harm them not, 1 Sam. 25, 7; *woskheau*, he wrongeth, injureth, Prov. 8, 36; *woh woskheau*, (it) may harm (him), Job 35, 8; *woskeheunt*, particip. harming, one who hurts, Rev. 11, 5; *uttah woskautt*, 'whom thou persecutest', injurest, Acts 9, 5; *woskhuwau*, 'thou that spoilest', Is. 33, 1; *matt pish kawoskhukko*, he shall not hurt thee, Acts 18, 10; *matta awoskheuh*, hurt thou him not, Luke 4, 35; *woskeheuhkon*, do him no harm, Jer. 39, 12; *ahque woskheuh*, do (them) no harm, Ps. 105, 15 (*woskhehetog wuhhogkūuh*, they hurt themselves (injure themselves), C. 239); pass. *nawoskhūt*, I am hurt, Jer. 8, 21; *kawoskittcop*, thou wast spoiled, Is. 33, 1.

wososhquit (?): *na ut wososhquit*, 'the marshes thereof', Ezek. 47, 11 (*wāssōskelt*, a meadow, C. 160).

[Del. *assiskayu*, v. adj. marshy, muddy, Zeisb. Gr. 164.]

wossabpe, **wassabbe**, adj. and adv. thin, 1 K. 7, 29; Lev. 2, 4 (*wossāppi*, C. 176): *wossabpetūhūnuwog uanīkug*, they beat (it) into thin plates, Ex. 39, 3; *pish wossappetawun*, (it) shall be made thin, become thin, Is. 17, 4. Cf. *sūppāc*; *wossāppē*.

[Del. *wshappau*, *wosagyeu*, (it is) thin, Zeisb. Gr. 167, 172.]

wōsumunāt. See *wōssinnuāt*, to shine out.

wōsupohtāe. See *wōshippahtāe*.

wōu. See *wōon*.

wounkagk, n. error (that which is crooked), Eccl. 10, 5. See *woonki*.

woushau. See *wauashau*.

woweashin, n. a winding about, Ezek. 41, 7. Cf. *wāgōng*; *wāyont*; *wōou*.

[Cree *wōwēshshayoo*, he circumvents him, Howse 41; *wōwēow*, it is circular, *ibid.* 79; *wōwētow*, he roundeth it, *ibid.*]

wowushpōonk, n. effeminacy, 'delicacy', Dent. 28, 56. See *wauishpu*.

wowushpu. See *wauishpu*.

wowussumōnat, **wāus-**, **wowos-**, v. t. an. to worship, 1 Sam. 1, 3; Rev. 19, 10; 1 K. 12, 30 (*-mūōnat*, C. 216): *wowussu-muog manitto*, they pray to a (false) god, Is. 45, 20; *wowussunoh*, he worships

wowussumónat, etc.—continued.

(it), Is. 44, 15; *wawowussumóonu*, we worship (intrans.), Gen. 22, 5; *wuy wawussunoncheg*, they who worship, Ps. 97, 7 (*wawowussunóonu*, we worship, C. 216; *wowussun* God, worship God, ibid.); *wawussuffiangat*, to be worshipped, ibid.). Cf. *nawwanam*, he bows down; *peautam*, he prays.

wowussumoncheg, **wáus-**, pl. worshippers, they who worship, Ps. 97, 7; 2 K. 10, 19.

wóm. See *omunát*.

wómiyeu. See *wómiyeu*, downward.

wómsinneát, **wómussinneát**, v. i. to go downward, Judg. 7, 10; Gen. 46, 3; *wómsusu en*, *wómsu en*, he went down to (a place), 1 Sam. 15, 12; Jonah 1, 3; Ex. 2, 5; *wómsuog*, they go down (to the gates), Judg. 5, 11; *noh wómsit*, he who goeth down, Eccl. 3, 21; *owutuh púppínashim amússit*, he goeth down as a beast, Is. 63, 14; *kówerche wómsseumsh*, I go down with thee (into Egypt), Gen. 46, 4; *neg wómsussitcheg en passohthegauit*, they that descend into the pit, Ezek. 26, 20; 31, 16; *ne ahhut wómsussimuk*, the descent, downward slope (of a mountain), Luke 19, 37; *nawomussin wudchuit*, I came down from the mount, Deut. 10, 5. See *wómiyeu*. [Narr. *wawussu* [*wómsu*], down hill, R. W. 76.]

wómsuonk, n. a ravine (?), a steep descent: *kishke wómsuonganit*, 'by the cliff of (Ziz)', 2 Chr. 20, 16. Cf. *wómukhóg*.

***wuchepúnock** (Narr.), "a great bunch of hair bound up behind."—R. W. 58.

***wuchiekapêuck** (Narr.), "birching bark and chestnut bark, which they dress finely and make a summer covering for their houses."—R. W. 48.

wudchinat. See *wadchinat*.

wuhhog, (his) body, himself, Lev. 21, 4; Prov. 31, 22; Cant. 3, 9. See *wúkhóg*.

wuhhogki, that which covers the body; hence a shell, and in pl. *wúkhogkiash* (q. v.), scales (of fish), Job 41, 15; *wuhhogkiutheg*, (fish) having scales, Lev. 11, 9.

[Narr. *suckáuhock*, *suckáurhock* [*súcki-wuhhogki*, black-shell], black money,

wuhhogki—continued.

R. W. 104; *popuáuhock* [*kúppogki-wuhhogki* (?)], 'a little thick shell-fish', ibid., the round clam; *metáuhock* [— and *wuhhogki*], 'the periwinkle' (*Pyruca carica* or *canaliculata*), ibid.

wuhhogkomminneash, n. pl. husks, Luke 15, 16; *wuhhogkomunít*, to the husk, Num. 6, 4.

wúhkós, **ókos**, n. a hoof (his hoof), his nails or claw, Dan. 4, 33; Deut. 21, 12. See *wúhkos*.

wuhpeteog, **wuhpit**, **wuhpeg**. See *wuhp-*.

wuhtáuog, pl. = *ash*, (his) ear, ears, Is. 32, 3; 33, 15. See *wúhtáuog*.

wuhtuk, **wuttugk** [*wut-uhug*, of the tree], n. a branch, John 15, 2; Is. 9, 14; (*wuttuhky*) Is. 19, 15; Ezek. 15, 2; *otuhgunum*, his branch, Job 15, 32; 18, 16; *náutuhgunumuit*, on my branch, Job 29, 19; pl. *wuttuhgunash*, branches, (wood for) fuel, Is. 9, 5; Gen. 22, 6. See *wut-uhq*.

***wukse** (and *nomsigwé*), adj. alone, C. 167. Cf. *nusu*.

wunánetuonk. See *wunánnitnuonk*.

wunassomónat, v. t. an. to betray: *wanassom*, I betray, Matt. 27, 4; *noh wunassomoh*, who betrayed him, Matt. 10, 4, = *neh wunassomukgitcheg*, Mark 3, 19; *wunche wunassoméog*, 'if ye be come to betray me', 1 Chr. 12, 17; *wunassománat*, to betray him, John 13, 2 (*wunassomnit*, he was betrayed (?), C. 182 [when he was betrayed (condit.), as in 1 Cor. 11, 23, whence Cotton probably took this word]).

wunassomuwáe, adv. treacherously, Is. 21, 2.

wunassomuwáenin, n. one who deals treacherously, Is. 21, 2.

***wunnachkémuk**. See *wunachchikomuk*, a chimney.

***wunnágehan**, or **wunnégin wáupi** (Narr.), a fair wind: *wunnégitch wuttin*, when the wind is fair, R. W. 84. Cf. *matágrhuu*, a cross wind, ibid.

wunnagetahhamwe qussukquonash, hewed stones, 1 K. 7, 9 (*agkuttahhane*, v. 11, 12).

wunnag[k]ittahwau: — *chikkup-poh*, he heweth down cedars, Is. 44, 14.

wunnagkittuhhausuen, -in, a carpenter, Is. 44, 13.

wunnaiyeu, adj. and adv. (he is) happy. See *wunniyeu*.

***wunnàm** (Narr.), "their red painting, which they most delight in."—R. W. 154.

wunnamamóonk (?), n. healthfulness, promotion of health, Prov. 16, 24; = *wunnamamoonk*, a blessing (?). See *wetskesuonk* (under *neetskesu*).

[Del. *wolanalsi*, I am well, Zeisb.]

wunnámonaenat, v. i. to beget a son or sons: *wunnamoniéu*, he begets a son, Eccl. 5, 14; *pish wunnamonacu*, he shall beget sons, Gen. 17, 20; *wunnamoniyeu*, he beget (us), James 1, 18; *noh wunnamoniit*, -nait, if he beget a son, Prov. 17, 21; Ezek. 18, 10, 14; *noh wunnamoniit*, he who beget thee, Prov. 23, 22; *wunnamoonak*, beget (ye) sons, Jer. 29, 6 (*nawunnamoniyeum*, I beget (a son or sons), C. 181). Cf. *wattanacat*.

wunnampwáhaumaóonát, v. t. an. and inan. to answer (a question) to (anyone), Matt. 22, 46; Acts 24, 10. See *nampaham*.

wunnamptamóonk, n. belief, faith, Heb. 11, 1; C. 182; *kannamptamoonk*, thy belief, 2 Thess. 2, 13; thy faith, Matt. 9, 22; *nashpe wunnamptamoonk*, -óonk, by faith, Heb. 11, 3, 4, 5, etc.

wunnamptamunat, (1) v. t. to believe, Luke 24, 25 [with an. obj. expressed, to believe or believe in (a person)]. (2) *wunnamptamónat* (an. and inan.), to obey: *aanamptamau*, 'he hearkened to' (him), Gen. 23, 16; *nonamptam*, I believe, Mark 9, 24; Acts 27, 25; C. 182; *kannamptamwó* God, ye believe in God, John 14, 1; *wunnamptamwog*, they believed, Ex. 4, 31; *wunnamptam*, *aanamptam*, he believes, Prov. 14, 15 (*wunnamptamóonát*, to be believed, C. 182); *wunnamptamwóg*, they believed (him), Ex. 14, 31; *nah mat aanamptamwóh*, he did not believe them, Gen. 45, 26; *kannamptam*, dost thou believe on (him)? John 9, 35; *onk wóh nonamptam*, that I may believe on (him), v. 36; *howun wunnamptamwónt*, whoso believeth in (him), Rom. 9, 33; = *howan wunnamptog*, 1 John 5, 1, 5.

wunnamptamunat—continued.

[Narr. *wunnamptamunat*, I believe you or I will obey you. "This word they use just as the Greek tongue doth that verb [*πιστεύω*] *πιστεύειν*, for believing or obeying, as it is often used in the New Testament."—R. W. 65.]

wunnamuhqut, adv. truly, verily (El. Gr. 21), Matt. 11, 11; Heb. 11, 15; surely, Is. 40, 7.

wunnamuhquttee, -teyeu, adj. true, 1 K. 10, 6; Jer. 42, 5 (*wunnamuhkutíyeu*, truly, C. 230); *wunnamuhqutteeuau*, (it) is true, Dan. 6, 12; -yeuauash, (words) are true, 2 Sam. 7, 28; *ne wunnamuhkutíyeuauk*, that which is true (truth concrete), 1 K. 22, 16, = *wunnamuhquttee-yeuauk*, 2 Sam. 15, 20; *wunnamuhquttee-yeuauk*, truth (abstract), Ps. 15, 2.

[Del. *wulanor*, he says true or the truth; *wulanogyn*, v. adj. it is true, right, Zeisb. Gr. 165.]

***wunnamwáteouúnat**, to prove; (i. e. to know-true, to demonstrate), C. 205.

wunnánittuonk, **wunánetuonk**, n. a blessing (referred to the object), Deut. 28, 2.

wunnántamunat, **wunnanittamunát** [*wunne-wunantamunát*], v. t. inan. to bless (it), Deut. 28, 12; 2 Sam. 7, 29; *wunantash*, bless thou (it), Deut. 33, 11; *pish wunantam*, he will bless (it), Deut. 7, 13; *nicheme wunantamunach*, let (it) be blessed forever, 2 Sam. 7, 29. Primarily, to be pleased with a thing.

[Narr. *nowecóntam*, *nowetecóntam*, I am glad, R. W. 65. Del. *nolecandam*, I rejoice, am glad; *nolatcani*, I am happy, Zeisb. Voc. 50. Cree *noonantomen*, we rejoice, Howse.]

wunnánumaonk, n. a blessing (referred to the giver or agent), Deut. 33, 7. See *wunnamamóonk*.

wunnánumau, **wonnumau**, he is happy (is blessed), pass. Rom. 14, 22; Prov. 3, 13. See *wunne*.

[Del. *wolinamen*, I like it, Zeisb.]

wunnánumóonát, v. t. an. to bless, to invoke blessings on (Num. 24, 1) or confer blessings (*wunnaunumoonat*, C. 182; *nen wunánum*, I bless, ibid.): *wunánunamomp*, he blessed (them), Deut. 33, 1; *aanunananawónt*, they to bless (them), Deut. 27, 12; *kannunamounsh*, I will bless

wunnánumónat—continued.

thee, Gen. 22, 17; *wannanun*, I bless (her), Gen. 17, 16; *wannanumich*, bless me, Gen. 27, 34; pass. *pish kōnanunūt*, thou shalt be blessed, Deut. 27, 3; *pish wannanittanun*, (it) shall be blessed, v. 4, 5 (*wannanittineat*, to be blessed, C. 182).

***wunnappinneat** (?): *kanepeam*, welcome, C. 217.

wunnash, v. to erect, to set upright (lit. to set on end): *wunashau*, he set up (a pillar), 1 K. 7, 21; *wōh wānashout aphehauoh*, he that setteth snares, Jer. 5, 26; *wunash*, set (a watchman on the tower), Is. 21, 6; *wunash ahkuhk*, set on a pot (on the fire), Ezek. 24, 3. See *wunmoh-teawūūt*. Cf. *wanashque*, on the top of, or rather 'on end'.

[Del. *wa nuch qui wi*, top of a house or tree, Zeisb.]

wunnashauonk, (his) spirit, Prov. 18, 14. See *nashauonk*.

wunnashque. See *wanashque*, on the top of.

wunnatōtamauōnat, v. t. an. and inan. to question, to ask anyone questions, Matt. 22, 46; Mark 9, 32, etc. See *nūtōtamaū*.

***wunnaunoōnuck** (Narr.), a shallow; *wunnaunoōnuckquise*, a skiff. "Although themselves have neither, yet they give them such names, which in their language signifieth carrying vessels."—R. W. 98. Cf. *kōūnuck*.

***wunnāug** (Narr.), a tray; pl. +*ānash*, R. W. 50; *wunnaugunēmese*, a little tray, ibid. See *wunonuk*.

***wunnaugonhōmmin** (Narr.), 'to play at dice', that is, by throwing painted plumbstones (*asaamash*) into a tray, R. W. 146.

wunnaunoniin, n. appellative, a son (i. e. anybody's son), Prov. 17, 25; Heb. 5, 8 (*wunnaunonien*, C. 162).

wunnaumonuh, n. constr. (his or her) son, Gen. 22, 3; 21, 2, 3, 5, 7; (the son of) 2 K. 4, 37; *wunnaumon*, my son, Gen. 21, 23; 22, 7, 8; *wunnaumon wunnaumonuh*, my son's son, Gen. 21, 23; *kennumon*, thy son, Gen. 22, 2, 12; Lev. 18, 10 (*kennumon*, thy son, pl. *kennumōnog*, C. 162.); *en wunnaumonat*, toward or to his son, Deut. 28, 56, 57; on

wunnaumonuh—continued.

his son, Gen. 22, 6; pl. *wunnaumonog*, my sons, Gen. 48 (collectively, all my sons, *wunnaumonuk*, Gen. 48, 9; 1 Sam. 2, 24); *wunnaumonuh*, his sons, the sons of, 1 Chr. 21, 20; 2 Sam. 23, 6; Gen. 50, 12.

***wunnāumwash** (Narr.), speak the truth: *wunūdumicaw erō*, he speaks true; *couūdumwen*, you speak true, R. W. 63. The two last "are words of great flattery, which they use to each other, but constantly to their princes at their speeches", etc. *wunnaum-wāyem*, 'if he say true', ibid. 64 (*wōnomman*, I speak truth, 1 Tim. 2, 7; *wunnaumwāyem*, if I speak true, John 8, 46).

***wunnaumwāuonck** (Narr.), n. 'faithfulness', R. W. 64.

wunnauchemōkaonk [*wunne-unchemōkaonk*], n. good news, Prov. 25, 25; the gospel, Gal. 2, 2. See *unchemōkaū*; *wunnauchemōkaūōnat*.

wunnauōnat, 3d pers. infin. of *nanōūt*, *nauwōnat*, to see him, 2 Sam. 13, 6.

wunne, *ōne*, adv. and adj. well, beautifully, pleasantly (Lat. bene); good, beautiful, pleasant: *wunne wutōtantash*, be of good courage, 1 Chr. 19, 13; *wunne ohke*, a good land, Deut. 8, 7; *ōne mēechumōmash*, his pleasant fruits, Cant. 4, 16; *wōh kōne mukkanōnimean*, ye might well bear with him, 2 Cor. 11, 4; adj. an. with prefix, *kōni*, thou art happy, Deut. 33, 29; *pish kōni*, thou shalt be secure, Job 11, 18; *onk wōh nōni wutch ken*, that it may be well with me for thy sake, Gen. 12, 13; *kanaūmwa nish ussōg*, happy are ye if ye do them, John 13, 17; *wunūitcheq*, they who are happy, the happy, Mal. 3, 15. See *wunnegen*; *wunūygen*.

[Quir. *werra*, *watūwērrē*, well (adv.), Pier. 52 and passim. Del. *wūlit*, good; *wēlthik*, the best; (an.) *wēlsit*, the best, holy, Zeisb. Voc. 12, 13. Chip. *weweni*, adv. 'well, right, just, exactly, diligently', Bar. Cf. Chip. *oni*, as prefix.]

wunnechoteagk, v. (imperat. 2d pers. pl.) 'set on bread', i. e. serve the food, Gen. 43, 31. Cf. *wunnāug* (Narr.), a tray, R. W. 50.

wunneechânât, -ônât, v. i. 3d pers. infinit. of *wunnechônât*, to conceive, Heb. 11, 11. See *wonnepaganûnât*.

wunneechâneunk, n. offspring, collectively, Rom. 9, 8 (all children).

wunneechan(oh), his child, constr. the child of, i. e. offspring, son or daughter, indeterminate of age or sex; pl. *wunneechaneunûng*, children, offspring, as related to *achetungmûnûh*, their parents, Matt. 10, 21. See *neechan*.

wunneechanônât, v. t. an. to beget (a child): *noh wanechanûit*, he who begets (a child), Dan. 11, 6.

wunneetupanatamwe. In the title of Eliot's Bible, excellent, 'holy'; grace, 'grace of God', Acts 14, 43; vbl. n., holy man, Mark 6, 20. Cf. *wanechetupanatam*, 'profaned', Ezek. 22, 26.

wunnegen, 'adv. of quality' (El. Gr. 22) and adj. (it is) good, pleasant (used by Eliot sometimes as the equivalent of *wunne*, but, strictly regarded, *wunne* or *wunni* is applicable to the abstract, the possible or suppositive, or the subject, *wunnegen* to the concrete, the actual, or the object; yet Eliot was compelled to employ the latter form to express abstract good. See *wannegik**): *wunnaunûn . . . na en wunnegen*, he saw . . . that it was good, Gen. 1, 4, 10, 18; *ne wunnegen ut wuskesukut*, the thing was good in his eyes, Gen. 41, 37; 'he was content' with it, Lev. 10, 20; *wunne wunnegen*, (it is) better, a better thing, Matt. 18, 8, 9; *ut wunnegen ohkeit*, . . . *wunnegen utchtawonk*, 'in pleasant places, . . . I (have) a goodly heritage', Ps. 16, 6; (rare in) pl. *wunnegenush*, good things, Matt. 12, 35; v. subst. negat. *matla wunnegenûnûnû*, -no, it is not good, Gen. 2, 18; 2 Sam. 17, 7; Matt. 19, 10; *qumau wauw wunnegenûnûngk*, thenceforth it is (will be) good for nothing, Matt. 5, 13; *wunne wunnegenûnûnûngk*, no good thing will (be withhold), Ps. 84, 11.

[*Foot note.—"On reflection I am convinced that *wunnegen* is, primarily, the contracted infinitive, or 3d pers. sing. indic. pres. of a verb *wunnegenûnû*, to be good, as *wunnesûnû*, to do good or well. From this verb *wannegik* and (negat.) *wunnegenûnûng*, etc., are regularly formed. No, it is the inanimate noun, or 3d pers. pres. indic., meaning 'good thing' (*bonum* or *καλον*) or 'it is good'."]

wunnegen—continued.

[Abn. *Strighen*, 'cela est bon, beau', Rasles. Narr. *wunnegin*, *côwish* [*kôwish*], welcome, sleep here, R. W. 38. Del. *wa lie chen*, it is good or well done, Zeisb. Voc. 34.]

***wunnegennûe**, adv. famously, C. 228.

wunnegik, **wanegik**, -guk, that which is good, a good thing, 2 Tim. 1, 14: *nishuoh waneguk*, every good thing, Philen. 6; *ne teagua wanegik*, any good thing, Josh. 21, 45; *wahetouun wanegik kah machuk*, to know good and evil, Gen. 3, 5; pl. *wannegikish*, *wanegikish* (more commonly *wanegugish*), good things, Josh. 23, 14, 15; Ps. 103, 5. See *wannegugish*.

***wunnêgin waûpi**. See **wunnâgehan*. **wunnehteauunât**, v. t. inan. to beautify (it), to render beautiful or pleasing, Is. 60, 13: *noh wunnehtet nishuoh teag*, he has made everything beautiful, Eccl. 3, 11.

[Del. *walûton*, to make (something) well; *muûton*, to make (?), Zeisb. R. 160; *palûton*, to spoil something, to do it wrong, *ibid.*]

wunnêhtconuhquamuc, it buds, Is. 27, 6.

***wunnekuonk**, n. the birth of a child, birth, Ind. Laws vii, 7.

***wunneneehuaê**, kindly, C. 228.

wunneneheónât, v. t. an. to do well toward (or do good to) another: *wunneheog nûg wunnechukyeagig*, if ye do good to them that do good to you, Luke 6, 33; *wunnechikkaw*, (do not my words) do good to (him), Mic. 2, 7; *wah kaneuwehûng*, (when) ye may do them good, Mark 14, 7; *wunnehechûth wunne*, let us do good to all men, Gal. 6, 10. From *wunne-wunnechûnû*.

wunneónât, v. t. an. to beautify, to make beautiful, to make good (?): *wunnech*, *kahhog nashpe* . . . *wunnechûnûk*, 'deck thyself with . . . excellency' (beauty), Job 40, 10. See *wunnehechûnû*.

wunnepog, n. a leaf, Lev. 26, 36; Is. 64, 6; (*wunnepog*) Job 13, 25 (*wunnepog*, C. 164): *wunepog*, his leaf, Jer. 17, 8 (*oonnepog*, Mass. Ps., Ps. 1, 3); pl. + *quash*, Dan. 4, 12, 14; *ut wunnech wunnepogqut*, on the tender herb, Dent. 32, 2; *meechu wunnepogquash*, he eats herbs, Rom.

wunnepog—continued.

14, 2, = *wunnepaquash*, Ps. 105, 35, = *wunnepaquash*, Mark 4, 32: *wunnepogque* *meetsuonk*, 'a dinner of herbs', Prov. 15, 17. Cf. *weesadtippogquash*, bitter herbs, Ex. 12, 8; Num. 9, 11.

[Narr. *wunnepog*, leaf, pl. + *quash*, R. W. 89. Del. *wu ni pak*, Zeisb. Voc. 35.]

wunnesenat [*wunne-ussenat*], v. i. to do good, to do well, Num. 24, 13; Mark 3, 4.

[Del. *wulilissin*, to be good; *wulisso*, good, handsome, Zeisb. Gr. 166.]

***wunnetoōahtāuinat**, v. t. caus. to make good; 3d pers. *ōnetoōahtāuinat*, 'to make (it) good', C. 226.

wunnetue, **wunnetu**, adj. an. good, Ps. 112, 5; beautiful, Gen. 29, 17; 1 Chr. 16, 29 (*wunnetoō*, good, bonus, C. 226); *wunnetou*, a good man, Ps. 112, 5; Matt. 12, 35. Cf. *wenawwetu*, rich.

[Narr. *wunnetu*, 'proper and personal', R. W. 60; *wunnetūnita*, my heart is good, *ibid.*]

***wunnetūnat**, to be good: *kānetūnat*, (thou) to be good, C. 226.

wunnetuonk, **ōne-**, n. goodness, Prov. 20, 6; excellency, beauty, Job 14, 10: *ōnetuonk*, his beauty, its beauty, 2 Sam. 1, 19; 14, 25; *wutche kaneetueonk*, for thy good, Deut. 10, 13.

***wunniish** (or *nehunishshash*), fare you well, C. 227.

***wunnikketeauunat** (?): *nuttanākkā wunniikkētām*, I am pretty well, C. 225. See *keteau*.

[Narr. *koneketēdug*, they are well, R. W. 28.]

wunninabpehtau, he maketh (it) dry, of the sea, Hag. 1, 4. See *nunassenat*.

wunniyeu, **wunnaiyeu** [*ōna yeu*], adj. an. (?) (he is) happy, Job 5, 17; Ps. 127, 5; 137, 8, 9: *nōh wunniyeu*, happy is he who, Prov. 16, 20; *anne wunniyeu*, more happy, 1 Cor. 7, 40 (*sun . . . wunniyeuog*, are (they) well? C. 225). See *wunne*; *wunnegeu*.

***wunniyeūe**, adv. happily, C. 228.

wunnógkus, (his) belly, Lev. 11, 42: *kenógkus*, thy belly, Cant. 7, 2. See *menógkus*.

wunnogkussue, -*usse*, adj. of the belly; as n. bowels, Col. 3, 12; Acts 1, 18.

wunnogque, **wunogkōe** [= *wunne-hogk*, good-bodied or well-covered], adj. fat, 1 Sam. 28, 24; Ezek. 34, 20; as v. *wunogkōog*, they shall grow fat, Deut. 31, 20; *mō ahche wunogkō*, he was very fat, Judg. 3, 17.

[Narr. *wunwunogkōo*, it is fat, R. W. 143.]

wunnogqutcheq, pl. they who are fat, the fat, Is. 10, 16; Ezek. 34, 16; = *wāōnōg-qutcheq*.

wunnohquodt: *pish wunnohquodt*, it will be fair weather, Matt. 16, 2 (*wrekōh-quodt*, fair weather; *wunnohquodt*, pleasant weather; *wekeneankquodt*, warm weather, C. 158). See *ōmōhquodt*.

[Narr. *wekiwāquodt*, fair weather, R. W. 81.]

wunnóhteahuau, he maketh peace, Ps. 147, 14.

wunnohteaunát, v. t. to set up, to erect: *wunnohtōog*, they set up (towers), Is. 23, 13. See *wunwash*.

wunnompamukquok (after *adt*), 'in an open place', Gen. 38, 14.

wunnompuehkohteaonk, n. craftiness, Eph. 4, 14; *wunnonmbeukanittuonk*, a conspiracy, 2 K. 17, 4. Cf. *asōkekōdētāmō*. **wunnompuehkhónat**, v. t. an. to beguile, to deceive by craft: *wunnonmpuehkonomp*, he beguiled (Eve), 2 Cor. 11, 3.

wunnompewessu, adj. an. 'subtile', Gen. 3, 1 (= *nehtōmpurissuēnū*, 2 Sam. 13, 3); *wunnonmpewessuēcu*, adv. subtilely, 1 Sam. 23, 22; (-*urāen*) with guile, Ex. 21, 14; *wunnonmpewessurāe*, with subtlety, Gen. 27, 35; 2 K. 10, 19.

wunnompuwussinneat, v. i. to be crafty or subtle, to deceive by craft (with affix of 3d pers. pl. Eph. 4, 14).

wunnompuwussuonk, n. subtlety (*ōnomp*, his subtlety, 2 Cor. 11, 3).

wunnonmwauseonk, n. righteousness, right-doing, Prov. 11, 18; Matt. 5, 6.

wunnonmwāyeuonk, n. truth (abstract), Ex. 34, 6; Prov. 8, 7; Rom. 1, 18. Cf. *wunnamahquette*.

wunnonk, n. a dish, 2 K. 21, 13; *nōnongunūt*, in my dish, Matt. 26, 23; C. 161; *wunnonganūt*, in the dish, Mark 14, 20; *wunonk*, 'platter', Matt. 23, 25. Cf. *wun-nógkus*, belly; *wōnōgg*, a hole (dug out?).

wusápinuk, wussapinuk—continued.

2, 13; Dan. 12, 5: *kishke wusápinuk*, by the bank, Deut. 4, 48; *wussápinuk ut sepunt*, on the bank of the river, Gen. 41, 17; *ánuwutchuan wussábanukquosh*, (it) overflowed its banks, Josh. 3, 15 (*wussáppinuk*, a bank, C. 158, 160).

wushikō, he sneezed, 2 K. 4, 35. See **annuonk*; **anaagkoonk*; **sauneykoonk*.

wushim-in, n. a daughter-in-law, a son's wife, Matt. 10, 35: *kushim*, thy daughter-in-law, Gen. 38, 24; (son's wife) Lev. 18, 15; *wushimoh* (constr.), his daughter-in-law, Lev. 20, 12.

[Del. *chumm*, Zeib. Abn. *neem*, 'ma bru (dit le père)'.]

wushimoh, n. constr. (his) daughter-in-law, (his) son's wife, Gen. 38, 11; *wushimoh*, 16.

***wushówanan** (Narr.), n. the hawk, R. W. 87. See *quannon*.

wushpunnauónat, v. t. an. and inan. to bind up, to bind to or upon, an. ending and inan. obj.: *ashpunanoh wachum-wektahvhaongash*, he bound up his wounds, Luke 10, 34; *wushpunaush kummarunash*, bind on thy sandals, Acts 12, 8; *noh woshpunuuk sheavesash*, he who binds the sheaves, Ps. 129, 7. Cf. *assepinum*; *kishpinum*, etc.

wuskannēm, n. seed (semen), lit. his or its seed (?) (cf. *skannēmunash*, seeds, Gen. 1, 11, 12); of plants or grain, Lev. 27, 16; Matt. 8, 20, 22, 23: *wuskannem mustard*, a mustard seed, Matt. 13, 31; of man, Gen. 38, 9; *weepamawe* (-*muude*), *wuskannem*, semen virile, Lev. 15, 16, 18; 19, 20; pl. *wuskannemunash*, -*nash*, seeds, Matt. 13, 31; seed corn, Gen. 47, 19, 23, 24; *askan-*, his seed, Lev. 27, 16; *kaskan-*, thy seed, Deut. 11, 10. [*wuske-minneash* (?), but cf. *wuskenuunneat*, to be young.*] See *sohqui*.

[*NOTE.—In another place in the manuscript occurs the note "*skannem-un*, with pronom. prefix."]

[Del. *woch ga nihni*, seed, Zeib. Voc. 34.]

wuskappeum (?), n. (his) concubine: *koskappeumog*, thy concubines, Dan. 5, 23. See *ashkappeum*.

wuske, weske, adj. and adv. (1) new, Is. 65, 17: *wuske ketassoot*, a new king, Ex. 1, 8; *wuske teag*, a new thing, Num.

wuske, weske—continued.

16, 30; *wuske wamnak*, new cloth, Matt. 9, 16; pl. *wuskeaiash kah mukome hiasb*, things new and old, Matt. 13, 52. (2) young: *wuske penomp*, a young virgin, 1 K. 1, 2; but rarely used in this sense except in compound words; cf. *wuskoshim*, etc. (3) first in time, of or at the beginning: *weske kutchissik*, in the beginning, Gen. 1, 1; *wutch weske kesukult*, from the first day, Dan. 10, 12; *wutch weske*, from the very first, Luke 1, 3. Cf. *aske*.

[Cree *weskutch*, formerly, Howse 33. Del. *wuskiyeyu*, it is new, Zeib. Gr. 165; *wuski*, new, *ibid.* 168; a little while ago, *ibid.* 172.]

wuskehettuonk, n. See *wuskehittuonk*, violence or hurt suffered, a wound, etc.

wuskehuwáonk, n. See *wuskehuráonk*, violence, etc.

wusken, -in, n. a youth, a young man, Gen. 4, 23; 41, 12; Eccl. 11, 9; Matt. 19, 20, 22; dim. *wuskenes*: *ken wuskenes*, thou art but a youth, 1 Sam. 17, 33; *wuskenesu*, adj. an. he was a youth, 1 Sam. 17, 42 (*wúskenuin*, *wupkomp*, a young man; *wuskenmin*, a girl, C. 157). Cf. *wupkomp*.

[Narr. *wuskéne*, a young man, R. W. 124.]

wuskenue, adj. and adv. of youth: *kaskenue*, of thy youth, Eccl. 11, 9; 12, 1.

wuskenuoonk, n. youth, the season of youth, Eccl. 11, 10; Ps. 103, 5.

wuskenunneat, v. i. to be young: *wutche wuskenunneat*, from his youth, 1 Sam. 17, 33; *wutche wuskenunneat*, from my youth, Matt. 19, 20; *wuskenu-wuskenaw*, he is young (as n. a young man, a youth, 1 Sam. 17, 55; obj. *wuskénuth*, Gen. 18, 7); *wuske wutog*, they are young (as n. pl. young men, youths, Is. 40, 30; Jer. 31, 13); *ash wuskenuaw*, he was yet a youth, Judg. 8, 20. [The form indicates 'to become', 'to grow' (-*enaw*).]

wuskesuk, (his) eye, (his) face. See *wuskesuk*.

wuskishim. See *wuskoshim*.

wuskittamwus [*wuske-mittamwus*], n. a young woman, Ruth 4, 12; (pl. obj.) Tit. 2, 4.

wuskodtuk, n. the forehead, Ex. 28, 38; Ezek. 3, 9; *kuskodtuk*, thy forehead, v. 8; *ut wuskodtugqut*, on his forehead, Rev. 14, 9. See *wuskodtuk*; *woskeche*.

[Narr. *msodttuck*, the forehead, R. W. 58.]

wuskón, n. (his) bone, Job 2, 5; Ezek. 37, 7; pl. +*ash*, Judg. 19, 29; Ezek. 37, 1, 3; *wuskonash*, the bones, Prov. 14, 30 (*wishkon*, *weshkeen*, C. 157 [but perhaps only of a broken bone]). See *askon*; *wuskon*; *ohkon*; *oskon*.

[Del. *wosh kan*, bone, Zeisb.]

wuskonóntup, n. the skull, 2 K. 9, 35; Judg. 9, 53; Mark 15, 22; = *wuskon-óntup*, bone-head; so, *wishkonóntup* [= *mishe-wuskon-óntup*], John 19, 17 (*wuskonóntup*, C. 157). Cf. *chepiontup*; *wishkonóntup*.

wuskoshim, **wuskishim**, adj. young (of an animal): *afte wuskoshim*, a young calf, Lev. 9, 2; *wuskishim*, a young (pigeon), Gen. 15, 9.

[Del. *wusk chum*, a young creature, Zeisb.]

wuskoshimwus, n. a whelp; pl. +*sog*, Prov. 17, 2; Nah. 2, 12; dim. *wuskoshimamás*, Deut. 33, 22; Nah. 2, 12.

wuskuhwhun-an, n. a dove, Cant. 5, 12; Hos. 11, 11; Jer. 8, 7.

[Narr. *wuskárhán*, a pigeon; *wusku-whannanákit* [*wuskorhaman-áukit*(?)], the pigeon country, R. W. 87.]

wusqheonkane, -ongane, adj. bloody, Ex. 4, 25, 26.

[Narr. *wishqué*, *népuék*, the blood; *wishquínash*, the veins, R. W. 60 (*wishquínash*, ibid. 158).]

wus(ue)heonk, n. (his) blood, Num. 35, 33; Rev. 14, 20; Matt. 16, 17; *wusqheonk*, my blood, John 6, 54, 55, 56; *asqheonk*, his blood, Gen. 37, 26; 42, 22; Ezek. 3, 18. Cf. *wusqu'heonk*, blood.

wussagsóhou, n. (her) earring, Gen. 24, 30. See *sogkussóhoun*.

wussampenát, v. i. to view or look out (from): *wassamp*, I looked (from my window), Prov. 7, 6; *wussamp*, he looked (from the window), Cant. 2, 9; *yeng wasompitcheq*, they who look (out from windows), Eccl. 12, 3. Cf. *nadtawómpu*; *womómpenat*.

[Narr. *wussaumpatámmín*, to view or look about, R. W. 75; *wussaun patámoonck*, a prospect, ibid.]

wussapinuk. See *wusápinuk*.

***wussáppe**, adv. thinly, C. 230; *wussáppi wáppinnok*, thin air, ibid. 176. See *wussáppe*.

wussaume, adv. too, extremely, very greatly, Gen. 34, 7 (*wussaume*, C. 173); *wussaume péasin*, 'too strait', 2 K. 6, 1; *wussaume musquindamwog*, they were very wroth, Gen. 34, 7; *mahshagwad wussaume*, 'the famine was grievous', Gen. 12, 10; *wussaume nóohk*, 'if the way be too long', if the place be too far off, Deut. 14, 24.

[Narr. *wussaume kusápa*, it is too hot (to be eaten); *wasáume sokénámás*, you have poured out too much, R. W. 34. Cree *oosám*, overmuch, Howse 33. Del. *wasani*, too much, Zeisb. Gr. 172.]

wussaumepóh, (he is) gluttonous, a glutton, Matt. 11, 19 (= *áhquodtam-wá'ni*, Luke 7, 34). See **wussomup-póonk*.

wussaumepówaénin, n. a glutton, Deut. 21, 20; *wussaumepówarin*, Prov. 23, 21.

wusseeet, n. (his) foot. See *wusseeet*.

***wusséke** (Narr.), 'the hinder part of a deer' (or other animal), R. W. 143.

[Del. *socan*, the hind part of any creature, Zeisb. Voc. 11.]

***wussekittéahhuónat** (*wussikkítéahhuónat*, C. 237), to please: *-hittimwat*, to be pleased; *wassékittéah*, I please, C. 204. See *wreckantamúndit*.

wussenát, v. i. to flee: *wassam*, I flee, (or) I fled, 1 Sam. 4, 16; *pish wassamun*, we will flee, Is. 30, 16; *kassamwa*, you flee; *wussemwog*, they flee, v. 17; Prov. 28, 1; *wussemwa* (= *-au*), he fled from, Ex. 2, 15; *wussemwak*, flee ye, Jer. 49, 8; *toh-wutch wussemun*, wherefore didst thou flee away? Gen. 31, 27. Cf. *wussishónat*.

***wusséntam** (Narr.), 'he goes a wooing', R. W. 124; *wussentátock*, 'they make a match', ibid. See *wectamóónat*, etc.

wussentamóonk, n. a wedding, Matt. 22, 7.

***wussentamúnat**, to marry: *wussentam*, I marry, C. 201. See *wectamóónat*.

wussentamwáen, n. a bridegroom (one who marries): *wessentamwáen*, Jer. 16, 9.

wussénúmonát, v. i. to be a son-in-law of (to marry the daughter of?), 1 Sam. 18, 18, 23, 27; *wussénun ketassat*, 'be the

wussénunómónat—continued.

king's son-in-law', 1 Sam. 18, 22; *pish ken wussénunómónat*, thou shalt be my son-in-law, 1 Sam. 18, 21; *wussénunómónat*, a son-in-law, Judg. 15, 6.

wusshashquobok (?), n. the flag (a water plant), Job 8, 11. Cf. *mishashy*.

wussin, he saith, 3d pers. sing. indic. pres. from *ussinát* or *russinát*.

***wussininneat**, v. i. to adorn (one's self), to make handsome; *wosin*, I adorn; *noh wussinna*, he adorneth, C. 179.

***wussinnuontamunat**, 'to be adorned', C. 179 (to adorn one's self with, inan. obj. ?).

wussisses, wussusses, (his) uncle (con-sanguineus?), Esth. 2, 7; father's brother, Lev. 10, 4; *wosusses*, my uncle, Jer. 32, 8; *kussusses*, thy uncle, Jer. 32, 7; *oshes-oh*, 1 Sam. 10, 14; 14, 50; *unimittamwussos* *oshesoh*, his uncle's wife, Lev. 20, 20 (*oshesin*, an uncle, C. 162). Dimin. from *oshe*. Cf. *adtonkqs*, 'cousin'.

[Narr. *wissese*, an uncle; *nissese*, my uncle, R. W. 44.]

wussisseton. See *wussisseton*, a lip.

wussittumoonk, n. judgment, sentence, Rom. 5, 16; Is. 9, 7; *wosittumoonk*, his judgment, Rom. 2, 2.

wussittumunát, v. t. inan. (and intrans.) to judge, to pass judgment on, 1 Chr. 16, 33; Ps. 96, 13; *wussittumunát awakompante*, to condemn, John 3, 17; *ken wosittum*, I judge, Ezek. 34, 17; *ken kossittum*, thou who judgest, Rom. 2, 1; *ken wossittuman*, thou who mayest judge, thou when thou judgest, Rom. 2, 1; *wossittum*, he judges, 1 Cor. 2, 15; *wossittuk*, when he judges, Rom. 2, 16; *noh wossittuk*, he who judges (when he judges), the judge of, Gen. 18, 25; *wossittumwóg*, if ye judge, Matt. 7, 2; *wossittich wushaw ken kah wushaw neen*, let him judge (the matter) between thee and me, Gen. 16, 5.

wussittumwaen, -in, n. a judge, one who judges; pl. *-wawinog*, judges (as in title of the book of Judges).

wusso: *noh wusso*, she is a man's wife, Gen. 20, 3 (she 'who is another man's wife', Ind. Laws xi, 8). Cf. *unimittamwussos*.

[Abn. *nússi*, je suis mariée (ait mulier).]

wussohsunómónk, (his or its) glory, Ex. 24, 16, 17. Cf. *sohsunómónk*, 1 Cor. 15, 41. See *sohsunómónk*; *wosunómónk*.

***wussosippamóonk**, n. drunkenness, C. 165.

***wussomuppoónk**, n. gluttony, C. 165 [*wussamuc uhpoomk*, excessive feeding]. See *wussamucwawáénin*.

***wussoohquattóminash**, pl. walnuts, C. 164; *wussophquattoónis*, a walnut tree, *ibid*.

***wussoohquóhham**, v. i.: *wossoohquóhham*, I write; *sun woh kossahquóhham*, can you write? C. 216.

***wussoquat** (Narr.), n. a walnut tree; *wussaquattoóninucug*, walnuts. "Of these they make an excellent oil, . . . for their anointing of their heads."—R. W. 90. From *wussopádt*, to anoint (?). [Peq. *wishquats*, walnut tree, Stiles.]

***wussuckhósu** (Narr.), adj. painted, R. W. 107; a painted coat (orskin), *ibid*. 154.

***wussuckwhómmen** (Narr.), to paint, R. W. 60. See *wussukhumunát*.

wussue [= *wusca* (?)] : *wussue ohkuk*, 'a seething pot', Jer. 1, 13; v. i. imperat. *wussish*, seethe thou it, Ezek. 24, 5; *wosit ohkuk* (condit.), a pot when it seethes, 'a seething pot'. Job 41, 20. See *wuunash*.

wussukeh, (her) husband; constr. the husband of; v. subst. *ken wussukkin*, thou art a husband, Ex. 4, 25, 26. See *wusukeh*.

wussukhumauóuat, v. t. an. and inan. to write anything to or for a person; *kossukkuhumáuwuunawoont*, to write to you, 2 Cor. 9, 1; Jude 3; *toh ánsukkhum ne nattinsukkhumun*, what I have (is) written I have written, John 19, 22; *kossukkuhumáuwuunawoont*, I write to you, 1 John 2, 12.

wussukhumunát, wussukkuhumunat, v. t. to write, Luke 1, 3: *woh wossukkuhum*, I would write (it), 3 John 13; *wussukkom, wussukhuu*, he wrote, Ex. 34, 28; Ninn. 33, 2; John 8, 8; *wukkuwussukkuhumap*, I was about to write, Rev. 10, 4; *ahque wussukkuhush*, do not write, *ibid*.; *geush wossukkuhumunash*, I write these things, 1 Cor. 4, 14 (*wossukkuhumunát wussukquóhhoonk*, to write a book, C. 216).

wussukhumunát, etc.—continued.

[Narr. *wussúckquash*, 'write a letter'; *wussúckurhêke*, -*gimmi* (?), write, 'make me a letter' [for *wussúckurhônck* *apineh* (?)]; *wussúckurhêke*, *wussúckurhônck*, a letter. "From *wussúck-whámmen*, to paint; for, having no letters, their painting comes the nearest."—R. W. 66.]

wussúckqun, n. a tail of an animal, Job 40, 17; Is. 9, 14: *wussúckquat*, by the tail, Ex. 4, 4.

[Narr. *wussúckqun*, a tail, R. W. 103. Abn. *šwýšné*, quene (de castor). Del. *šhu cku ney*, Zeib.]

***wussukqúohhônck**, n. a book, C. 216.

***wussukwhósuônck**, n. writing, Ex. 32, 16; ('evidence') Jer. 32, 14, 16, etc.: *ut wussukwhónganít*, 'in a book', Ex. 17, 14, but elsewhere *ut bakut wussukwhônck*, Dan. 5, 25. (On a blank leaf of the copy of Eliot's Bible which is before me a former owner has left his autograph, "*nen Elisha, ye wussukquohhônck*" (my book), and underneath, in English, "I Elisha, this my hand.")

wussumitteáonck, n. judgment or sentence (incurred, referred to the object), Job 27, 2.

wussunónat, v. t. an. to judge, to pass sentence on, to condemn, 1 K. 3, 9: (3d pers. sing.) *áwunónat*, Is. 3, 13; *káwun kúkhog*, thou condemnest thyself, Rom. 2, 1; — *naumatuônck* (for *káwittán?*), thou judgest the law, James 4, 11; *ah-que áwunónak*, judge (ye) not, Matt. 7, 1; *wósunmout*, *wáwusunmout*, *wusunmout*, particip. judging, he who judges, 2 Tim. 4, 1; James 4, 11; Job 21, 22; (*wus-*) Prov. 29, 14; *wusunman*, he judges (them), Ps. 7, 11; *áwunónuh*, he sentenced him ('gave sentence'), Luke 23, 24; *áwunónuh*, they judge him, 1 Cor. 14, 24; *káwunómurap*, ye have condemned (him), James 5, 6; *káwitténarwa*, ye are condemned, v. 9; *mattu arakompwáwé wusunman*, he is not condemned, John 3, 18.

wussusses. See *wussisses*.

wut-, prefixed to the name of a place or people, forms a gentile or ancestral noun, as *wut-Hebrew*, the Hebrew, Gen. 14, 13; *wut-Amorite*, *ibid.*: so *ukkananít*, the Canaanites, v. 21; *wut-Egyptianseog*, the Egyptians, Ex. 7, 18; *wut-okkít*, an inhabitant of; *wut-óhtu*, Acts 20, 4.

wutahtomp, (his) bow. See *ohtomp*.

wutamehpunaonck, n. trouble, Neh. 9, 32. See *wuttamantamunát*.

wutamiyeu (adv. as n.), the hind parts of man or other animal, behind: *ut wutamiyen*, 'into the draught', Matt. 15, 17; *atámiyeu*, his hinder part (opposed to *wuskesuk*), Joel 2, 20; *atámiyeumoash*, their hinder parts (of animals), 2 Chr. 4, 4 (*wuttommiyeu*, as prep. behind, C. 235). See *wuttát*.

[Cree *utdmik*, underneath, Howse 34.]

wutappin, n. his bed, Cant. 3, 7. See *appin*.

wutchaiyeumœ, it belongs to (him). See *wutchinat*.

wutchaubuk. See *wachóbuk*.

wutche, **wutch**, **otch**, prep. from, Eccl. 3, 11; Ps. 78, 4; for, Eccl. 3, 1; instead of, in the place of, 1 Pet. 3, 18; because of: *wunan wutche*, for the same cause, Phil. 2, 18; *wé wutche*, for the cause that, for that cause, therefore (see *nerutche*); *noh wutchu*, 'of him' (as a cause or source), Rom. 11, 36. See *ach*; *wadchinat*; *waj*. Cf. *atshoh* (*wutchishean*), the active form.

[Narr. *yô wuché*, from hence, R. W. 74. Del. *utschi*, of, by, therefore; *wutschi*, of, on account of; *wentschi*, therefore, for this reason, Zeib. Gr. 178; *utschi*, *wunt-schi*, *wentschi*, of, from, on account of, for the sake of, *ibid.* 182.]

***wútchêhwau** (?), her mother, C. 162. See *ókas*.

[Narr. *witchwhaw* (and *ókásu*), a mother; *wichwhaw*, my mother, R. W. 44.]

wutcheken, **wutchehen**, it bears, yields, brings forth, produces: *wutchehen meechun*, it bore fruit, Luke 8, 8; *wutcheken* . . . *almondsush*, it yielded almonds, Num. 17, 8; *pish wutcheken* . . . *waéyogish*, he shall yield . . . dainties, Gen. 49, 20; *pish wutcheken pœuk bath*, (the land) shall yield one bath, Is. 5, 10.

wutchekœœ: *wunatchey wutchekœœ*, his hand was leprous, Ex. 4, 6.

wutcheksuayeu, -*iyen*, adv. westward, to the west, Gen. 13, 14; *wutcheksuau*, northwestward, Acts 27, 12 (= *púhtadtuníyeu* and *maqumittimíyeu*, Mass. Ps., Ps. 75, 6; 103, 12; 107, 3).

wutheksuayeu, -iyeu—continued.

[Narr. *chêkesu*, the northwest, R. W. 83; *Chêkesuwând*, the western god, *ibid.* 110.]

wuthepwaiyeu, -wôiyeu, -woayeu, adv. eastward, to the east: *wutche wuthepwaiyeu*, from the east, *Is.* 41, 2; *Ps.* 107, 3.

[Narr. *chepwêssin*, the northeast wind, R. W. 83.]

wuthepwosh, n. the east wind, *Job* 27, 21 [the northeast wind (?); see (Narr.) *chepwêssin*] (*wuthepwoshe wittin*, east wind, C. 158): suppos. *wadhepwashik*, when the wind is east, when the east wind blows, *Is.* 27, 8.

***wutchettuongânog**, ancestors, C. 162. See *achetwonganog*, parents.

***wutcheyéuê**, adv. merely, C. 229.

wutchinneat, v. i. to be profited or advantaged (to profit by). See *achinneat*.

wutchimau, v. (he blames?); pass. he is blamed, *1 Tim.* 3, 2.

wutchinat, wutchinneat. See *wadchinat*; **ôteshem*.

***wutchipattûkque mēsunk**, curled hair, C. 168.

wutchômqut: *ut wutchômqut kêtahhannil*, in the bottom of the sea, *Amos* 9, 3.

wutchonquom: *wutchonquom matugqut*, to the root of the tree, *Matt.* 3, 10, = *wutchuhquom*, *Luke* 3, 9. Cf. *wadchâbuk*, a root.

***wutchumonate**, v. t. to blame: *nen wachum*, I blame; *wutchittinneat*, to be blamed, C. 182. See **wachum*, I blame.

wutohkinneat, wadohkinneât, v. i. to be an inhabitant of or to dwell in (a land or country), *Neh.* 11, 2: *yeu wadohkin*, here will I dwell, *Ps.* 132, 14; *wadohkiemp*, I dwell, *Gen.* 24, 37; *uttoh wadohkeyog, ut toh wôdohke*, (the land) which ye shall inhabit, wherein I (shall) dwell, *Num.* 35, 34 (cf. *uttigyeu kutohk*, what is thy country? *Jonah* 1, 8); pass. *wutokeinat*, to be inhabited, *Is.* 13, 20; *howan woh wadohket kaw . . . wadohannut*, who may dwell in thy . . . hill? *Ps.* 15, 1; *wutohkish en ohkû*, dwell thou in the land, *Gen.* 26, 2; *neg wadohkitcheq*, they who dwell in (a place or country), the inhabitants of, *Gen.* 26, 7; *Is.* 9, 2. This

wutohkinneat, etc.—continued.

is one of a considerable number of words which Eliot made use of to express, approximately, an idea which the Indian was slow to receive—that of fixed and permanent habitation. Thus *ohkunnât*, to possess (a place); *apinneat*, to be or remain in a place, to stay; *wutayinneut*, to be in a place named, in this place (*yeu, ayeuonk*), and, so, to dwell in (a house, a tent, etc.); *wectomônât* (from *wêtu*), to dwell with, to live in the house of or with; *wutohkinneat*, to be of the land of (*wut-ohke*), to inhabit, etc. See *wadohkinneât*.

wutohtimoin, n. a nation, *Is.* 60, 12; *Jer.* 7, 28 (*wutohtimoin*, C. 157); pl. *wutohtimôneush*, *Gen.* 10, 32; *Is.* 40, 15, 17: *wutohtimoinneunk*, the nations (collectively or corporately), *Jer.* 31, 10.

wutôhtu, n. an inhabitant of or one belonging to a place: *Sopater wutôhtu Berea*, 'Sopater of Berea', *Acts* 20, 4; *wutch wutohtuât Israel*, (a captive) 'from the land of Israel', 2 *K.* 5, 2; *wutohtu*, 'he dwelt' (was a dweller) in, etc., *Gen.* 20, 1; 26, 6.

wutompeuk, wutompek, n. (his) jaws, *Judg.* 15, 16, 19: *wutombekunagagash*, their jaws, *Job* 29, 17; adj. *wutompuk-one*, *Prov.* 30, 14.

wutonquosketûeounek, n. poison, *Ps.* 58, 4. See *âhquosket*.

wutonse[nat (?)], v. i. to proceed from or grow from: *wutonsem kah nam Godut*, 'I proceeded forth and came from God', *John* 8, 42.

wutontseonk, n. descent, lineage (a proceeding from), 2 *Chr.* 31, 19; pl. *-ongash*, 'genealogies', 2 *Chr.* 12, 15. See *onsen*.

wutôu: *nô udit wutôu unneetsuonk*, she 'bringeth her food from afar', *Prov.* 31, 14.

wutôshimau, n. appel. the father, individual for the class, *Mark* 13, 12. See *ashe*.

Wutôshin(ne), n. the Father; obj. *Wutashinneuk*, *John* 6, 45, 46.

wutôshinneunk, n. the fathers (collectively), *Num.* 31, 26; *Mal.* 2, 10; 1 *John* 2, 13. See *ashe*.

wuttaeiyeu, adj. inan. behind, 2 *Sam.* 10, 9. [Probably for *wutamigyeu*.]

***wuttagesinneat**, to be wet: *watägkes*, I am wet; *watagesinnun*, we are wet, C. 215. See *wuttagki*.

wuttah, his heart. See *mētah* (m'tah).
wuttahhahmonk, -unk, n. a well, Gen. 21, 25, 30; 24, 11; John 4, 11: *Jakob othomouk*, Jacob's well, John 4, 6; *wut-tohohomouk*, 'the well', ibid. See *kuttah-ham*, he digs (it).

***wuttāhimneash** (Narr.), n. pl. strawberries, R. W. 90 (*wuttahimneesh*, a strawberry, C. 164).

[Chip. *otāimīni*, heart berry, Bar. 441. Del. *ute him*, Zeish. (= *wuttah-minne*). Alg. *otāimīn*, pl. + *an*.]

wuttahtukquosh, n. pl. (his) temples, Judg. 5, 26 [*wut-aetane*, on each side (?), or *wetahtu-kpuosh*, brothers or sisters (?)].

wuttaihe, his, (is) his, belongs to him, Lev. 27, 15, 19, 26: *wuttaiheh kah neu wuttaiheh*, (he) is mine and I am his, Cant. 2, 16; *nish wuttaiheash* *Cesar*, the things which are Caesar's, Mark 12, 17; *noh wuttiheit*, 'he whose right it is', to whom it belongs, Ezek. 21, 27; *wuttaihe*, (is) mine, belongs to me, Ps. 60, 7; *nippe wuttaihen*, the water is ours, Gen. 26, 20; *wame ne wamam wuttaihe*, all that thou seest is mine, Gen. 31, 43; *wame . . . wuttahēin*, all . . . is ours, Gen. 31, 16; *ohōōouk kuttahēin*, the inheritance shall be ours, Mark 12, 7; *wame wuttaiheog*, *kuttaiheog*, all (an. pl.) mine are thine, John 17, 10.

wuttamantamunat, v. t. to be troubled, to have care or trouble about anything (*wuttamantamunat*, to care, C. 184): *kotamantam*, thou art careful, full of care, Luke 10, 42; *wuttamantam*, he is or was troubled, Dan. 5, 9; *watamantam*, I am troubled, Ps. 38, 6; *wuttamantamouk*, be ye troubled, Is. 32, 11. See *wutpantamunāt*.

[Narr. *nētop wutamāuntam*, friend, I am busy, R. W. 49. Cree *āthem-issu*, he is difficult (?); — *chayoo*, he perplexeth, enbarrasseth him, Howse.]

***wuttamāuog**, n. tobacco; *wuttamūāsīm*, give me tobacco, R. W. 55; *wuttāmūagon* (and *hupūnēk*), a pipe, ibid. 56. Peq. *wuttamūmuc*, a pipe, Stiles. Mass. *sun woh katam*, will you smoke? C. 241, = *kobattam* (?), drink (?). [*wuttam* (he

***wuttamāuog**—continued.

smokes) is, I think, for *wuttaman*, t. an. form of *wuttattam*, he drinks. Cf. the Abn. *šdāmūi*, 'petun' (tobacco); *šdamē* (= *wuttaman*, El.), il petune, Rasles.] See *ūhpūōnēkash*; *wuttoohpōmūmreonish*.

wuttameheōnat, v. t. an. to trouble, to disturb, to discomfort, to hinder: *ōtam-chemaōm*, to trouble them, 2 (Chr. 32, 18; *ahque wuttamheh*, do not trouble me, Luke 11, 7; *ahque wuttamheh kuhlog*, do not trouble thyself, Luke 7, 6; *howan wuttamhehkitich*, let no man trouble me, Gal. 6, 17 (*wuttamhehōnat*, to hinder; *watamhehōwam*, I hinder, C. 194).

[Narr. *ōtāmūmish* (*kotamēhish*, C. 194), I hinder you; *ōtamūmēne*, *ōtam-me*, you trouble me, R. W. 49. Cree *ōotāmme-thoo*, he is busy; *ōotāmme-hayoo*, he interrupts him, Howse 82.]

wuttaonk, n. a path: *un-may-eue wuttaongunōnash*, 'the paths of their way', Job 6, 18; *wuttaonganit*, 'in their paths', Prov. 2, 15; *wuttaongunash*, her paths, Prov. 3, 17.

[Abn. *āūšdi*, chemin; (suppos.) *āūšdik*. (*may* is not found in Rasles.)]

***wuttapōhquot**, wet (weather), C. 176. See *wuttagki*.

wuttash, pl. *wuttaj*, let it seethe (boil)? Ezek. 24, 5 (or is *wuttaj* for *-ash*, 2d pers. sing.?). Cf. *wussau*.

wuttāt, adv. behind (El. Gr. 21), Judg. 18, 12; behind all, hindermost, Gen. 33, 2 (*wuttate*, after, behind, C. 235): *wuttat wagig*, they who are last, Matt. 19, 30; *wuttāt ohtagish*, 'things behind', Phil. 3, 13. See *wutamigēn*.

[Del. *utenk*, afterwards, Zeish. Gr. 172; at last, the last, ibid. 178.]

wuttattamōonk, **ōtta**, n. drink, Matt. 25, 35, 42: *wuttattamōonk*, my drink, Ps. 102, 9; *ōt*-, his drink, Is. 32, 6.

wuttattamunat, **wadt**-, v. i. to drink, 2 Sam. 11, 11; Neh. 8, 12; Esth. 3, 15: *wuttattam*, he drank, 1 K. 19, 6; *wuttattamrog*, they drank, Ex. 24, 11; *toh wadtattam*, what he drinks, 2 Sam. 19, 35; *wuttattamōg*, if you drink, 1 Cor. 10, 31; *wuttattash*, drink thou, Gen. 24, 14, 18; Lev. 10, 9; *wuttattamok*, drink ye, Cant. 5, 1; *wuttattaj*, let him drink, John 7, 37 (*wutātām*, I drink; *nāgum wuttātām*, he drinks, C. 189). (*wuttattamunat* has

wuttattamunat, etc.—continued.

the form of a verb transitive and frequentative. The earlier form of the intransitive is not found in Eliot. As *meechiunt* means primarily to eat vegetal food, the radical verb from which *wuttattamunat* is derived signified to drink water. This earlier form, without reduplication, may be traced in some of the phrases given by Roger Williams and Cotton: *apúe wáumátous* (*ahque wa-méattóush*), do not drink all, R. W. 34; *sun woh kotam eyen*, will you smoke it now? [i. e. drink (?)], C. 241. There was another word, meaning to drink (intransitive), whose original form it is not easy to trace in its compounds. The radical appears to be *sip*, related perhaps to *saupáe*, *subáe* (q. v.), *sup-pequash* (tears); possibly to *sepe*, *sép*, *kugkrissippamwén*, a drunkard (*kughe-sip*-, C.; *kakesup*-, Mass. Ps.); *tohnéit wóok ohksippamwén*, 'if you will leave off drinking', C. 240 [*ahque-sip*-(?)]; *nuttamwátam matokqs woh matta missippamó sokatnuuk*, 'I will command the cloud that it rain no rain upon it', Is. 5, 6; *tápsippáánhettit* (*tápsuppamwehkhittit*, Mass. Ps.), 'when they have well drunk' [*tápi-sippam*-, John 2, 10; *nug-pomgranattsum ówecksippáóok*, the (sweet?) juice of my pomegranates, Cant. 8, 2. Cf. *musuppeg*, a tear.

[Narr. *núccáwkatóne*, I am thirsty, R. W. 33 (= *nuk-kohkuttón*); *páutous notatám*, give me drink; *wuttáttash*, drink, *ibid.* 34; *wuttattamútta*, let us drink, *ibid.* 35.]

wuttattamwaitch, n. a spoon, Num. 7, 62, 68; pl. — *nash*, v. 86; a cup, Jer. 25, 15; 1 Cor. 10, 21; *wuttattamwáitf*, Gen. 44, 2 (*watattamwáitch*, my cup, C. 161). From *wuttattamwechéónat*, to give to drink, to cause to drink, 'let him (it) give drink to me'.

[Narr. *kundm*, a spoon; pl. *kunnamúuog*, R. W. 50.]

wuttattashónat, v. t. an. to hide (a person), Ex. 2, 3; *wuttattasháh*, she hid him, Ex. 2, 2. [= *wuttat-attahshónat*, to hold behind anyone (?); suffix an. form from *attashah*, he hides.] Cf. *Wáátacow* (?); *wuttankhummúdt*.

[MARGINAL NOTE.—"Wrong."]

wuttaun, **wuttaunoh**, (his) daughter; appel. *wuttaunin* (*wuttónin*, C. 162), a daughter, Matt. 10, 35; constr. *wuttaunoh*, the daughter of, 1 Chr. 2, 49; pl. *wuttaunog*, *wuttunog*, *wuttunmog*; *nuttánes* (*nuttónnes*, C. 162), my daughter, Deut. 22, 17; Judg. 11, 35; *kuttaunes*, thy daughter, Gen. 29, 18; *wuttaunmónog*, our daughters, Gen. 34, 9; *kuttaunmóog*, your daughters, Gen. 34, 9; Jer. 29, 6; *wuttónoh nákas*, my mother's daughter, Gen. 20, 12; *wuttaunéóok*, n. coll. the daughters, all the daughters, Judg. 21, 21. Cf. *wéetáhtu*; *wéetompas*. See *adkákit*, second daughter.

[Narr. *núttáúnis*, my daughter, R. W. 45. Del. *wáhan*, daughter; *wáa náll*, his daughter, Zeisb.]

wuttaunaenat (?), to have (as father or mother) daughters: *káh ómpeták wuttónen*, 'and afterwards she bare a daughter', Gen. 30, 21; *matta písh kotáunéyeu*, thou shalt not have daughters, Jer. 16, 2. Cf. *wuudumóontenat*.

wuttenantamóonk, n. (his) will, wish, Mark 3, 35; the will of, the purpose of: *nah áseit wuttenantamóonk nash*, he who doeth the will of my father, Matt. 7, 21; *kuttenantamóonk n máach*, thy will be done, Matt. 6, 10 (— *ne wáj*, Luke 11, 2); *matta nattenantamóonk*, *qut kuttaíhe máj*, not my will but thine be done, Luke 22, 42. See *uunatidumóonk*.

wuttin, **wuttinne**, he himself, she herself, ille ipse, the emphatic pronoun of the 3d pers. sing.: *atóh wuttin toussunum*, how has she become a desolation? Zeph. 2, 15. See *uunatiduméat*.

***wuttininúmekossinat**, to serve: *wuttinnumuhkóattinuat*, to be served, C. 208.

wuttinneumuhkauóonk, n. his service, a serving (him), service rendered to, Ezra 6, 18.

wuttinneumuhkauónat, v. t. an. to serve (him), 2 Chr. 29, 11; 34, 33; *wuttinneínmuhkauóog*, they served (him), Gen. 14, 4; *kótenámuhkátánuup*, I have served thee, Gen. 30, 26; caus. *wut-tinneumuhkonunimukup*, thou wast made to serve, Is. 14, 3; *matta kotáuniméumuhkónwáhámá*, I have not caused thee to serve, Is. 43, 23.

wuttinniín (?), 3d pers. sing. pres. indic. from *wuttinnáinneat*, = *wut-wine-áin-*

wuttinniin—continued.

neat, to be like (or such as) himself, to be of his (own) kind (?): *neāuc unnaatug ut wuttahhat*, *ne wuttinniin*, 'as he thinketh in his heart, so is he'. Prov. 23, 7; *neaniit wuttinneumun*, *ne wuttinniin wus-sontinomu*, 'as with the servant, so with his master', Is. 24, 2; *wuttinniin howan*, 'whosoever', Matt. 16, 24, 25 (*wuttinniin howan*, Prov. 6, 29); *ne pish wuttinniin*, 'so will be his manner', 1 Sam. 27, 11. See *unnaiineat*.

wuttinnohkōe, **wuttinuhkōe**, adj. and adv. right (dexter), Ex. 29, 20; Lev. 8, 23, 24; Rev. 10, 2; *wuttinohkōmūt*, in his right hand, Matt. 27, 29; Rev. 2, 1 (*muninuhkōe menitcheg*, the right hand, C. 157). See *wuttinnohkōu*; *nohkōu*.

wuttinnohkōu, (his) right hand, Dan. 12, 7; *wuttinnohkōu*, my right hand, Ps. 73, 23; *kuttinnohkōu*, thy right hand, Ps. 18, 35; *wutch wuttinuhkōmeigene*, from the right side (of the temple, etc.), 2 Chr. 23, 10. See *wuttinnohkōu*; *nohkōu*.

wuttinnōwaonk, n. (his) commandment, Acts 15, 5; the Word, John 1, 1 (= *kuttawonk*, *ibid.*): *wuttinnōwongash*, my commandments, Gen. 26, 5. [*unnawonk*, from *unnawōnat*, *unnawāi* (q. v.), he commands.] Cf. *kuttawonk*, *kuttawongash*.

wuttinnūm, n. (his or her) servant, Gen. 16, 3; *wuttinnūmun*, Gen. 24, 5, 9; *wuttinneumun*, a servant, Lev. 25, 40 (pl. *wuttinnūmumun*, v. 44); *kuttinnūmun*, thy servants, Lev. 25, 44; *wuttinnūm*, 'my maid' (servant), Gen. 16, 2; '*wuttinneumun*, my man', El. Gr. 12; *wuttinneumoh*, his servant (constr.), 2 Sam. 13, 18; *wuttinnūmoh*, Gen. 30, 7; *kittinnūm*, thy servant, Gen. 16, 6; *kittinnūm*, Neh. 1, 7, 8; *pish kittinnūmumun*, he shall serve thee, Lev. 25, 40 (*wuttinnūmin*, a servant; *wuttinnūmun*, my servant; *wuttinnūminoh*, his servant, C. 167; *wuttinnūmūn*, a servant, *ibid.* 208).

wuttinnūmuhkausu, adj. an. (is or was) serving, Gen. 29, 20 (he served).

wuttinnūmuhkausuonk, n. service done, the doing of service, Ezek. 29, 18.

wuttinnūmunneat, v. i. to be a servant, to serve, Ex. 21, 7.

wuttinnūmunneunk, n. coll. the servants collectively, Ex. 21, 7; *wuttinneumunneunk*, Eph. 6, 5.

wuttinnunkumōin, **wuttinonk-**, n. a kinsman, Ruth 3, 12; 4, 1. See *wetompain*.

wuttinuh, he said to him: *howan woh wuttuggun uttoh*, etc., who can tell him how, etc., Eccl. 8, 7. See *hemau*.

[NOTE.—The definition was not completed. Above the words "said to" the compiler wrote "commanded" in pencil.]

wuttinuhkōe. See *wuttinnohkōe*.

wuttinwhunnutcheg, **wuttinwhunitch**, n. (his) finger, Matt. 23, 4; Lev. 4, 17, 30; (*wuttinuhwhunitch*) Lev. 4, 25; *wut-*, my finger, John 20, 25; *kut-*, thy finger, v. 27; *khtaoguanitch*, *keituhg-*, (great finger,) the thumb, Ex. 29, 20; Lev. 8, 23, 24; *uppuhkukpuanitch*, (head of finger,) the tip of the finger, John 16, 24.

***wuttip** (Narr.), the (his) brain. "In the brain their opinion is, that the soul keeps her chief seat and residence."—R. W. 58.

***wuttishau** (Mass. Ps.), = *atshoh*, El., in John 3, 8, 'the wind bloweth'; *wuttishonk*, = *wutjishout*, *ibid.*

wuttitchuwan, **wuttitchōwan**, **wadtutchuan**, defect. v. (it) flows or flowed from (after *nippe*, *sepu*, etc., in sing. and pl., with or without the pl. affix *-ash*), Ps. 105, 41; John 7, 38; *sepuwag wuttitchuwan*, 'rivers of water run down' (from), Ps. 119, 136; *sepuash wadtutchuag*, rivers run from, Eccl. 1, 7; *wuppe wuttitchūmup kah kussitchuan anuvitchuwan*, 'the waters gushed out (from the rock) and the streams overflowed', Ps. 78, 20. The several words which describe running water are used by Eliot, with little apparent regard to grammatical construction, as verb, noun, or adjective, as the construction requires. The radical is uncertain, perhaps *wutche* or *wach* (q. v.). In Gen. 2, 10-14, are other forms of these compounds: *seip ne ashunk*, the river which goeth toward (flowing), v. 14; *seip ne quannipishunk*, which compasseth (flowing about), v. 11, 13; *seip wutichishau*, a river went out of (flowed from), v. 10. Cf. *ānuwutichuwan*, *anitchuwan*, it overflowed, overflowing; *kussitchuan*, it flowed in a stream (n. a stream); *puwitchuwan*, *puwitchuwan*, it ran or flowed (generally or indefi-

wuttitchuwan, etc.—continued.

nitely); *sokuratchuwan*, it flowed out of, forth from; *sokketchuwan*, it gushed out, burst out, Is. 35, 6; *wnutichuwan*, it flowed to, ran to; *woweyguchuwan*, it flowed round about, 1 K. 18, 35.

[Abn. *ari'tsānān*, il coule, v. g. le sang.]

wuttogki, n. moisture, Luke 8, 6. See *agqushki*, wet, moist; **wuttapōhquāt*, wet weather; *wuttugkesinneat*, to become wet.

[Peq. *wuttāggio eyēw-kēezuk wrenough*, wet today, very; *wraughtūggachy*, a' deer, i. e. wet nose', Stiles.]

wuttogque. See *agquē*.

***wuttokhokhōminneōnash**, pl. blackberries, C. 164.

wuttōhuppa[enat]. See *wuttuhuppa[enat]*.

wutompek. See *watompeak*.

wuttōntauunat, v. t. to climb to or into: *wuttōntauunat*, if he climb up (into it), John 10, 1; *kutōntauhtōn*, he climbed up, went by climbing (on his hands and feet), 1 Sam. 14, 13; *nāntanāhtētīt kesuk-qt*, if they climb up to heaven, attain to by climbing, Amos 9, 2. See *tōh-kōtauunat*.

[Narr. *atāuntowash*, climb the tree; *atāunturew*, I climb, R. W. 91.]

wuttoohpōomweonish, n. tobacco, C. 241. See (Narr.) *wuttamānuog; āhpau-ankash*.

***wuttoōnat**, to complain: *natōwam*, I complain; *natowip*, I did complain, C. 186; *swi katōwam wutuhog*, did you complain of me? *ibid.*

***wuttotūkkon**: *teache wuttotūkkon*, 'it jerketh or suddenly twitcheth', C. 195.

wuttōantamunāt, v. t. to care about, to be careful of, inan. obj. (*wuttāuntamunat*, to care, C. 186): *wuttōantam*, he careth for, 1 Cor. 7, 32, 34. Cf. *wuttā mantamunat*.

wuttōhuppa[enat]. See *wuttuhuppa[enat]*.

***wuttōkummissin**, a grandmother, C. 162: *kokummas*, thy grandmother, 2 Tim. 1, 5; (*kokummes*) thy aunt, Lev. 18, 14.

wuttōon, (his) mouth, the mouth of (him), Ex. 4, 11; Prov. 10, 31. See *muttan*.

***wuttōnantamoonk** (?), n. 'valor', Man. Pom. 86, l. 1.

***wuttōtchikkinneasin**, a grandfather, C. 162.

***wuttōwosketompaog**, pl. 'men of high degree', Ps. 62, 7.

wuttugk. See *wutuk*.

wuttuhhunk, n. a paddle, Deut. 23, 13.

[Narr. *wūtkunck*, a paddle or oar, R. W. 99; *paūtōus wēnōtchunck* [= *paūt-ōtchunck* *nōtuhhunk*], bring hither my paddle, *ibid.* Del. *tahacan*, paddle, oar, Zeisb. Voc. 29.]

wuttuhppa[enat] (?), wuttōhup-, **wadhup-**, **wuttōhup-**, v. i. to draw water (*wuttuhupponat*, Mass. Ps., John 4, 7, 15): *wuttuhuppaog, wutuhpaog*, they drew water, Ex. 2, 16; 2 Sam. 23, 16 (= *quonuphippaog*, 1 Chr. 11, 18); *wutuhuppak*, draw ye water, Nah. 3, 14; *wadhupahettit*, when they drew water, Gen. 24, 13; *nathupau* I drew water for (them), Gen. 24, 19; *wuttōhupauu*, she drew water for (them), v. 20. Cf. *sokhippaog*, 'draw out' (water), John 2, 8; *nunawāpag* . . . *nippe*, fill (it) with water, v. 7.

[Del. *thop peck*, a well, Zeisb. Voc. 12.]

wuttuhq, wuttuhqun, wuttuk [*wut-uhq*, of the tree], n. a branch or bough of a tree, Gen. 49, 22; Jer. 23, 5; 33, 15; firewood, Prov. 26, 20; *wutuk*, wood, Is. 60, 17 (*wuttōhupqunash* or *mishash* (?), wood, C. 164; *pōchātuk* (from *pōkshunat*, to be broken, or from *pōchēau*, it divides, branches), a bough, *ibid.*). See *wutuk*.

[Narr. *wūtuckyan*, 'a piece of wood'; *wuttōckyanash*, lay on wood (on the fire), R. W. 48; *pauchautquānash*, pl. branches (of a tree), R. W. 89.]

***wuttuhtuhkomunat**, v. i. to arrive: *natuhtuhkom*, I arrive, C.

[Cree *tūckoo-sin*, he arrives (by land), Howse 50. Narr. *atiuakē wushen*, I came by land, R. W. 31.]

wuttuk. See *wutuk; wuttuhq*.

wuttunkhumunāt, v. t. to cover with: *wuttunkhumun monak*, she covered it

wuttunkhumunát—continued.

with a cloth, 1 Sam. 19, 13. See also *unkhamunát*; cf. **Wáitacone*.

wuttunkin[ónat] ahtompéh, to bend a bow: *noh wadtunkinont ahtompéh*, he who bends a bow; *wuttunkinouch wutoh-tompéh*, let him bend his bow, Jer. 51, 3; but *kenanu wonkinógish ohtomp*, you that bend the bow, Jer. 50, 14, 29; *neg*

wuttunkin[ónat] ahtompéh—cont'd.

wutunkawoncheg ahtompéh, they who bend the bow, Jer. 46, 9; 18, 66, 19. See *patonkanuan*; *wonkinonut*.

wutuhshame, adv. (?) on this side, Josh. 8, 33 (opposed to *ongkone*, on that side, beyond): *wutuhshame septut*, on this side of the river, Dan. 12, 5 (*wattoshimayeu*, on this side, C. 235).

Y

yā. See *yo*; *yāā*.

yaneinn: *wanne yanr'anno wutch mattanog*, 'is not seemly for a fool', Prov. 26, 1.

yānequohhō, n. a veil, Gen. 24, 65, = *puttogquequohhon*, Gen. 38, 14, = *ongquequohhon*, Ex. 34, 33; 2 Cor. 3, 14.

yāneyéu: *pish yāneyéu*, it shall be as, or like, 1s. 17, 5 (circumstance to circumstance or fact to fact); *we wonk yau*, and likewise (in the same manner), John 6, 11. Cf. *neane*; *onutuh*; *tutuppe*.

yānitchan [*yanitannum-nutheg*, he shuts the hand (?)], n. a handful, Lev. 2, 2; pl. +*ash*, Ezek. 13, 19: *negnatanchan*, a handful of, 1 K. 17, 12.

yānittanumunát, **yeau-**, v. t. to shut (a door, gate, etc.): *yānittanum septut*, he shuts the door, Judg. 3, 23; *yanittanumwog*, they shut the gate, Josh. 2, 7; *yēnittanumnu* (v. i.), he shut the door, Gen. 19, 6; *pish kednittanum*, thou shalt shut the door, 2 K. 4, 4.

yānunumunát, v. t. to shut: *yānunum wuskesukquash*, he shuts their eyes, 1s. 44, 18; *yanunush*, shut thou (their eyes), 1s. 6, 10; *noh yanunuk*, he who shuts (his eyes) 1s. 33, 15.

[Narr. *yeuūsh*, shut the door after you, R. W. 50.]

yau [*yauwe*], num. four (El. Gr. 14), Ezek. 1, 10: *yauog*, *yauwog*, an. pl. four (living beings), Gen. 14, 9; Ezek. 1, 5, 8; *yauunash*, pl. inan. four (things), Prov. 30, 18, 21; *yauut nai*, four square, Ex. 38, 1; *yauquinagkok*, on the fourth day, 2 Chr. 20, 26; *nabo yau*, fourteen; *yauunchag* (-*kodtog*, -*kodtash*), forty, El. Gr. 14.

[Narr. *yōh*, four, R. W. 41. Peq. *yauh*, Stiles. Del. *ne wo*, Zeisb.]

yeau [*yā-en*, to yonder, thither], prep. to, as far as: *wutch . . . yeau*, from . . . to, Mic. 7, 12, = *yēuēn*, Zech. 9, 10. See *yeu unne*.

yeannittanumunát. See *yānittanumunát*.

yeu, (1) demonstr. pron. inan. this: an. *yeuch*; pl. inan. *yeush*, an. *yeug*, these; pl. an. *yēuh*, these (accus.), Gen. 15, 10; *attiyen*, interrog. which?; pl. *attiyēush* (El. Gr. 7); *yru nepanz*, this month, Ex. 12, 2; *yru kodtunuk*, this year, Luke 13, 7; *yeu wuj*, for this cause (El. Gr. 22); *yeu in kah yeu in*, thus and thus, 2 Sam. 17, 15. (2) adv. here, in this place, 2 K. 2, 8; Gen. 22, 1, = *yēuut*, Gen. 21, 23; *yeu wogque*, toward this way (El. Gr. 21); hither, 2 K. 2, 8. See *ayeu*.

[Del. *yau*, here, Zeisb. Gr. 171. Quir. *yeuah*, Pier. 5. Narr. *yo* (q. v.). Cree (an.) *ow'ā*, (inan.) *owu'ā*, this, Howse 188. Chip. (an.) *worh*, (inan.) *worh*, Howse 188. Micm. *st*, 'ici', Maillard 30.]

***yēuh** (Narr.), man (*wēnūgh*, woman), Stiles.

[Peq. *nehyeugh*, my wife; *nehgushanug*, my husband, Stiles.]

yeuhquog, n. pl. lice, Ps. 105, 31, = *yēukw(og)*, *yeuhkw(og)*, Ex. 8, 16, 17, 18.

yeuoh, this, (an.) 'this man', El. Gr. 7. See (Narr.) *erō*; cf. *noh*.

yeu unne, adv. in this manner, thus, John 11, 48, = *yēu in*, 2 Sam. 17, 15 (*yēu unni*, thus, C. 234).

yeuyeu, adv. now (El. Gr. 21), Gen. 21, 23; 22, 2; 2 Cor. 6, 2.

***yo** (Narr.), = *yēu*: *yo wēque*, thus far; *yōwa*, thus, R. W. 55; *yō wutchē*, from hence, ibid. 74 (= Mass. *yēu wutchē*, Ex. 33, 15).

[Del. *yu-wuntschi*, from hence, therefore, Zeisb. Gr. 171.]

yô, yâ, adv. yonder, that way: *yeu nogque in kah yâ in*, hither and thither, to this side and to that; *yô nuttôuan*, we will go yonder, Gen. 22, 5 (*wonk hó kuppeyaunmun*, we will come again [hither (?)] to you, *ibid.*); *mouchish yeu wutch*, *yuuush*, go hence to yonder place, i. e. go hence, go to yonder (from *yâ-auonot*), Matt. 17, 20.

[Narr. *yo nouékin*, I dwell here, R. W. 29.]

yôái, yôaeu, yoáe [*yô ayeu*], adv. on that side, 2 Sam. 2, 13; Dan. 7, 5; *wutch yôáe kesukqut kah yeu onk in aongkoue*, from the one side of heaven unto the other, Deut. 4, 32; *wutch yôáe . . . nogque*, on the one side . . . on the other, 1 Sam. 14, 4; *yôaeu . . . nahohôtôe yôayewack*, on the one side (of the ark) . . . on the other side, Ex. 37, 3; *ut yôáe*, at the sides of (the ark), v. 5; *wutch*

yôái, yôaeu, yoáe—continued.

yeôáeu . . . ogkômae, out of one side . . . out of the other (of the candlestick), v. 18; *pasuk yôáyeu . . . onkatuk ogkomáeu*, one on one side (of him) . . . another on the other, Ex. 17, 12; *yôáeu munnumniyeu*, on the northward side, Lev. 1, 11. Cf. *ongkome*.

[Del. *yawi*, on one side, Zeisb. Gr. 171.]

***yôte** (Narr.), fire; *Yôdanit*, 'the fire god', R. W. 47, 110. See *noatan*.

[Peq. *yewt*, fire, Stiles.]

yowutche [*yeu-wutche*, because of this], adv. wherefore, Matt. 18, 8.

[Del. *yu wuntschi*, from hence, Zeisb.]

yoyatche, adv. always, Matt. 28, 20; 26, 11 (usually, C. 230); *yoyatche*, ls. 45, 17. See *wameyeur*. Cf. *naywuttáe*.

[Micm. *yapchis*, 'tousjours', Maillard 28. Del. *yanewi*, Zeisb.]

ENGLISH—NATICK

A

abhor, *uhquammaw*; inan. *uhquamtam*, he has an extreme aversion to; *uhquanman*, he is abhorred, is loathsome; *uhquammukquok* (when it is abhorred), an abominable or detestable thing.

abide, *appu*; it abides in, *appchink-un*.

able, *tapennu* (*tápinnu*), he is able, potest. From *tápi*, sufficient.

abomination, *uhquammukquok*.

abound, *uonut*, when there is much or plenty; *mun-uochekuktoh*, I abound, I hil. 4, 18.

about, (concerning) *papanue*; (round about) *quinnuppe*; *waenn* (*waene*, *we-nue*, C.).

above, *waabe*, *wohqut*; *wutch wohqut*, *wutch waabu*, from above; *wohkumiyen*, upward; *kukkuhque*, higher up.

abundance, *ne masegik*, when it is plentiful; *misschamuk*, C.), an abounding; *utunetash*, *misháunetash*, 'great store', R. W.; *manmishkool merchum*, 'store of victuals'; *monatash*, many things, abundance; *monauk*, abundance; *monatit*, when there is plenty.

accept, *tapeneam*, he receives with satisfaction; *tapenauamauk*, acceptance; *tapeneunkquok*, that which is acceptable. From *tápi*, sufficient, enough.

accompany, *wéchau*, he goes with, an. obj.; *kowéchaush* (*koréchaush*, R. W.), I go with you; *wéchaunttita*, let us accompany, R. W. From *wéche-u*, he goes with.

according to, *neauak* [*ne aunak*, that which is so].

acorn, pl. *anáuchemineash*, R. W. See nut.

across. See crossover.

act (agere), *ussenat*, to do, to act; *ussu*, he does; *usseu*, he acts; *unnékhuu*, he does, with respect to others, he conducts himself, *wannenechau*, he did well to, conducted himself well toward; *yeu nultinikqun*, thus he deals with me. See conduct one's self; do to.

action, *usseunk*, a doing.

add, *kotuchteau*, *katenachteau*, he adds (it, to it); *akkotuchteanu*, he adds to it, makes an addition to it; *kochteau* [*kutche-ohtau*], he adds to.

adorn, *wunnechau*, he adorns (makes beautiful) himself; *wunneh kuhhog*, adorn thyself (*wessimu*, he adorns himself, C.); *wunnechteu*, he adorns (inan. obj.).

adorned, inan. *wannchteauuk*, an. *wannchteauos*.

adultery, *manussu*, he commits adultery; *manussékon*, thou shalt not commit adultery; *manussuam-in*, an adulterer (*manuátsu*, pl. *manuátsachick*, R. W.); *manishquatusu-in*, an adulteress. See fornication.

advantage. See profit.

adversary. See against; enemy; opposite.

advice, *kenanittuonk*, good advice received. See counsel.

advise, *kogkahtinaw*, v. t. he gives advice to, advises (*kogkahqutteau*, he advises, C.); *wegquttunak kah keueetunak*, 'give your advice and counsel', Judg. 20, 7.

affair (matter of business), *ünniyéuonk*.

affrighted, *chepshan*, *chepshontau*, he is affrighted, startled, astonished (*kitchessachteau*, he affrights; *kitchesshanittinnéu*, to be affrighted (?); *kattijshanittuonk*, fright, C.).

afraid, *wabesu*, he fears, is afraid; *nawabes*, I am afraid; *qushau wabesuneau*, he is afraid of (him); *quéúhtau*, he is afraid (to do, to go)—not implying slavish or disgraceful fear (*wesásau*, (he is) afraid; *coréassu?* are you afraid?; *ta-whitch wesásean?* why fear you?; *manowesásu*, I fear none, R. W.). See fear.

after, adv. after that, afterward, *ne mahche* (see have, auxil.); prep. *asuhkawe* [*asuhkauru*, it goes after, follows]: *negonne onk nen* . . . *asuhkawe onk nen*, before me . . . after me, next after

after—continued.

(in order of time or place); *nahohtōeu* (secundus, -a, -um); *noh asukhūt*, he who goes or comes after. Cf. *asuh*, or; *neese* [*ue-esse*], two.

afternoon, *quāttuhquāhquā*, C.; *paniwān-paw*, *nawēdūwqaw*, R. W.; *quāttuhquāw*, after dinner, *ibid.* See day.

afterward (in the future), *ompetak*.

again, (a second time) *nompw*; (in addition) *wonk* (*wonkmet*, *onk*, or *wonk*, again, C.).

against, *ayewuhkone*; mutually opposed, *ayewuhkonitue* (*ayekauantūe*, C.); *ayewuhkonau*, he goes against, he makes war on (an.); *nup-penunauun-uk*, he is against (at variance with, contending with) me. *piūhsuke*, over against, opposite to; reciprocally opposite, over against each other, *pāpiūhsuke*. Cf. *pāpiske*; *pup-skew*; *neisit piskin*, it is double; *piskinun*, he doubles (it). See opposite; war.

age. See old; old age.

ago. See long time ago.

agreement. See covenant.

ah! alas! wree! woi!

ail, *toh kut-ushpunam?* what aileth thee? also to. *kut-uspinam* (and *toretūspauem*, R. W.); *toh uspinauā* (*tahospandyi*, R. W.), *tohsipinai?* what ails him, what does he happen on, what chances he?; so, *nag wame* . . . *ushpunōg*, 'chance happeneth to them all', Eccl. 9, 11; *tatuppe uspunōg wame*, 'one event happeneth to them all' (they chance all alike), Eccl. 2, 14.

air (atmosphere), *mamahche kesuk*, = *namohchiyen kesuk*, the empty or void sky.

alarm. See war.

alewife. See fish; menhaden.

alike, *tatuppe*, equally.

alive, *pomanōg* (when he lives, living).

all, *wame*, *wamu* (omnino); *wamut* (when there is all), enough. *nānuuso* (*missēu*, R. W.), totus, ex toto (*wamūssēyēuē*, wholly, entirely, C.). From. *missi* (*missi*), great, by reduplication.

almost, *nāhen*, nearly, nigh to (*omōgpeh*, C.).

alone, *missu*, *nussu* [*uoh ussu*, he who does?]; *n'ūshishem*, I am alone, R. W. *nonsiyēuē*; *wukse*, *nonsiyēu*, all alone, C.; *nun-nānsi-up*, I was alone, *ibid.*

alone—continued.

nout, of himself only, I. P.; *naūt*, R. W.; *pasuk naūt* God, there is only one God, *ibid.*

also, *wonk*, again, moreover.

always, *nagwūtūe*, continually; *yoyat-che* [= *gen wutche*, from this time?], *micheme*, forever. See ever.

am. See *appu*; *ayen*; *na*; *nout*; *ohtau*.

amazement, *chepshaonk*, a startling; *chepshau*, he is amazed, affrighted; *mou-chanatam*, he wonders. See wonder.

among, *kenyke*, *kinauke*. Related to *komkkehtahrhau*, he pierces, penetrates (?), *kamukkashunk*, penetrating, piercing; from *kenag*, that which is sharp. Cf. Lat. inter, interere, intrare.

ancestors, *watchettuonānōg*, C. From *watchen*, suppos. *wachit*. See parents.

anchor, *kenuhquab*, *kenaukquap*, *kenomp-squab* (*kunūōnep*, R. W.); *kussoppunauk-quauk*, C.).

and, *kah*. From 'k progressive.

angle, *nāi*, angular, having corners or angles; *nāiyag* (when it is angular or cornering), a point, angle, or corner; *ut yau wae*, at the four corners of; *yauw nāiyag weta*, the four corners of the house. Cf. *kendi*, sharp; *kenag*, that which is sharp. *poehog*, an interior angle or corner. See corner.

angry, *musquantam*, he is angry; suppos. part. *noh musquantog*, he who is angry, i. e. any angry man; imperat. prohib. *ahye musquantash*, be not angry (so, R. W.); *nummosquāntam*, I am angry, C.); act. verbal *musquantamūōnk* (*musquannūtamōōnk*, C.); pass. verbal *musquannūtuōnk*, anger. V. t. an. *musquannu-man*, he is angry at or with (an. obj.).

From *muspi*, red, bloody, and *antam*, minded, purposing, or having in mind.

animal, *ōāas*, *ōāus*, *howaas* (*ōāas*, *owraas*, *āōas*, C.), animal, creature (pl. *ōāasing*, *owraasing*): *nishuoh oas pānontog*, 'every thing that liveth' (*pomanamūe owraasing*, 'living creatures', C.). *nētassuog* (pl.), tame or domestic animals (*netasūog*, R. W.). *puppinashim* (*penashim*, R. W.), pl. *mwog*, beast. Cf. *puppinshaas*, pl. *puppinshausog*, bird, avis. *ōāas*, *howaas*, is evidently related to *howan* (*nūāin*, R. W.), someone, anyone, a person. The termination repre-

animal—continued.

sents the verb of animate agency, *us-su*, he does, acts. The prefix is perhaps the inseparable pronoun of the 3d pers. sing. *w'* (*ewô*, he, R. W.), as in *howan*, *awâdûn* [*ewô-umî*, any he].

ankle, *muspsisk*; *wussupsakon*, his ankle bone [*m' süssuppoi-oskon*, the side bone?].

anoint, *susséqumau*, he anoints (him); *susséqumau*, he anoints (it) (*musisséq-quin*, I anoint, C.); act. verbal *sussé-quinéonk*, anointing, anointment; pass. verbal *susséqumâttuonk*, being anointed.

another, *onkatog*, another person, pl. *onkatogig*, others; *onkatog*, another thing, pl. *onkatogawash* (*onkatuk*, *onkne*, besides; *onkatogâwîit*, otherwise, C.). From *onk*, *wonk*.

answer, *nampéahum*, he answers; *nampéahumau*, he answers (him).

ant, *amunneks*.

any, anybody, any person, *howan* (*awâdûn*, R. W., whoso; Del. *awen*, who; *awon*, *howan*, anybody, C.). *nawwi*, *nawwe*; *nawwe wosketomp*, any man, C.; *nawwe missiminnuog*, common people, C. Adj. inan. *teagwe*: *ut teagwe nehtugkit*, on any tree; *ne teagwas*, any thing.

apart, *chippi*, *chéppi* (it is separate); *chippau*, he separates himself; *chippau*, he separates himself to, 'consecrates himself'.

appear, *nunmogquis*, I appear, C.; *ânuk-quok* (when it appears), the appearance of a thing (*nogqüssuonk*, appearance, looks, C.). See looks.

appease, *um-mânunûchtawm*, he appeaseth (strife, Prov. 15, 18), from *manuue*, quiet, calm, moderate. *mahtédnum*, he appeases or pacifies, C.; *mahtéamânât*, to quiet, *ibid.*, from *mahtô*, he makes an end, has done.

appoint (a person to post or place), *kehtimâi*, he appoints (him); *kuk-kehtim*, thou appointest (him); *noh nukkehtim*, he whom I appoint.

appoint or designate (a place or inan. obj.), *kukquttum*, he appoints (it). Adj. *kukquttumme*, appointed.

apron, *aitah*, *aitachun*, *auitâ*, the apron or covering worn in front by the Indians; 'a pair of small breeches or apron', R. W.

archer, *pépumraen-in*, one who shoots habitually, pl. *-innuog*; *pépumtetcheg* (pl.), they who are shooting, actually. From *pummu*, he shoots, with frequentative reduplication.

arm, *mulpit* (*mêhpît*, C.); *wuhpit*, his arm (*wuppitene*, pl. *-nash*, R. W.). *m'appeld*, related to *appéh*, a trap; suppos. *appéhîit*, (when) it holds fast or catches.

around, *waénu*, adv. and prep. it goes around, winds or curves around (*wacne*, *wewêne*, about, C.); *quinunuppe*, adv. [*quin-appu*, *quinunpu*, it turns about], about, around; *quinunpoke* [*quinunpu-ohke*], everywhere, all about.

arrive, *ntiawké wushem*, I come by land, R. W. 31. Cf. Cree *tuckoo-sin*, he arrives (by land), Howse 50. For *ntiwhke* (?). Cf. *aukeewushatog*, 'they go by land', R. W. *nomishoohâumîn*, 'I come by water' (i. e. by boat, *minshum*), R. W. 31.

arrow, *kûhquodt*, *kûnikquodt* (suppos. part. inan., having a pointed or sharpened end); pl. + *ash*. *caâqnatish*, arrows, R. W. Peq. *keegnam*, arrow; *nuckhegod*, my arrows.

artful. See crafty.

as, *neane* (*ne-nimî*, like that, of this or that kind), *as*, *so*, in like manner; *outuh* [*umne-toh*], as though, as if, as when, used with the suppos. mood; *wêhque* [*au-nhquawu*], going to the extreme or limit as far as; *wutch* . . . *wêhque* (with verb of motion), from . . . to (*yo wêque*, thus far, R. W.); *aitahshe*, *attoche*, *attoche*, *ahhut tahshe* [for *adt tohsit*, = *ut-tahshé*], as much as, as many as, as often as (*ayatche*, as often, R. W.). See like; long as; such.

ascend, *kukhahquawu*, he goes up, denoting voluntary, progressive upward motion; *wâpni*, *wâbnu*, he rises up or ascends, denoting change of place, without respect to locomotion; with inan. subj. *watpe-mô*, it rises, ascends (is raised), as smoke, the water in a river, etc.; *ushpeu*, *ushpashau*, he ascends into the air quickly or with swift motion, as the soaring of a bird, etc.; with inan. subj. *ushpema*, *usspema*, it mounts aloft, is borne upward. See go.

ashamed, *akodehu*, he is ashamed; *mut-akodj* (*mut-ágkodelh*, C.), I am ashamed; *akodelchheau*, he makes (him) ashamed, puts (him) to shame (*mut-ágkodelchhik-qun*, it ashameth me, C.).

ashes, *pukquee*. Cf. *pukit* (Narr. *páck*), smoke; *pukquee*, mire, mud; *pohgut* (that which is broken off?), a brand.

ash tree, *monunks*, Is. 44, 14.

ask, *natatoman*, he asks (him) a question, questions; *natatowehetau*, *natatowih-teau*, he inquires, asks a question; *natatowihkau*, he makes inquiry of, he asks questions of (about anything) (*natatowehkau*, *natatowihkau*, he asks, inquires, C.; *n'natotenúckau*, I will ask the way (inquire about it), R. W.; *kun-natotení*? do you ask me? *ibid.*).

ask for, *wehquetum*, he asks for (it); *weh-quetumau*, he asks (him) for (it) (*ka-wehquetumúsh*, I beseech you, C.). Cf. *wehkoman*, *weckoman*, he calls (him).

assemble, *miacog*, *maiyaéog*, they assemble, meet together; *mukkinneonk moemao* or *miyaémao*, the assembly meets (is gathered together); freq. *mohmóéog*, they meet often or habitually (*miawé-tuck*, let us meet; *miawéhetit*, when they meet, R. W.). From *mié*, *miyoe*, *moce* (*moywe*, C.), together. V. t. an. *mianau*, he assembles, canoes (them) to assemble, gathers together (*miáwene*, a court or meeting, R. W.).

assembly, *moenarchkomonk*, *mishoéonk*, a great many together; *mukkinéunk*, a gathering.

astonished, *chepshau*, he is astonished, amazed; *monchunatam*, he wonders. See amazement; wonder.

astray, *paune*, out of the way; *pauneon*, he goes astray; suppos. part. an. *paunéont*,

astray—continued.

going astray, erring. *waunau*, *wáunau*, he goes astray, wanders out of the way; suppos. part. an. *wáonit*, *waonit*, going astray; hence, *wayont*, *waont*, sunset-ting (*waonunúog*, they wander, C.). From *waénu* (*weuène*, C.) and *au*, he goes round.

as yet, *ashpumméu*, *ash páme*.

at, *adt*, *ahht*, *ut*. At or in a place (the locative case), expressed by the termination -*ut*, -*ot*, or -*it*, with or without a governing preposition.

attempt, *kodussu* [*kot-ussu*], he attempts (*nen nakkodússép*, I attempted, C.).

aunt (?), *okunames* [from *okas*, related to the mother]; *kokunames*, thy aunt, Lev. 18, 14; but thy grandmother, 1 Tim. 1, 5. See grandmother.

autumn, *népuu* (*néépuu*, R. W.; *nepiunáé*, C.), the harvest season, the latter part of summer and beginning of autumn (*taquónék*, the fall of the leaf, R. W.; *ninauwaéet*, fall, C.). See seasons.

avoid, *chippinuu*, he avoids (it), puts it away; *chippétau*, he avoids, keeps away from (it); *qussúhkom* (?), he shuns or avoids (*nuk-quisúhkom*, I shun or avoid, C.).

awl, *m'ukys* (*múcksuck*, awl blades, R. W.). Cf. *kóus*, a thorn; *m'úhkos*, a nail or talon. *puckwégamash*, awl blades, R. W., from *puckhunmin*, to bore, *ibid.* See point.

ax, *togkunk* (*togkong*, C.), pl. +*ash*, that which strikes; suppos. part. inan. from *togkom*, he strikes an an. obj. *chichégin*, a hatchet, R. W.; pl. *chichéginush*. Cf. Del. *puckshicau* or *shicau*, a knife; *m'chonschicau*, a large knife, Hkw., Corr

B

babe. See child; infant.

back, *muppusk*, *muppiék* (*muppusky*, C.; *uppusman*, It. W.), from *poske*, *puskeu*, it is bare, naked, unprotected, with indef. prefix, *m'poske*; *kuppusk*, thy back; *muppusk*, *muppiék*, my back; *uppiék*, his back; *uppusquand*, *uppusquaniit*, at his back, on his back, behind him.

backward, (oppos. to faceward) *ontánu*; *ontánu penúshau* or *antashau*, he fell backward; (oppos. to forward) *qushké*: *qushkeu*, he goes back, returns; *qush-kemao*, it goes backward; *nukqushken* (*nuk-quisshken*, C.), I go back. *asóú-shau*, he retrogrades, moves backward; *nut-assóúsham*, I go backward.

bad, *matche* (Lat. male); suppos. part. inan. *matchil*, when it is bad; concrete n. *matchuk*, *machuk*, evil, that which is bad; adj. *matchetou* [*matchetou*, he is bad], bad, evil, wicked; *matchesu* [*matche-usu*, he does badly], a bad person, i. e. (one, he, who) acts badly; vbl. n. of agency *matchesenên-in*, an evil doer; act. vbl. *matchetôonk*, badness, wickedness (in disposition, purpose, or nature); pass. vbl. *matchenêttuonk*, wickedness encountered or referred to its object; act. vbl. *matchesuonk* [from *matchesu*], the doing of evil, badness in action. From *matta*, *mat*, adverb of negation. Cf. Engl. not, naught, naughty.

bag, *basket*, *mâwat* [*m'nat*], pl. *m'natash*; *munûde*, a basket, R. W.; *munûtyh*, Stiles; *sogkissânute*, a hand basket, C. "Instead of shelves, they have several baskets, wherein they put all their household stuff; they have some great bags or sacks, made of hemp, which will hold 5 or 6 bushels."—R. W. 50. "Notassen, or bags which they plait from hemp."—De Vries, *Megapolensis*, 2 N. Y. H. S. Coll. III, 95, 107, 158. From *naplin-at*, to lift or take up a burden (*nâutâsh*, 'take it on your back', R. W.); see bear. *petunk* (when it is put in; suppos. part. inan. from *petuun*, he puts it into), a bag or pouch for carrying small articles: "*petouwâssinny*, their tobacco bag, which hangs at their neck, or sticks at their girdle, which is to them instead of an English pocket."—R. W. 108.

bait (for fishing), *onawangônnakauu*, R. W. Cf. Abn. *ašânğan*, Rasles.

bake (roast), *appôau*, *apwau*, *appôau*, he bakes, roasts, or cooks; *apwônât weyau*, to roast flesh (*appôashik weyau*, roast the meat, C.). The primary signification appears to be to prepare for food.

bald, *mâsi* (smooth); *mukûkûki* (bare); *mâsontuppo*, he is bald, has a bald head (*mâsontp*, a bald head, C.), *mukukkontuppo*, he is bald.

ball (for playing), *pompasuhkonk*. From *pompû*, he plays; *asuhkau*, he chases, follows after: *pomp-asuhkau*, he chases in sport.

bank (of river), *wusâpinuk* (*wussâpinuk*, C.), = *wus-appûn-uk*, where the edge or margin is, that which is at the edge (*wus*).

bare, *mukûkûki* (*muckûki*, 'bare, without nap', R. W., of cloth); *mukkokey*, 'strip yourselves', Is. 32, 11. Hence *mukkoekinau*, he robs, plunders, strips bare; *mukkoekinuwâên-in* (n. agent.), a robber, and perhaps *mukki*, *mukutchouks* (*muckpuchuks*, R. W.), a child, a boy. See bald; naked.

bargain (agreement), *wunnôwêtonk*, = *wunne-nawuonk*, good saying, satisfactory talk. See trade.

bark (v.—as a dog), *wohwohteau*, he barks (*wohwôhteau*, C.); *wohwohkau*, he barks at, keeps barking (onomatopoeitic; so *wohwatowau*, 'ho! holló!', C.).

bark (n.), *wunnadteusk*, C.; *wuchickapûnk*, 'birchen bark and chestnut bark, which they dress finely and make a summer covering for their houses.'—R. W. 48. Cf. Abn. *maskšé*, pl. *-kšâr*, 'écorce de bouleau à cabaner', etc., Rasles.

barn, *angûn-nash*, barns, R. W.

barren, *nîchchêu*, *mehchêtyeu* (she or it is empty, is nought); *mehcheyêu*, barren (*mohchîtyêu*, empty, C.); *mehcheyuonk*, barrenness, sterility; *matchekine ohke*, barren land. From *mat*, *matche*, or *mâhtsheau*.

barter. See sell; trade.

basket. See bag.

bass (a fish), *Labrax lineatus* (?), *missûck-cke*, R. W.; pl. *-k'quock*; *suckeqnog* (pl.), Stiles. Peq. *m'ssugkheeg*. *quinamag*, bass, C. (?).

bastard, *nanwetû* (*nanwetûe*, C.). From *nanur*, general, communis, and *wetu*.

bat, *mattappasquas*, *matâbusques*.

battle, *ayeuwatuuonk*, *ayeutêonk* [making war, vbl. from *ayeuheteau*, he makes war against]. *matratuonk*, R. W. Cf. *matraû*, he is an enemy.

bay, *patuppop*, *patuppag*.

be. See appu; ayen; na; nout; ohteau.

beads. See wampum.

beans, *tappuhquani-ash* (pl.) [from *tup-puhqueu*, it turns or rolls]; *manusquâsêd-ash*, R. W.; Peq. *mushquassedes*, Stiles.

bear (n.), *mosq*, *masq*, *masq* (*moshq*, C.; *mosk* or *paukûnnawawau*, R. W.; Muh.

bear—continued.

mquoh, Edw.; Del. *mak'hk*, *machk*, Hkw.). From *manachau*, (*mauquáu*, R. W.), he devours, eats, an. obj.(?). Peq. *a'hángurut*, Stiles; Narr. *konooh*, *ibid.* See wolf.

bear (v.), *kennamum*, he bears or carries (it), takes it along; with an. obj. *kennau*, *kounau*, he carries (him); with suffix *ukkenunih*, he carries or bears him; *kounumot* (suppos. part. an.), when he carries or bears: *kounuout alhtompeh*, carrying a bow (see take). *kounum*, he bears, sustains, holds up; suppos. part. inan. *kounuk*, when it carries, it carrying, a carriage or anything used for carrying burdens; freq. *kogkounum*, he supports, holds strongly or firmly. *nayeutam*, he bears (it) on his person as a burden; imperat. 2d pers. sing. *nayeutash*, bear or carry it (*nidutash*, take it on your back, R. W.); suppos. pass. part. *nayeunuk*, *naiamuk*, (when he is) borne or carried on the back (of a man or beast), hence *nayeunuk*, when he rides: *nayeunukquoy kamelsoh*, 'they rode on camels', Gen. 24, 61; *noh nayeunukqut* (*nayeunukqut*), he who rides, a horseman; pl. *neg nayeunukqutcheq*, riders, horsemen. So *nahnayofineuot*, R. W.; *nahnayeyuabodt*, a horse 'or a creature that carries', C.; Del. *nayuidam*, to carry on the back or shoulders; *nayayunges*, a horse, 'the beast which carries on its back', Hkw. Perhaps from *nayovacu*, he bends down; *nayvachtam*, he bends or stoops to it. See horse.

bear children, *weechau*, *néchau*, she is in travail or brings forth (*néchau*; *paug-côteche* [*pakôteche*] *nechaurau*, she is already delivered, R. W.). See beget.

bear fruit. See produce.

beard, *weeshittan*, = *wéshak-tan*, hair (of the) mouth (?). See hair.

beast, *puppmashim*, pl. + *wog* (*penashim*, pl. + *wock*, R. W.). See animal.

beat, *tattagkomau*, he beats (him); suffix *wut-tattagkomóuh*, they beat him; *tattagkodtam*, *tohtogkodtam*, he beats (it). Freq. from *togkomau*, he strikes (him), and *togkodtam*, he strikes (it). *pogguh-ham* (*pockhómmín*, to beat out corn, R. W.), he threshes or beats out corn. See grind; strike.

beautiful, *wunnegen* (good, handsome, desirable, pleasing); *wunnehchau*, he beautifies himself, makes handsome; *wunnehchau*, he makes (it) beautiful or pleasing.

beaver, *tumminuk*, pl. + *quog* (*tumminuque*, Peq.; *tūmínuk*, C.; *tumminuk*, R. W.). From *tumminuquohóu*, he cuts off (see trees)? Cf. Abn. *tema'ksé*, pl. *-ksak*, castor vivat. *niosuppatag* (pl.) and *sámhuppatag*, R. W. See **amisque*.

because, *newutche*, *ne wutche* (for this, from this). See cause; therefore; wherefore.

become. Cotton gives 'I am become, *nuthini*'; 'to become, *wuiniat*'. Eliot has the verb *unaiineat*, 'so to be' (1 Cor. 7, 26), evidently from *unni*, such or of the kind, to be of the kind, to be such, to become such. In two or three instances this verb is employed as the representative of the verb 'to become', though it is not to be regarded as its exact equivalent; thus *toh ániit*, what may have become of him, Ex. 32, 1, 23 (= *toh áohs*, where he might be, Acts 7, 40).

bed (place for sleeping), *appin*; *wutappin*, his bed [*wutappin*, he sat there].

bees, *aohkkaunawussog* (*ohkkaunawussog*, C.).

before (in front of), *anaquohdag* [when it is opposite, *anaquau-ohdag*], before (it); *anaquabit* [when he is opposite, *anaquau-apit*], before (him); *anaquabeh*, before me; *anaquabeau*, before thee; *anaquabhetit*, before them (*anaquabit*, before him, C.; *anaquohdag irek*, before his house, *ibid.*) [*anaquau*, opposite, from *nuhquau*, he looks toward]. *negonuhkan*, he goes before or in advance of, he leads; *negoutanau*, he sends (i. e. in advance of himself) to another. See lead.

before (preceding in time), *negonauu*; adv. *negonue*, formerly, before time; *asquam*, not yet; *quoshác*, beforehand, anticipatory.

beg (ask alms), *weenshan*, he is begging; n. agent. *weensháen*, a beggar; *weenshanau*, he asks for (it) as alms: *aw-weenshan-ah w-teaquas*, 'he asked an alms from them', Acts 3, 3.

beget, *wunneechanau*, he begets (a child or children, without reference to sex); *wunnamonieu*, *wunnamoniyen*, he

beget—continued.

begets (a son or sons); *wuttaunyeu, wut-táneu*, he begets (a daughter or daughters). With a feminine nominative the same verbs signify to bear, to bring forth.

begin, expressed by *nache* [no *wutche*] or *kache* [kó *wutche*] in combination with a verb. The former regards the beginning only as a completed act or point of time without regard to ensuing or progressive action or to lapse of time; the latter (*kache, kutche*) indicates progression from a starting point, beginning of action yet in progress or continuous. See 2 Cor. 8, 6: *neyane nache ussip, ne kó tatuppe kesteunkpemeau*, 'as he had begun, so would he [go on and] finish.' *nache wekíttau*, he began to build; *yeu nache ussenaút*, this they began to do; *neyane nache ussip*, as he began to do; *kutche ussean, kah wonk nuppakodehe ussem*, 'when I begin [to do] I will also make an end' (do thoroughly), 1 Sam. 3, 12; *kutchissik, kádshik*, (when it began) in the beginning, Gen. 1, 1; Is. 64, 4; *wutche kutchissik onk yeau wehshik*, from beginning to the end (*nen kitche* or *nuk-kitchesssem*, I begin; *kutche*, begun, C.); *kuchémá*, (it begins,) it starts from, issues from (as a stream, etc.). See come from.

beguile. See deceive.

behave. See conduct one's self; do to.

behavior, *ánniyéonk*. See business.

behead, *tummigquohwóu*, he beheaded (him) (*timequáassin*, 'to cut off or behead', R. W.).

behind, *wuttát, wodtát* (*wuttate*, C.); *wuttat wagig* (those who go behind), 'they who are last'; *wodtát ohtagish . . . ne-gonóhtagish*, 'things behind . . . things before', Phil. 3, 13. *wuttamiyeu* (it is behind), the hind parts or posteriors; 3d pers. *otamiyeu*, his hind parts. See back.

behold! (interj.), *kussch*, lo! behold! see thou! Cf. Lat. *ce, ecce* (= *ce-ce*), Fr. *voici*.

believe, *wunnampam*, he believes (it); *wunnampatam*, he believes (him); *wonampam*, I believe (*wunnampamónk*, belief, faith; pl. *wunnampukotig*, believers, C.). "This word they use just as the Greek tongue doth that

believe—continued.

verb *πιστεύειν*, for believing or obeying, and they say, *corinúmatous*, I will obey you [or, I believe you]."—R. W. 65.

***bell**, *kakókanogs* (onomatope).

***bellows**, *popopatauranámuk*, C. [that which is blown with; from *patauaeu*, he blows].

belly, *menogkus* (*munogks*, bowels, C.); *wunaogkus*, his belly (*wunákks*, R. W.), from *wonogg*, a hole (?). *misshát*, C. for *mishehit*, suppos. part. from *mishehreu*, he is lifted up, made great, enlarged. See bowels.

belong to, *nuttaihe*, it belongs to me, is mine; *kuttaihe*, it is thine; *wuttaihe*, it is his; *nuttaihéin, nuttaiheu*, it is ours; *nish wuttaihe-ash*, the things which are his. *ohtau* (he has), it belongs to (him) as a quality, attribute, or appendage; *kut-ahtau-un ketassatamóonk*, 'thine is the kingdom', Matt. 6, 13; *noh ohtunk*, he having, the owner, he to whom it belongs; *ne teagurs ohtunk*, anything which is (belongs to), Ex. 20, 17. Vbl. n. *ohtóonk, ahtóonk*, a having or belonging, a possession. In compound words *-ohtáe* signifies belonging to, of the nature or quality of. *wutchaiyeunna*, it belongs to, in the sense of it proceeds from, is caused by, or the like; *menuhkesuonk wutchaiyeunna Godut*, power belongs to God, Ps. 62, 11. See his; mine; thine.

below, adv. and prep. *agwe, agweu, ogweu, ohkeiyen* (*ohkeieu*, C.), below, i. e. earthward. *agwe*, or *agweu*, the more common form, is apparently contracted from *ohkeieu*.

bend, *woonki* (*wáuki*, R. W.), it bends, is crooked; *wónkínnum*, he bends (it) (*wonkunum*, C.); *ne woonkag*, that which is bent; pl. *woonkagish*, bent or crooked (things). See crooked.

bend one's self, *nauwaweu*, he bends down or stoops; *nauwósau, nauwósau* [*nauwaweu-nessu*], he performs the act of bending or stooping; *ndáusit*, when he bends, bending; *nauwanun upphukuk*, he bends his head; *nauwáchtam*, he bends down to or before (it); *nauwá-kompau, nauwósikompau*, he bends or stoops.

bent. See crooked.

berry, in compound names, *-minne*, pl. *minneesh*, small fruit of any kind (*wut-tâhminneesh*, strawberries, R. W.; *wtatâh-minneesh*, a strawberry, C.). See whortleberry.

besides, *onk ne* (more than that, further), C.; *wonk*; as conjunction, *chunbohkish*, 'except, besides', El. Gr. 22; *chouchipp* (*chipp*, Mass. Ps.), he or it excepted, saving, excepting; *kotne*, C. [for *qut ne* ?].

besiege, *weenuhkaunwog arg*, they besiege or encamp round about them; *weenuhkom*, he besieged (it) [= *weenuhkom*, he goes round about].

bestow. See give.

betray, *wunassomau*, he betrayed (him); *wunassomû*, when he was betrayed (*wunassomû*, betrayed, C.); *wunassom*, I betray; n. agent. *wunassomwânen*, a betrayer, one dealing treacherously.

between, *nashaw* (*nashâw*, C.): *nashaw mayash*, between the paths.

beyond, *ongkour*, *aangkôte* (*onkkôw*, C.): *wutushawne* . . . *ongkour*, on this side . . . beyond (a river, etc.); *ongkome*, *ongkômte*, on the other side of; *yâci* . . . *ogkomû*, on this side . . . on the other side (*acâwumuck*, R. W.; so, *Acarmenôak-it*, England, *ibid.*, = *agkome-en-ohke-ut*, in the land on the other side or beyond; Alg. *gawmink*, on the other side, Lab.). From *onkhum*, he covers or hides (it).

bind, *kishpinau*, he binds, ties, makes (it) fast; *kushpinûsh* (*kspînsh*, R. W.), bind it or tie it fast; *kishpinau*, he binds (him); v. i. act. *kishpissu*, he makes fast, and pass. he is made fast or tied. *togkuppinau*, he binds, holds fast by bonds (him); freq. or intens. *tahtogk*, *tattagk*, *tahtogkuppinau*. *wushpinau*, he binds up or together, = *assepinum*. *kâncepinau*, he binds (him), as by oath, imposes an obligation.

birch bark. See bark (n.).

bird, *puppinshaus* (pl. + *og*), a bird or fowl, avis (*n'peshawog*, pl., fowl, R. W.; *puppinshawog*, Mass. Ps.). Cf. Chip. *penaisi*. *puskes*, 'a little bird', pl. + *og* (*puskesesekuk*, R. W.; *pissukewerog*, birds, C., i. e. very small birds, a diminutive of the 2d degree).

birth, *nectuonk*, *neckuonk* [from *nûtu*, *nêkit*, a bringing forth, and pass. a being brought forth]; *wunnectuonk*, *wun-neckuonk*, his birth. See born.

bit, *chogq*; *chohkag*, a spot, spotted; *kod-châhki*, a piece or fragment. See piece; spot.

bite, *sogkepanu*, he biteth; *sogkepanu* (*nussogkepanu*, I bite, C.); suppos. *noh sogkepanu*, he who is bitten. Cf. *sogkunum*, he catches hold of, hooks into. See hook.

bitter, *wesogkan*; vbl. n. *wesogkinonok*, bitterness (*wesogkêyeu*, spotted, C.). Cf. *wesure*, the gall; *wesûc*, yellow.

black, *mai* (*mâwi*, *sûcki*, R. W.); adj. an. *maesu*, (he is) black; pl. inan. *maeyenash*; an. *maesug* (*maesue weske*, black man, C., = *maesketomp*, El. Gr.). *sûcki*, R. W.; an. *suckêsu*: "hence they call a blackamoor *suckâuttacone*, a coal-black man; for *sucki* is black, and *wâttacon*, one that wears clothes," R. W.; but, strictly speaking, *sûcki* was dark colored and not black. The dark purple shells from which the more valuable peag was made, and the dark peag itself—blue, purple, or violet—were named from their color *suckâ-hork*.

blackberries, *wuttohkahkawinneô-uash* (?), C.

blackbird, *chôgan*; pl. *nêuck*, R. W.: "Of this sort there be millions, which are great devourers of the Indian corn", *ibid.* Peq. *auchuggye* [= *chohkesu*, *chohkesitche*, spotted ?], *massorvan*, Stiles, the bobolink, *Emberiza oryzivora*?

bladder, *wununnetan*; *wununneter gusuk*, stone in the bladder, Man. Pom. 88.

blame, *wutchumonate*, to blame; *nachum*, I blame, C. (?); *wutchimau*, he is blamed, 1 Tim. 3, 2; *wutchinuneach*, let me bear the blame; *montag wutchinau*, he is blameless (is nothing blamed). See condemn.

blast (of air), *papataudonk*, a blowing strongly. From *papatau*, intens. from *patau*, he blows.

blasting (of grain), *pissogquadtin*, *pissogquodtin*. Cf. *pissagmuu*, mud; *pissag* (*pissugk*, C.), dirt, mire.

***blanket**, *pinaquet*, *qunnānuonk*, C.; *squāns aāhaqut*, a woman's mantle; *arōh*, the deer skin (worn by men), R. W.; *maīnuck* (= *monak*), *nuqūtiashigut*, an English coat or mantle, *ibid.* See clothing.

blemished. See deformed; maimed.

bless, *wūmāntam*, he blesses (it) [= *wūne-antam*, he is good-minded, regards favorably or feels kindly]; *monantam*, I bless (it), I give blessing. Hence the name Nonantum of the first village of 'praying Indians' gathered by Eliot. *wūmānumau* (*wūmānumau*, C.), he blesses (him); *vbl. n. (act.) wūmānu-umauk*, a blessing given; (*pass.*) *wūmānuītuonk*, a blessing received.

blind, *pogkenuu*, he is blind (*v'pōckun-uum*, I am blind, R. W.); *suppos. part. pogkenuk*, blind; *pl. pogkenukeg*, the blind. From *pohkēnūi* (*pohkūmī*, C.), it is dark.

blood, *musqucheonk* [*m'squchēonk*]; *wusqucheonk*, *wusqheonk*, his blood; *wusqheonk*, my blood (*mishquē*, *nēpuck*, blood; *mishquāsh*, veins, R. W.) From *musquē*, *musqueu*, (it is) red; *musqucheu*, it makes red, causes redness; *suppos. part. inan. musqheonk*, making red.

bloom, blossom, *peshauau*, it blossoms, bursts forth; *pishauau*, it is blossomed; *suppos. part. pass. pishauuonk*, blossomed. From *pokshau*, it breaks. See flower.

blow (n.), *togkomōaonk* [*act. vbl.*, a striking of an animate object, from *togkomau*, he strikes]; *togkomūtēonk* (*pass. vbl.*, a being struck); *togkodtēonk*, a stroke or stripe, primarily the striking of inanim. object; *tatteaonk*, a stroke, C. See beat; strike.

blow (v.), *patau*, *patāu*, he blows. This form is not found in Eliot, but is indicated by derivatives; from it is formed the intensive and transitive *patatāonk* (*act. vbl.*), a strong blowing or blast. *patatāu*, he blows or breathes on (it) (*patōtōu*, he blows; *nūppatōtōuram*, I blow, C.); *imperat. patatāush*, blow thou on (it) (*potātāush*, 'blow the fire', R. W.; *pōtāwash*, 'make a fire', *ibid.* [for *patāush*, from *patāu*, as above]). *waban atshoh*, the wind blows, John 3, 8 [for *wadchēu*, *wutcheu*, comes from].

blue, *peshūi*, R. W.; *peshai*, C.; *peshān-ōqut*, blue color, C., i. e. *peshān-ōqenuk*, when it is painted (or looks) blue (cf. *pēshūi*, *up-peshau*, a flower). *amūi*, blue; *ōnōguk*, blue cloth (cf. *ōmūi*, deep).

bluefish (Temnodon saltator), *Peq. aquanūduat* (Stiles).

board (n.), *pahsānōgk*, *pl. -ogquash*. From *pohshinuu*, he cleaves or divides (it).

boast, *muskōau*, *muskonau*, he boasts; *pl. mōskōucheg*, boasters. *wācenomau*, he praises; *wācenomout wuhhogkuk*, praising himself, boasting; *pl. wācenomōucheg*, boasters. *mishcheau wuhhogkuk* (he makes himself great), he boasts.

boat, *mushāu*, *mishāu* (*mushāu*, C.; *Peq. meshaw*, Stiles; *mishōn*, 'an Indian boat or canoe made of a pine, oak, or chestnut tree', R. W.; *dimin. mish-ōnūnēse*, a little canoe, *ibid.*; *mishōon hōmwōck*, they go by water (by boat), *ibid.*; *penūdēm*, C.; *penūon*, boat; *penūog*, a 'little ship', *Mass. Ps.*, John 6, 22; 21, 8; *Narr. umpsūu*, a canoe, Stiles; *pangatemissāuud*, an oak canoe; *kōwāwawāuud*, a pine canoe; *wōmpmissāuud*, a chestnut canoe; *wūnnānānōnūck*, a shallop; *dimin. -nēkquēse*, a skiff, R. W. "Although themselves have neither, yet they give them such names, which in their language signifieth carrying vessels"). *kehtānōg*, *kūhtānōg*, a ship (*kītōnūck*, R. W.; *kehtānōg*, C.).

body, *wuhhog*, *n'hogk* (*mūhhōg*, C.), a body of man or animal; *wuhhog* (*nōkhog* C. *nōhōck*, R. W.), my body, myself; *nōkhoganūog*, our bodies, C.; *kūhhog* (*kōhhog*, C.; *cohōck*, R. W.), thy body, thyself; *wuhhog* (*wuhōck*, R. W.), his body, himself.

boil (n.), *mogquēu*, = *mogquēu*, it swells or bulges out; from *mogke*, great.

boil (v.), *tehanopham weqaus*, he boiled the flesh (i. e. he put it in water). *nepataush sabahēg*, boil (thou) pottage (*nepatōhōkūquāud*, to boil the pot, C., from *nepatūu-ohkukq*). *tonopham*, it boils or seethes, i. e. boiling; *tōnūpūhōsūt*, (when it is) boiled, 'solden'; *nūtātūwōhpūhham*, I boil (it), i. e. make it boiled [from *tōūhpeu*, it is in the water]. *wūssue ohkuk*, a boiling pot; *wūssish ohkuk*, make the pot boil; *wāsit ohkuk*, a pot when it boils. *nōtāu quo-*

boil—continued.

quónchékonehteu nippeash, fire causeth the waters to boil, Is. 64, 2.

bonds, *kishpissuungash*, pl. of *kishpissu-onk*, from *kishpissu*, he ties.

bone, *muskon*, his bone, the bone of; *ruskon* (*weshkeen*, *wishkon*, C.); pl. *muskonash*, bones; *waskonash*, his bones. Cf. *áskon*, a horn; *askón*, *úskon*, a hide (*oskón*, C.); *wutaskon*, his hide. *weween*, a horn, C.

***book**, *wussukwuhonk* (*wussukgúohkonk*, C.), vbl. n. from *wussukham*, *wussukkuhham*, he writes, continues writing. See write.

bore, *pukqussum*, he bores a hole (in or through), 2 K. 12, 9; *pukhummin*, 'to bore through', R. W.; *pukquag*, (when it is bored) a hole, eye of a needle, Mark 10, 25; *puckwhégawash*, awl blades for boring the wampum beads, R. W. Cf. *pihpukhe*, hollow; *papuk-quanne*, *papaquanne*, thoroughly; *pohquáre*, open; *pohki*, clear, transparent. *puahkussuhug mukqs*, he bores his ear (bores to him the ear), Ex. 21, 6.

born, *neekit* (when he is brought from); *neetu* (he comes forth, is born, primarily grows); *noh neekit ut neekit*, 'one born in my house', Gen. 15, 3. See birth.

borrow, *nogkorkou*, he borrows; *nogkorkounu*, (it is) borrowed; n. agent. *nogkorkouen*, -*énin*, so -*kukkauwaenin*, a borrower. *namohkau*, he borrows; *namohkauish wishquash*, 'go borrow vessels', 2 K. 4, 3. The causatives of both verbs are used for the verb to lend: *namohkaihuau*, *namohkoiheau*, he lends; *nogohkoiheau*, *nogohkoihihuau*, he lends; suppos. *noh nogohkoónit*, a lender.

bosom (pectus, sinus), *pachenuu* (*up-pachenuu*, C.); *up-pachenuwat*, in his bosom [*pohshindeu*, it is divided in two, is halved]. See breast.

both, *neesure*, Matt. 13, 30; 15, 14 (*na-neesure*, C. ?); *neesee*, two.

bottle, *quimawag* (*quánawawak*, C.), i. e. a gourd; *wisag*, a vessel. From *asq*, a gourd (?).

bottom, *ohkeit*; *ut agwe*; *ohkeigeu ne*, the bottom of it; *wutch woskeche onk yoru ohkeit*, *wutch woskeche onk yuwe ágwe*, from top to bottom, Matt. 27, 51;

bottom—continued.

Mark 15, 38; *ut wutchónqukt kchtahhanuít*, *ut agwe kchtahhanuít*, in the bottom of the sea (*náumaduck*, in the bottom, R. W.).

bough, branch, *wuttuhq*, *wuttuk* [*wut-uh-quae*, at the ends or outermost parts ?]. *puuchautaquinnéash*, branches, R. W.; *pohchátuk*, a bough, C.; *pohchóhkom pohchátuk*, he breaks a limb, *ibid*. *wút-tuckqu*, a piece of wood, R. W.; pl. *wuttoohgúawash*, wood, C. *chéáowash*, *ché-owash*, branches (of a vine), Gen. 40, 10, 12.

bought, *adtondehe*. See buy.

boundary, *chachabenuwóok*, a bound mark, i. e. division; from *chachaubenun* (*chachapánuu*, C.), he divides. *kukkuhuk*, a boundary (a marking out); *kukkuhkeg*, (that which marks) a bound mark, limit.

bow, n. an. *ohkomp*, *ohkomp*: *natahtomp* (Peq. *n'teump*, *nuteumpsh*, Stiles), my bow; *wutahtomphe*, their bows; *patom-kunáog wutahtomphe*, they bend their bows, Ps. 64, 3; *ohkomp kah kóhquod-tash*, bow and arrows.

bow down, *nauwacu*, he bows down; *nauwóu*, he makes a bowing or bending; *nauwachtam*, he bows down to (it); *nauwachtauau*, he bows down to (him). See bend.

bowels, *menógkus* (*munwogs*, C.), the belly or the bowels. *wuttinuonhog*, the entrails, = *wut-auome-hog*, of the inside of the body. See belly.

boy, *mukkatouches* (*múckquachucks*, R. W.; Peq. and Narr. *muckachur*, Stiles), a man child, a boy (*nonkáp*, *nonkun-pes*, a boy, C.; but *wunkomp* is rather a young man); *munmuckquáchucks*, my son, R. W.; *muckquachuckquémese*, a little boy, *ibid*.

bracelets, *kehtippitendépeash*, *kehtéppitendépeash*, from *kehle*, great, *petauun*, it is put on, *appu* (?); or is it from *kehle* and *appch* (suppos. *appchit*), trap, gin, that which holds fast ? See ring.

brag, *wishowwau*, he brags or swaggers, C., = *wishchheau* (?), he makes himself great. See boast.

brain, *wuttip*, R. W. (where "their opinion is that the soul keeps her chief seat and residence"); *waantam wuttup*,

brain—continued.

a wise brain, C.; *metûppëash* (pl.), brains, ibid.

bramble. See briar.

branch. See bough.

brand, *natau pohqut*, a firebrand [*pohqut*, when it is broken].

brant goose (*Anas bernicla*), *menuks*, pl. *menuksog*, C.; Peq. *a'kobjécz*, Stiles; *munwûcks*, pl. *munwûcksuck*, R. W.

brave. See man; valiant.

breach, *pokshâonk*, a breaking.

bread, *petukqunneg*, pl. + *ash* (*puttukqunné*, R. W.; *petukqûneg*, C.), a cake, bread in a cake [that which is round; from *petukqui*, *puttukqui*, round]; *petukqunnunk*, n. collect. bread: *weekog petukqunnunk*, unleavened (i. e. sweet) bread; *weekonne petukqunnegash*, unleavened cakes.

breadth, *ne koshkag*, *ne kishkag*, *ne anaqwe kishkag*, its breadth, the breadth of it. From *kishke* (*kishki*, C.), broad, from side to side; *kishke*, at the side of. Vbl. n. *kushkesuonk*, breadth (abstractly). *mishekiskhæ ayewunk*, a broad place; *nishonogod squot* . . . *nishonogok way*, (it is) a wide gate . . . a broad way, Matt. 7, 13; *mishekiskhæaugkhtu*, 'in the broad ways', Cant. 3, 2.

break, *pohqunnuu*, he breaks (it) asunder or in two, as a staff, a thong; *pohqunau*, he breaks asunder (an an. obj., a bow, a kettle, etc.); *pohquetaham*, he breaks asunder (an inan. obj. pertaining to or for another): *pohquetahamwog wuhkontush*, they broke his legs; *pohquetahash verpittâsh*, break thou their teeth, Ps. 58, 6; *poksheau*, *pokshau*, it breaks or bursts asunder, with violence, it is broken (*pohquishau*, C.; *pôkesha*, *pokshawewa*, R. W.); *pokshadtam*, he breaks (it) with violence or suddenly. *sohqunnuu*, *sukqunnuu*, he breaks (it) in pieces, as bread: *sohquttahham*, *sukqueldham*, he breaks in pieces (an inan. obj. pertaining to or for another).

breast, (pectus) *pachenau* (it divides in two, is halved); (mammar) *mohpanag* (*mohpânég*, C.); *mapânnog*, the breast, R. W.; *wohpanag*, his or her breasts, sometimes pl. *wohpanagash*. See bosom.

breath, *nashaonk*, *nashaonk*, the breath, the spirit, El. Cf. Del. *lechéron*, Hkw.

breathe, *nahnâshau*, he breathes, (*nahnâshânat*, to breathe, C.); *nahnâshant*, when he breathes.

briar, **bramble**, *kôus*; *asiunekôus* [*hasune-kôus*, stony (i. e. very hard) briar ?], a thorn; pl. *kôussog*, *asiunekôussog*. Cf. *muhkos* [*m'kôus?*], the nail of a man or talon of a beast; *mukqs*, an awl.

bride, *wetauadtacn-in* [*wetauadtacit*, when she is married, taken as a wife] (*uawetauadtam*, I (a woman) am married, C.). See wife.

bridegroom, *wussentamucien*, *-waçnin* [*wussentam*, he marries (*wussentam*, 'he goes a-wooing', R. W.)]. See husband; marry.

***bridge**, *toynsk*, R. W. Cf. *toskeonk*, a ford.

bright, *wôhsunwâe* (*wossunwâe*, C.), bright, shining, as a torch or fire; *wôhsippûe*, *wôhsippôhtê*, bright, glittering, as stones, polished metal; *wôôhsuppâe* (and *wôsittâr*) *toykotteg*, glittering sword.

brightness, *wôhsunwâonk*, a shining forth, emitting light. *wompag*, bright light, that which is bright; from *wompi*, white.

brim. See edge.

bring, *pauwtaw*, he brings (it) hither: *pauwtawsh* (*paûtous*, R. W.; *patawish*, C.), bring thou it hither; *pauwtah*, bring (it) to me; *pauwtâak* (*pauwtuog*, R. W.), bring ye it. *pâsawu*, he brings (him) hither or near; with suffix *uppasawh*, he brought him to him (*noh pasaw*, bring him, C.); from *pâhsu*, *pasaw*, he is near. *sohkawwunau*, he brings (him) out, caus. from *sohham*, he goes out; caus. inan. *sohkawwittau*, he brings (it) out. *petukodtum*, he brings (it) in. *pat-chippohinat*, 'to bring up anything from a place', C. (?). See fetch.

bring forth. See bear children; produce; yield.

broad, *kishki*, *koski*. See breadth.

broken, *pokshâe* (*pôkesha*, *pokshawewa*, R. W.; *pohquishshau*, C.). See break.

brook, *sepuêse*, *sepuus*; *sepoêse*, little river, R. W.; *sebuçczes*, *sebuçczue*, Narr., Stiles.

brook—continued.

Dimin. from *sēpat*, a river. Dimin. of 2d degree *sepoimēse*, a little rivulet, R. W. **broth, pottage**, *sōbahég, sēbahég, sabahég*, that which is made soft or thinned.

From *saupāe*, *sabāe*, soft, thin, melting.

brother, *wemat-oh*, his brother, the brother of (him); *wemat-in* (*awemättin*, C.), a brother, i. e. any brother, the brother of any; *neemat*, my brother; *kremat*, thy brother; pl. *wematog*, his brothers (*wematittuock*, they are brothers, R. W.). *wetahtu-oh*, her brother or sister, properly one of the same family or born in the same house (*netat*, a sister, C.). *wen-nohtónukqus*, my brother; *kenohtónukqus*, thy brother; *wunnohtónukqus-oh*, her brother, the brother of (her). *wetompas-su* (his or her friend), his or her brother or sister (*wetompas-in*, a sister, C.); *wetompas*, my brother or sister; *ketompas*, thy brother or sister (Abn. *nidaibé*, mon frère, seu un étranger que j'aime comme mon frère, Rasles). N. collect. *wecmuttimewuk*, all the brothers, the brotherhood. *wecsumus-soh*, his or her younger brother or sister, the younger of brothers or sisters (*wecsummis*, a sister, R. W.; Muh. *ughesum*, a younger brother or sister, Edw. 91). *mohtomnégit*, *mohtomégitché*, his or her eldest brother or sister, the first born of brothers or sisters (Muh. *netoheon*, an elder brother; *unuse*, an elder sister, Edw. 91). See sister.

It is doubtful whether Eliot had himself mastered the distinctions in the expression of degrees of relationship between male and female members of the same family. From a comparison of the revised edition of his translation with the translation of John's Gospel printed with the Massachusetts Psalter in 1709 it appears that *wemat-oh* expressed the relation of brother to brother, *wen-nohtónukqus-oh* of brother to sister, *wetahtu-oh* of brother or sister (without distinction of sex) to brother, and *wetompas* of brother or sister to brother or sister, used by either sex of either sex. For the Abnaki see Rasles under PARENTÉE, SŒUR.

build a house, *wekitteau*, he builds his house, makes his wigwam (houses himself); *wekuhkau*, he builds a house for (another person).

building, n. *wekitteauk* (pass. vbl. being built). -*komuk*, which seems to signify an inclosed place, a shelter or covert, was used in the composition of names of buildings other than dwelling houses erected by the English. Thus *qunnuk-qut-komuk* (*qunnukui-kōmuk*, C.), a high tower; *niygeakomuk* [*niyag-komuk*], a meeting house, C.; *mechimukkōmuk* (feeding house), a barn, *ibid.*; *woskeche komuk*, the top or roof of a house, etc.

burden, *weanun*, *weanin*; *wassunau*, he bears a burden; *wassuk*, when he bears a burden; pl. *neg wassukeg*, bearers of burdens (*niāutāsh* and *wēawhush*, take it on your back, R. W.).

burn, v. i. *chikohtean*, *chikohtan*, it burns; *nātau chikohtop*, the fire burned (*chik-koht*, C.; *chickot*, fire, R. W.); from *chēke*, *chikke*, violent, fierce, and *ohtean*, it has itself, it inherently is); *chikohtāe*, burning, on fire. V. t. *chikkosun*, *chikkosun*, he burns (it); with an. obj. *chikkossu* (*nut-chikkos*, I burn, C.). Vbl. n. (act.) *chikkōhsuonk*, *chikkōsuonk*, a burning; (pass.) *chikkosucuttōnk*, a being burned. V. i. *nashqueneu*, it burns, primarily it rages. Cf. *nashquāt* (when it storms violently), a tempest or destructive storm (*nun-nishquet*, I rage; *nashquittin*, a northerly storm or a tempest, C.). Suppos. part. concrete *nashquittag*, that which burns, a fire (*squitta*, R. W.); *nashquinnāe mohkossuash*, burning coals. V. t. *nashquassu* [*nashqu-ussu*, he makes burn], he kindles, sets on fire; sometimes v. i. *nashquinnūmohtean*, he kindles fire. See consume.

burnt, *chikkohtauun*; *chikkosumun* (ol inan. obj.), pl. + *ash*.

burrow, *wōnogq* (a hole); *ōwonogkuog*, *awonogkaog*, they burrow (have holes).

burst, *pashksheau*, it bursts asunder; *pashukkom*, *pashukkom*, he bursts (it) asunder. From *pāshhe*, half; *pohsheau*, it divides in two. See gun.

bury, *posekinnau*, he buries (him); suffix *up-posekin-ōuh*, they buried him (*mp-pōsukin*, I bury, C.; *pōsukinnu-*

bury—continued.

mun, to bury, R. W.; *posekinūt* (when he is buried), his burial; *posekinittenonk*, a burial, being-buried. From *posken*, he is naked; *poskinau*, he strips (him) naked or is naked.

bush, *nepéunk*; *chippishinneutugk*.

business, affair, *inniyéuonk* [act. vbl. from *unnaiinneat*, to be so or in such manner], condition, case, circumstances; *ponniyeue inniyéuonk*, 'rude behavior, manner, way, state, condition', C.; *unnuegen unniyéuonk*, a good cause, *ibid.*; *matcheniyéuonk*, 'evil case', El.; *wuttinniyéuonkash*, his affairs. *pissau-matónk*, *pissishónk* (*pissariyeuonk*, C.), business, employment.

but, conj. *qut* (*qut*, *qut onch*, C.); *webe*, *wepe* (only), but, Mass. Ps.; *qut onch*, *ohnehikoh*, but yet.

buy, *adtóuū*, he purchases from (him); *noh adtóadt*, he who buys, a buyer;

buy—continued.

adtóadehe, bought, purchased; act. vbl. *adtóaonk*, a purchase (*óadtuhkau*, he pays (him); *oadtuhkah*, pay me; *nut-tóttóram*, I buy, C.). *manóhumin*, he buys it, R. W.; *kum-manóhumin?* have you bought (it)?; *kum-manóhamoúsh*, I will buy it of you; *kuttattaúamish*, I will buy this of you, *ibid.* Elsewhere, *manóham*; an. obj. *manówhau*, he redeems or ransoms. *taphum*, *tablum* (he satisfies, makes satisfaction), he buys (it); *taphumau*, he buys it of (him); *nut-taphumauop*, I bought (it) of (him). From *tápi*, it is enough, it suffices.

by, prep. *nashpe*, by, by means of, with (object, agent, or instrument) (*náshpe*, *nashpéne*, by or through, C.); *wutche*, by, proceeding from.

bye and bye, *náim*, *námitch*, R. W.

C

call (v.), *wehkomau*, *wérekomaú*, he calls (him); *wehkom kahsuk*, call thy husband (*wérum*, R. W.); *wehquétum*, he calls for (it), asks for (it); *wehquétumau*, he calls on (him) for (it), asks (him) for (it); *kawehquétumounsh*, I pray thee (*kawequétumutúsh*, I beseech you, C.).

call by a name (appellare), *hettamun*, it is called (*tahétamen*, what call you this? R. W., = *toh hettamun*, what is it called?); *ne pish hettamun may*, it shall be called the way, etc., Is. 35. 8. *hennou*, *hennau*, he is called (by the name of); *toh kuttehenit?* what is thy name (how are you called)? (*tahéum?* what is his name? R. W.); *hemou*, *áhunón*, he calls (him); suffix *wuttinuh*, he called him.

call by a name (nominare), *usso-wenau*, he calls or names (him); *pish kuttussowen Jesus*, thou shalt call his name Jesus. *ussowetam*, he calls or names (it); *toh ussowetam?* (*tahossowétam*, R. W.) what is the name of it? *ussowessu*, (he is) called or named; *assowesit*, called (when he is called); C.; *ntíssa-wese*, I am called or named, etc., R. W.

calm, *awrépin*, the wind ceases (*awrépu*, a calm, R. W.; *awwepäe uhquompí*, a calm season, C.; *awrépesha*, it calms, R. W.). Cf. *waban*, wind.

camp, *tuppuksinnóonk* [act. vbl. from *tuppuksinnóog*, *tuppuksinwoog*, they encamp].

can (auxil.), *woh*, 'may or can', expressing 'a possibility to be', El. Gr. 20: *uttoh woh yeush en nuúh*, how can these things be? John 3, 9; *mattu woh wumutuposhumauoh*, he could not answer him. See able; unable.

***caudle**, *wequánanteg* (*wasáquanánitick*, C.; *wequanantig*, R. W.). See light.

canoe. See boat.

cap, *hashómukō* (*ashónaquo*, or *samketíp-pō*, cap or hat, R. W.; *onkqueekhō*, a hat, C. Cf. *onkqueg*, *onkwheg*, that which covers over; a cover).

captain, *mugwomp*, *mugquomp*, pl. + *aog* (*keénomp*, *múckquomp*, pl. -*paúog*, 'captains or valiant men', R. W.; *umuk-quompäe*, valiantly, C.), = *mogke-omp*, great man (relatively great or by com-

captain—continued.

parison). *kenomp* (*kenompāte*, valiantly; *kenompāonk*, valor, C.).

captive, *missin*, indef. *missinnin* (*missinnege*, R. W.; *nun-missindin ewo*, this is my captive, R. W.). *missinnin* primarily signifies a man (homo) of any other (that is, inferior) nation, as distinguished from *wosketomp*, the tribe-man (vir); literally it is 'one of the many', *missinninu*; pl. *missinninuwog*, people (*ninnissindawock*, 'folk', R. W.), answering to Greek of *πολλοί* etymologically, but more exactly to *βάρβαροι*, 'barbarians', in its applied use; *missindou*, *missinnaw*, he is a captive, an outside or foreign barbarian.

capture, *missinohkonau*, he takes or carries away captive (him or them); with suffix *nah* *unmissinohkonauh*, he took them captive. See catch; seize; take.

care for, *wuttawantam*, he cares for, is careful of (it); *wuttamantam*, he is careful, or full of care (*wuttamantam*, C.; *notamanduntum*, 'I am busy', R. W.). *nawantam*, he takes care of (it); *nunawantamōe*, careful, C.

carry, *kup-punanninegkon-ish*, I will carry thee; *nup-punanninweteam* *hussun*, I carry a stone, C. (?). *sokhawattau*, he carries (it) forth. See bear; bring.

carve, *kogkōhsun*, *kogoksum*, *kukhussum*, he carves, shapes by cutting, cuts out, engraves (it); *kogoksumōonk*, 'engraving', carving; *kogoksumwe*, carved, 'graven'.

cast (a stone), *togkonat qussuk*, to hurl a stone at an object, from the hand or a sling. From *togkom*, he strikes.

cast away, *pogketam*, he casts (it) away (*nup-pāketam*, I throw away, C.); *pogkenau*, he casts (him) off or away (*n'pāketam* [the inanimate form of the verb is here given, wrongly], I put her away, R. W.); *noh pagkenout unmittam-wussoh*, he who divorces or puts away his wife; *pognit*, (when she is) put away, divorced.

cast down, *unnohkōnan*, *nohkonau*, *nōkōnan*, he casts (him) down; suffix *wuttinohkonauh ohkrit*, he cast him to the ground; *nōkshau*, *nohkshaw*, he

cast down—continued.

casts himself down (quickly or violently); *nōkshkonau*, he casts (him) down (from a high place); suffix *wun-nōkshkonuh*, he casts them down; *unnohteau*, he casts (him) into or to; *unnohtēdog wataut*, they cast (them) into the fire; *unnohteau*, *unnuhteau*, he casts (it) down; *penohkonau*, he casts or throws (him) down (*penohkōnat*, to throw down, C.); *penuhkau*, he cast down upon (him); *uppenuhkauoh qus-sukwanash*, he cast down on him stones, Josh. 10, 11; *penuhteau*, he cast down (it) upon (it); *penuhteau wuhhogkūh en ohkekoutu*, he cast himself down on the earth, 1 K. 18, 42. In all these forms the theme is *uaken*, *nohken*, he descends, - *en ohke-au*, goes earthward.

cast into the water, *chauopham* (*chawoppōnmin*, to cast overboard; *chawophasā*, cast (thou) it overboard, R. W.); *chawophphtash om*, 'cast a hook', Matt. 17, 27. So, *chauopham*, he boils or seethes (it), i. e. puts it in water. Cf. *chawopshau*, he casts himself or falls into the water.

catch (ensnare), *puttawhau*, *puttuhhau*, he catches by a snare, ensnares; and pass. (but more usually, *puttoham*, *puttahham*, he is caught, ensnared); *puttahhamwog*, they are snared; *puttuhhuk*, when he is snared; *kuppiham*, thou art caught (in a snare), Jer. 50, 24; *puttahhamrehettit*, when they are caught (as fishes in a net); *puttuhhukgehettit*, when they are caught (as birds by a snare), Eccl. 9, 12. Cf. *petshau*, he falls into (a pit or snare); *petuteau*, he goes into, enters; *pētau*, he puts into.

catch (lay hold of), *tohquau mosquoh*, he catches a bear; *watohquōuh*, they catch him; *tohquau* (*tohquuin*, C.), he catches, seizes hold of (it). Cf. *toggun nishur* . . ., 'it received and held three' (thousand baths), 2 Chr. 4, 5. *wuttanuun*, he catches or lays hold on (him) by (a part or member); *nuttanuun weweshittan-it*, I caught him by his beard; *noh animent anumteoh wrehtawogut*, one taking a dog by the ears.

caterpillar, *mapāog*, *mapauwak*.

cattle, *netassa* (*netas*, C.), pl. *netassuog*, any domestic or tamed animal.

caught (by inan. obj.), *uppahkuk sogkut-tin*, his head caught (in a tree).

cause; causing. Efficient causality was expressed by a special form of conjugation of the verb, of which Eliot gives an example in his Indian Grammar, page 59, and of which frequent use is made in his translation of the Bible. Its characteristic is the insertion of *-wah-* or *-eh-* after the root of the verb, as *pogkenunuwog* they are blind, *pogkenunuwahcog* they are made to be blind; *natam* he hears (it), *natam-wahch* cause thou me to hear; *wahtem* he understands, *wahtem-wahch* cause thou me to understand; *noh panéant* he who goes astray, *noh panéakheant* he who causeth (others) to go astray, etc. The formal cause and the material cause are expressed by *wutch*, alone and in compounds, entering into the composition of nearly all verbs which include the idea of source, origin, production, or the like, as referred to the issue or thing produced, the animate or inanimate object proceeding from, issuing from, or caused by another. See become; father; from.

cave, cavern, *hassunnegek*.

cedar, *chikkup* (*utcheukküppemis*, C.; *wish-gudartuck* [= *musqui-utug*, red wood], R. W.).

change, *ásawunum wuthogkamunash*, he changes his garments; *ásawunont*, if he change (beast for beast, Lev. 27, 10); *mutta nut-ghóse ussu*, I change not (I do not changeably); *ásawemaw*, it is changed, it changes; *pajeh áswemawuk*, till it is (shall be) changed.

cheat, *asokekodteamaw*, he uses deceit, deceives intentionally (*nut-asokekodteam*, I cheat, C.); *noh asokekodteamwit*, the deceiver, he who deceives (habitually); *n. agent. asokekodteamaw*, one who deceives (actually). See deceive.

cheek, *namonau*, *m'namau*; *namnamau*, my cheek; *wannanau* (*wonninon*, C.), his cheek [*namau*, he sucks?].

cherish, *nissokkomanooséwam*, I cherish or nourish (*summoontinneat*, to be cherished or nourished, C.).

chestnut, *wampunus* (*wóupimish*, R. W.), a chestnut tree; *wóupimineash*, chestnuts, R. W.; *wampminch* (Sarr.), Stiles; Del. *wapim*, chestnut, Hkw. [*wampi-mimeash*, white fruit or nuts].

chew, *pasquodtam*, he chews (it)?; *asquam pasquodtamamuk*, before it was chewed, Num. 11, 13 [*pasquag*, fine, minute; cf. *pup-pissi*, dust]. *onchittamau* or *kohkodhumau*, it chews the cud; *onchittamont*, *kohkodhumont* (suppos. part. an.), chewing the cud. *oncheteauun*, 'revised' or 'corrected', is used on title-page of Rawson's edition of Samp. Quinnup. (Sincere Convert), 1689.

chief, *keche*, *kehthe*, *kehtau*, he is chief or relatively great. See old. *missag*, *mohsag*, relatively great or important; *anue mohsag*, that which is more or most great; *missugke*, great, powerful, important; *masugkenuk*, (when he is) very great, chief; *wame masugkenuk*, 'the Almighty'. *piachquuttuk*, *piachquuttunumutche*, chief or principal (man, servant, etc.), Gen. 40, 20, 22. See ruler; sachem.

child, *mukki*, pl. +og; dimin. *mukkiés*, a little child (*naukkoies*, C.; *nun-múckiese*, my child, R. W.). *nauuk*, (when he sucks) a sucking child; *nauukde mukkiés* (*nouduunis*, *ndonsu*, R. W.; Narr., *nunnece* Stiles; Peq. *núcaus*, Stiles) a suckling. *peisses*, *peississu*, (he is) very small [an. dimin. from *pea*, little]; *peississit* [suppos. part. from *peississu*], when he is very small; *noh peississit*, 'he who is least', Matt. 11, 11; pl. *peississitcheg*. Intens. or dimin. of endearment, *papeis-sesu*, *papeississit*, *papéasek* (inan., but applied to children, 'little thing') (*puppos*, a child, R. W.; *nip-pápos*, my child, *ibid.*; Peq., *pouppous* Stiles; Lat. *pupa*, *pusa*). *mukkitcheuks* (*múckquachucks*, R. W.), a male child, a son. See boy. *nunkomp* (*uñkup*, C.), a boy, a youth; dimin. *nunkompas*, *nunkompawes* (*nonkumpas*, C.) [*nunkon* (*nañki*), light, levis, and *omp*, man]. *nunksquá*, *nunksq* (*nonkishq*, C.), a girl, young woman [*nunkon-squá*]; dimin. *nunksquas*, *nunksquawes*. See young. *nee-chanog*, pl. (they are born) children (without regard to age or sex), offspring; *wunnechan*, his child (Muh.

child—continued.

wnechun, Edw.; *kenechânog*, your children, C.; *wanneechânunk*, the children, as a body or class, collectively. See daughter; son.

***chimney**, *wanachikomuk* (*wannachkēmuk*, C.; *wunnauchicōmork*, R. W.), = *wanashque-komuk*, on the top of the house.

chin, *nisham*, C.

chogset. See cunner.

choke, *nupashoon*, I am choked, C.; *nupashwôog*, they are choked, El.

choose, *pepēnam*, *pepenam*, he chooses (it); *pepenash*, choose thou; *pepenau*, he chooses or selects (him); *mathe pepenāvouche*, after having chosen him, C. From *penowre*, it is different; *pe-penou*, he differences.

chosen, *pepenāvouche*, -*avouche*, one who is chosen.

circle. See round.

circumcise, *quoshqussou*, *quosquswan*, he circumcises (him); *quoshqussausu*, (he is) circumcised; suppos. part. *noh quoshqussuk*, being circumcised.

circumcision, vbl. n. *quoshqussausuonk*.

***city**, *kehtotan*, *kehitotan*, great or chief town. See town.

clam, *poquāhock*, R. W.; Peq. *ponh-quauhhaug*, *p'quauhhaug*, Stiles; the round clam (*Venus mercenaria*), from the black or, rather, dark purple margin of the shell, of which the Indians made the 'suckāhock or black money', R. W. 104. The first portion of the name, *poquau*, is retained in Nantucket; the last, *quauhau*, in other parts of New England. Rasles gives (Abn.) '*pekšé*, pl. *pekšahak*, huitres'. The derivation is not clear. Perhaps *pukquag*, that which is bored, and *hong* (*hogk*), a shell; or *pukquog* (*pôquag*) may be employed in its derived sense, an inclosure, with reference to the box-like character of the shell as contrasted with the gaping valves of the *Mya*. *sickisauog* (*sikkissuog*, C.; Peq. *sucksawaug*, Stiles), long clams, *Mya arenaria* [= *suhq*, *sohq-ussuog*, they spit or squirt].

claws, talons, *onkqunnēsog*; *wonkqunnēsog*, their claws [*uhquon-ese*, dim. a little hook]. *mūhkos*, pl. *mūhkossog*, the

claws, talons—continued.

nails, claws, hoofs [*m'uhkōus*, a sharp point].

clay, *mutwānsk*, pl. *mutwānskog*, 'bricks'.

clean, *pahke*, *pohki* (*pohkoigēne*, C.; *pah-kepēwē*, cleanly, ibid.); *pahkesu*, (he is) clean, made clean or pure; *pahketeau*, he cleans (it), makes clean.

clear, *pahke*, *pohki*, (it is) clear (*pohke-yeñe*, C.; *pāuqui*, R. W.); *pohquāre*, open, manifest, that may be seen through (*pahker*, *pohkiyeu*, clearly, C.); *pōhkōk* (when it is clear, transparent), the clear sky (*pāuqui*, *pāuquayūdt*, 'it holds up', R. W., i. e. it is clear). Related to *pahqui*, it is hollow, bored through; *pôquag*, a hole; hence, that which may be seen through. Cf. Greek *διὰ, διὰ ἄνω, δεικναι* (*deiknuri*), possibly *δαίω*, to divide.

cleave, *pohshinam*, he divides, cleaves in two, literally he halves (it), from *pohshe*, half. *pohpasschtan*, he cleaves it, makes it divide [*pohshe*, with redup. freq. and caus. inan. form].

climb, *kutōtaruhtou*, he climbed up, went by climbing; *wutōtanau*, he climbed up to or into a place (*n'tāuntawem*, I climb; *atāuntorush*, climb thou, R. W.); *tohkatāan*, he climbs on (it), as a ladder, a rock, a tree (*nut-tohkās*, I climb, C.).

close, *closed*, *kuppohham*, he stops, shuts, closes (it); *noh kobhog*, he who stops or closes; *kobhamuk*, suppos. part. inan. pass. closed, when it is closed (*kūppash*, 'shut the door', R. W.; *kup-pōkhash* *ūsqout*, shut the door, C.); *kuppi*, thick, close, dense (*cuppi-mach-āug*, a thick wood, a swamp, R. W.); *kuppahta*, in a thicket or thick wood; *kuppalt*, *kuppād* (when it is close), ice (Peq., *kuppat* Stiles); *kuppohhou* (the instrument of closing), a door; *kuppō-muk*, *kobhamuk*, *kobhog*, a closed place, a harbor or haven; *kupputtan* [= *kuppi-tan*, closed month,] a dumb person, etc. See shut.

***cloth**, *mūnak* (*mañek*, R. W.; *monag*, C.), *m'ōnag*, *m'onagk*, in compound words -*onagk*: *womponak* (*wōmpinuit*, R. W.), white cloth; *usquonagk* (*mish-quñuit*, R. W.), red cloth. *comamekunmo*, have you any cloth? R. W., i. e. *kum-maunek-ummo*. *mōnak* was often

cloth—continued.

used for a garment, cloak, coat, or other clothing. That which is traded (?); cf. *kunnmanôhamin*? have you bought?; *nummonanquish*, I come to buy (of you); *monanquishavog*, chapmen, R. W. Or, with reference to its texture, *monok*, that which is many (?).

clothe, *hogkæ*, he is clothed (with); *hogkush* (*ocquash*, R. W.), 'put on', he thou clothed with; *hoggut*, *agguil* (when he puts on), clothed with; *ne agguil*, *ne águt*, that which he is clothed with (*sgáús áúhuqut*, 'a woman's mantle', R. W.); *oggunneat*, *hog*-, to wear clothes, to be clothed (*oggunneat*, to put on, C.); *nut-ôgquannehhuam*, I clothe, C., i. e. make clothed. V. t. *oggunnum*, I put on (clothes). From *hog*, the body, the person (?). Cf. *ohkæm*, a dressed skin (*aróh*, 'their deer skin' mantle, R. W.); *hogkæonk*, clothing; *hogki*, scales; *onkhum*, he covers (pass. he is covered); *onkquineat*, to be clothed.

clothing, *hogkæonk* (*aukæonk*, C.), pl. *-ongash*, garments. See dress.

cloud, *matokps*, *matohqs* (*mattáuqu*, R. W.); *wompatokps*, a white cloud; *matohquall* (*máttaquat*, R. W.), when it is cloudy or overcast, 'foul weather' [= *m'wuttogki*, moisture, wet?].

coal, *mohkussa*, *mohkos*, a burning coal; pl. *mohkossash*, coals of fire; *unne mõi onk ne mohkos*, blacker than a coal [= *m'kossa*, that which is hot (?), or *møikossa*, black-hot (?)]. Cf. Abu. *mkasé*, charbon éteint; *mkaséskstai*, charbon ardent, Rasles.

***cock**, *monsh* (*mønish*, *nåmpash*, 'a hen, a cock', C.; perhaps intended for *mønish nompashim* (a male); *chicks*, "taken from the English", R. W.).

codfish, *anishâmog*, C., from *amussu*, *anishu*, it is tainted, putrid, or smells badly, descriptive enough of a badly cured codfish; *paugamaüt*, pl. + *amurock*, R. W. (but *påkomótam*, haddock, C.).

cold, *sonqui*, (it is) cold or cool (to the touch); *ohke sonqui*, the earth is cold, C.; *sonkippeg*, cold water (*saunqui nip?* is the water cool? R. W.; *saunkopangot*, cool water, *ibid.*); adj. an. *sonkquesu*, he is cold (*aunûm sonkquesu*, the dog is

cold—continued.

cold; *nus-sonkques*, I am cold, C.). *tohkoí* (*tehki*, *tátakki*, R. W.), it is cold weather (*moecheke tohkoí*, it is very cold, C.; *tahkkes*, cold, R. W., but rather, cool, a little cold, dimin. of *tohki*); adv. *tohkaen*, in cold weather; suppos. inan. *tohkaq*, (when it is) cold. Cf. *taquûnek*, autumn; *taquáttin*, it is frozen, R. W.; *tapu*, *tohpu*, frost; *tahippadton*, he quenches, he cools (it); *áhtappadtam*, he quenches. *quosquonochu*, he feels cold, suffers with cold (*quosquatchu*, he is cold, C.; *núckqusqunatch*, *núckqusqunatchámin*, I am cold, R. W.; *aunûm quosquatchoi*, the dog is cold, C.).

collect. See assemble; gather.

come, *pejáu*, he comes, oppos. to *monchu*, he goes, both verbs having regard to the place where the speaker is or is supposed to be; *pejauush* (*peyosh*, C.), come thou; *peyunk*, come ye; suppos. part. *payont*, when he comes, he coming; *puáhettit* (*pejáhettit*, R. W.), when they come, they coming or being come (*tahwhitch kup-pejáámen*? what come you for? R. W., = *tohentch kup-pejáámau*?). See arrive.

come or proceed from, *wutcheu*, *wadchiyeu*, he proceeds or originates from or in (having regard to the origin or source), sometimes *wutjishau*; suppos. part. *wadchiüt*, *wajhet*, he who comes from: *toh wadchiüt*, 'whence he was', i. e. whence he came, Judg. 13, 6; *ne wadchiéh*, 'whence I am', John 7, 28; inan. pl. *wushonash wutjishaash*, boats came from, John 6, 23 (*tunna wutshat-ock*? whence come they?; *wutáunuck nateshem*, I came from the house; *nåw-wutuck nateshevi*, I came from afar, R. W.) From *wutche*, from. *kachémæ*, *kutchenæ*, it proceeds or comes from (with regard to procedure or progress); *kuen kitché*, I begin, C., i. e. I go onward from; or *núkkitchéússem*, *ibid.* See begin; earth; father; proceed.

comfort, *tapchhuau*, *tapcheau*, he comforts (him), lit. causes (him) to be content (*nut-tippeh*, I comfort, C.; *tapchhuáunat*, to comfort, *ibid.*). Caus. from *taupi*, *tápi*, it is sufficient, or enough; *tapantam*, he is satisfied. See satisfy.

command *annamau*, *annamau* (he speaks with authority to), he commands (him); *annamónish*, I command thee (*kut-annamuk*, he commands thee; *nut-annamuk*, he commands me, C.); *tah ánot*, *ne ánot*, what he commands; suppos. part. *noh ánot*, he who commands, he when commanding; *wuttin-nawraonk*, (his) saying, command. See say; think.

commandment, *naumatuonk*, pl. -*óngash*, law, commandment. *annatamawonk*: *wuttinannatamawonk* God, a commandment of God; act. vbl. from *annatam*, *annatam*, he commands (inan. obj. or intrans.) *nawraonk*, a saying (by a superior to an inferior), a commandment; from *nawra*, he says. See say. *kukkuhwaonk*, ordering, an order or command [lit. a marking out, from *kukkenau*, he marks out, sets in order].

common, *machekegeau*, it is abundant, it is common; *nawwe missiminnuog*, common people; *nawwe petukquag*, common bread (*nawwe wosketomp*, any man, C.); '*nawwe wut-Epistleum Jude*', the general epistle of Jude.

commonly, *wekónche*, C.

commotion, *wogkoneonk* (a stirring up, or setting in motion), a stir, tumult, commotion.

companion, *wetomukutch* (he who goes with or accompanies); *wetomp*, a companion, comrade, friend. See friend.

compare. See liken.

compel, *chetanurau*, he compels (him), C.; *chetinai*, El. See force, v.

complain, *quenoráuog*, they complain. R. W. (rather, they are in want, lack something); *tahwúch quenaráyean*? why complain ye (sing.)? R. W.

completely, *pakodeche* (*paucóche*, 'already', R. W., and *pangóche*): *pakodeche ussenat*, to do completely, to accomplish; freq. *papogkóche*, to the full or uttermost. See finish.

conceal. See hide.

conceive, *wompequau*, *wompequau*, -*quóou*, she conceives, is pregnant; *wompequait*, if or when she conceives; adj. *wompequide* (*wompéquo*, C.), with child, pregnant; *wompequauonk* (a conceiving), conception.

concerning, prep. *papaume*.

condemn, *pakodechimau*, *pogkódechimau* (he makes an end of, finally disposes of), he utterly censures or condemns (*pogkódechimauónat*, to condemn, to convince (?), C.). From *pakodeche*, completely, utterly; lit. there is an end of it, he finishes it. *wussumau*, he judges, sentences, or condemns (him). See judge.

condition, circumstances, *ámáyeuonk* (his affairs, matters, res). See business.

conduct one's self or behave toward, do or act toward, *unnehkhuau*, *unnehau*, *unhean*, he deals with, treats, acts toward, does to (him); *ne pish kuttinchen*, that or thus thou shalt do to me; *tah kuttinchesh*? what am I doing to thee? how do I act toward thee?; *ne unnehch*, so deal thou with me, 2 Chr. 2, 3; *unnehchuk* (*unnehchuk*) *nag*, deal ye with them, deal with them; *ne wuttinhean ne ánhit*, I do to him as he hath done (as he may do, suppos.) to me, Prov. 24, 29. This verb, of very frequent use, is a causative from *neane*, such, so: *unnehchau*, he causes it to be so to him.

coney, *waátuckues*, R. W. In the reprint 'the conek', but in the original 'the conie'. *mohtukquasog*, conies, Ps. 30, 26 (*wuhtukquasog*, Mass. Ps., Ps. 104, 18).

confess, *sampauan*, *sampauantam*, he confesses (it); *sampauan* (*sampauauan*, C.), he confesses to (him). From *sampwe*, *sampwi*, rectus.

conjuror, *pauwau* (*porwáw*, R. W.), a priest, conjuror, or sorcerer. See priest; wizard.*

conquer, *sohkom*, he conquers, overcomes, prevails over (it): *sohkom otan*, he took the town; *sohkash nachuk*, overcome (thou) evil, Rom. 12, 21; an. *sohkau*, he prevails over, conquers (him); suffix *wus-sohkau-oh*, he prevailed over him; *noh sohkaumont*, he who prevails or conquers (suppos. when conquering); pl. *neg sohkaumonteg*, they when conquerors, the conquerors. *ánuánu*, *ámánuau*, he overcomes or conquers, C. (?).

consider of, meditate on, devise, *natwóntam*, he considers of (it).

consume, *mohtupahteau*, *mohtuppaen* (it passes away), it is consumed, wastes away, dissolves, vanishes, or the like; with a pass. signif., *mohtuppaemo*, it is consumed, melted (*mohtupaenute*, to consume; *nun-mohtuppaem*, I consume or I am sick, C.). With the sense of misfortune or disaster, *mahtsheau*, it wastes away, consumes; so, *mahtsheau*, *mahsheau*, it decays, it fails, it vanishes away. From *nache*. See decay; have; pass away; sick. *natau mahchekussun*, the fire consumed (it); *natau mahchekussun*, the fire consumed (him), = *maheche-chikossun*, made an end of burning. *mohtuttano*, it is consumed; *mah-tugquash mohtutta-ash*, the trees are consumed, i. e. burned up. *mahtsuwae*, *mahtsuhkuae*, consuming (as a fire).

contempt, vbl. n. act. *nishanunumaonk*, a despising or contemning; pass. *nishamanittuonk*, a being despised or contemned. See despise.

contend with, be at difference with, *penuanumau*, he contends or is at strife with (him); *noh penuanumout*, he (when) contending, he who contends; mutual an. *penuanittuog*, they contend with one another. From *penowee*, there is a difference; *penoore*, different.

contented, *tapantam*, he is satisfied with (it); he is contented, = *tápi-antam*, satisfied, or enough-minded.

contention, vbl. n. act. *penuanumaonk*, having a difference with; recip. and pass. *penunittuonk* (mutual difference), contention, strife.

continual, *nagwutteae*; adv. *nagwutteaeu* (it continues or is continual), at all times, always (*nagwutteaeuenaonk*, perseverance, C.).

***converted**, *quinnuppekompau*, (he stands turned about), he is converted. N. agent. (indef.) *quinnuppekompauaénin*, anyone who stands turned about, a convert (as in the title of the translation of Shepard's "Sincere Convert", *Sun-puetteahae Quinnuppekompauaénin*).

cook. See bake; roast.

copulate, *wehpamau*, he has sexual connection with (her), he lies with, as man with woman; with suffix *owehpau-*

copulate—continued.

muh, he lay with her; *wehpamae wus-kannem*, semen virile; *wehpamaevonk*, sexual connection; but the same (?) verb, *wehpamau*, *wepinau*, signifies he eats with, shares a meal with, as *pish ka-wepiminauwa*, ye shall eat with me, I Sam. 9, 19 (*wehpittituk*, let us eat together, Exp. Mayhew). See couple.

cord, string, *penunneat*, *penunneocht* (*peninneacht one*, a (fishing) line, C., = *aúmanep*, R. W.; *peámenyacht*, a cable (?), C.). *tuttupun*, *tuttuppunnohtog* (it is twisted), a cord, string, or thread; *has-shabpe* *tuttuppun*, a tow thread; *muquá* *tuttuppun*, a scarlet thread.

cormorant, *kuts*, *kuttis*, *kuttusku*, pl. *-uog* (*kitsug*, R. W.).

corn, *weatchimin* (the plant or corn in the field); pl. *weatchimimeash* (the fruit) (*eachimimeash*, C.; *ewáchimimeash*, R. W.; Peq. *wewaúchemins*, Stiles; Narr. *accoquiss*, Stiles; Abn. *skamšn*, pl. *-nar*, *mesikštar*, 'blé entier, qui n'est pas pilé'; *šauñighenšr skamšnar*, or *šauñhemnar*, blé blanc; *šisšmenar*, blé jaune). This name is compounded of *min*, pl. *minimeash*, grain, fruit, and a word which is related to *meech*, he eats, and *meechum* (he eats it), fool, the primitive form or radical force of which I can not fix. *munnequomin*, green corn (in the field); pl. *munnequamimeash*, green ears of corn; *missunkquamimeash*, dry ears; dimin. *missunkquaminnémesash*, dried up or blasted ears. *appasuwash* (and *apwósue*) *weatchimimeash* (contract. *appaminneónash*), parched or roasted corn (*uupitunimeash*, R. W.); from *apwóu*, *apposu*, he roasts. *nóhkiik* (*norake*, Wood; *vókehick*, R. W.), 'Indian corn parched in the hot ashes, . . . afterwards beat to powder', 'parched meal, which they eat with a little water, hot or cold', R. W.; from *nóhki*, it is soft; *nóhkiik* (suppos.), when it is softened. *pishquéhick*, unparched meal, R. W.; from *pashquag*, that which is fine or in powder, whence caus. *pashquéhéau*, he makes it fine; suppos. *pashquéhik* (Abn. *pískesš*, 'il est fleuré'; pl. *-ššak*, Rasles). *našáump*, 'a kind of meal pottage, unparched . . . From this the English

corn—continued.

call their *samp*, which is the Indian corn beaten and boiled". R. W.; *ampí-mineamawsáump*, 'their parched meal boiled with water', *ibid.*; from *sau-pác*, *sabác*, softened by water, macerated (whence *sábatég*, pottage; *wus-sápe*, thin); *ne saupác* (*nawsaump*, R. W.), that which is boiled soft or macerated in water; hence, *sappaen* [*sapppate-ni*, pass. part. form], 'the crushed corn boiled to a pap'. Montanus, Deser. N. Netherland, 1671, = the *sappawn*, *sepawn*, of the Dutch (and pone of Pennsylvania and Maryland?). *m'sickquatah*, 'boiled corn whole', R. W., = mod. *succotash* [*sahquattahash*, *inan*, pl. from *sahquattahani*, he breaks it to pieces, or, as applied to an ear of corn, he shells it; *m'sahquattahash* (sc. *ainneush*), the shelled corn boiled, instead of boiled ears].

corner, *naigag*, *niyag*, *nahnitigag*, the external point where two lines meet, a corner or angle externally, a point [*náí*, squared, angled; *aiúhau* (*ágen*), in the middle or between two]; *ait naigag*, to or at the corner; *yau naigag* (or *nace*) *wetu*, the four corners of the house; freq. *ait nahnitigag*, at the four corners, i. e. at all the corners. *nashik*, = *naigag* [from *nashāw*, between]; *gaa-at nashik ohke*, at the four corners of the earth; adj. *nashinne*, of or at a corner; *nashinne qassuk*, a corner-stone. *parchekeley*, *paúsvi*, *pucháag*, *parhay*, a retired place, out of the way, a recess, a corner: *ait pucháag*, *ait parhay*, in a corner. Prov. 21, 9; 25, 24; *auish paúsvat*, go into the closet, Matt. 6, 6 [from *pachuan*, *pachuan*, he turns aside, deviates; or from *pachewan*, it divides, separates].

corpse, *ahchank*, oftener *napuk* (when he is dead). *maucháthom*, 'the dead man', 'the deceased'. R. W., lit. he has gone away. See dead; death; die.

corrupt, *anunom*, it is corrupt, tainted, putrid, rotten; *anunawog*, *aiunawog* [*aiunawog*], they are corrupt; suppos. *aiút*, (when it is) corrupt ('it is putrefied'. R. W.); n. concrete *anenk*, a corrupt thing (when it is corrupt), a rotten thing; act. vbl. *aiunawók*, corruption

corrupt—continued.

(*wegansue aiunawók*, 'corruption of the flesh', C.); adj. *aiunáur*, corrupted; an. act. *anussa*, he causes or produces corruption; he is corrupt, rotten, or putrefied. From *ánu* (?), more, beyond, further, too much. *passoqua*, rotten, C.; *passoqua wegans*, 'corrupted flesh, or rotten', *ibid.* Cf. *pissag*, dirt, mire (*pissugk*, C.).

counsel, n. agent. *kenamauen*, pl. *-áénunog*, counselors, and *kenasawáúin* (*kenasawáúin*, C.), pl. *-aeninnog* [*kenamauá*, he speaks to with authority, as a superior to an inferior or an elder to a younger]. See advice; advise.

count, *ogketam*, he counts, takes the number of (inan. objects); *ogkeman*, he counts (an. objects); *ogketash* (*akétash*, R. W.), count thou or reckon; *ogketaj ne atahshik*, let him count the number or the sum of; an. obj. *ogkesa*, he is making a count, engaged in counting; hence, *ak'sanog*, 'they are telling of rushes' (i. e. gambling), R. W. 145 'for their play is a kind of arithmetic'; *nashpe ogketamanat* (infinit. as noun), 'by count'. From *ogkú*, like to, in the same manner as (?). See read.

couple, infinit. *neesinat*, to couple, to lie two together; *nevin*, he lay with (her), she lay with (him); *neesintah*, lie thou with me; suppos. part. *neesak*, when he or she lies with (Abn. *nissššak*, ils sont mariés; *neki tsidé* (ait vir), *nsssi* (ait mulier), je suis marié). From *neve*, two. See copulate.

cousin, *aitonkys* (consanguineus, or affinis?); *kaitonkys*, thy cousin, Luke 1, 36; *waútonkysah*, her cousins (*waútncks*, R. W., *waútonkysin*, C., a cousin; *waútncks*, my cousin; *waútonksáúunog*, they are cousins, R. W.); *waútonkysog*, 'sirs', Acts 27, 25 (for Gr. *ἀνδρες*).

cove, *ancip*, 'a little cove or creek'; *ancppáwese*, 'a very little one' [= *ancup-áwe*, dimin.], R. W. From *kuppi*, closed, shut in. Cf. *kahpog*, a haven.

covenant, agreement, *wannawáanuk* [*wanne-wáwáonuk*, good talk]; *wannawán*, he covenants, makes a league or agrees with (him).

cover, *onkham*, he covers over, hides (it); *nut-onkham nuskesuk*, I hide (cover)

cover—continued.

my face; vbl. n. *onkarhouk*, a covering. a screen; n. concrete *onkarheg*, that which covers (as the cover to a dish or box); hence *onkneekhō* [= *onkarhēgō*], a hat. Cf. *ogquimeat*, to wear clothes, to be covered; *ogkō*, he is clothed; *ogkoue*, *ongkoue*, beyond, on the other side of (covered). *puttagham*, *puttagham*, he covers up, he hides (it); *puttaghamunūt* *poshkissōnk*, to cover one's nakedness, C.; n. concrete, *puttagheg*, a covering [*puttagheu*, he hides himself]. *wutunk-huunū* [*wut-onkhun-un*] *monak*, she covered it with a cloth. Cf. *Wāitacoue*, pl. *Wāitacūmāug*, R. W. (*watāhkūguo*, C.), 'coat men', 'such as wear coats', a name given to the English. *nukuh-kou*, it covers over, overwhelms, puts under (as a flood); an. *nukuhkavau*, it overwhelms, covers over (him); from *nokeu*, it descends, comes down, with *k'* progressive. *natippau*, *nehtippau*, it is covered with water, Gen. 7, 19, 20.

covering, *onkueg* (see cover). *uyūh-quos*, *obbohquos*, a covering (awning, screen, or the like), something put over or above; *ne obbohquosik*, its covering (of a chariot, Cant. 3, 10) (*abockquō-sinash*, pl., the mats used for covering the wigwams, R. W.).

covet, *achevontau* (he thinks very much of, desires exceedingly), he covets (it); pl. suppos. *achevontegig*, the covetous.

coward, *sohquompōwō*, C.; *sohquompōoōnk*, cowardice, *ibid.* (?); *sohquettēhhaue*, faint-hearted, *ibid.* (?).

crafty, *wamompewessa*, *wamompurissa*, *nehtōmpurissa*, (he is) crafty, 'subtile' 'with guile', (*wamuprowae* *keuos-wāōnk*, crafty counsel, C.); *wamompēhkan*, he beguiles, deceives by craft (him). Cf. *nompataumat*, to substitute one thing for another.

crane, *tuunag* (*tuānek*, R. W.), from *tanne*, hoarse (?). *sussadt*; cf. Abn. *sussaghi-ši*, il est droit.

crash, *toshkonk*, a crashing (noise?), Zeph. 1, 10.

crawling, creeping, *pamompagit*, (when) it creeps; *nōh pamompag*, that which creeps; pl. *pamompakeg*; an.

crawling, creeping—continued.

pamōmpagin dōas, 'creeping thing' (*nup-pamūūdashom*, I creep, C.); freq. and habit. *pāpānompag*, pl. -*pakecheg*, and *pāpāmatecheg*, creeping things.

create. See make.

creature. See animal.

creeping. See crawling.

crooked, *wonki* (*wānki*, R. W.; *wonkōi*, C.), crooked (lit. it bends); *ne wonkag*, that which is crooked or bent; adj. an. *wonkesu* (*wonkenēsu*, C.), he is bent or crooked; *wonkagk*, (when it is crooked) error, transgression. *wōnkūnum*, he bends (it); *wonkittēan*, he makes (it) bent or crooked [related to *waēnu*, round about, bent or curved around?]. *pēnūyi*, crooked, R. W. [*pau-nēnu*, he goes out of the way, turns aside, errs]. *pemisquāi*, 'crooked or winding', R. W.; freq. *pēpemisquē*, crooked, tortuous; cf. *pemisquoh* [*pemisquēn*, it whirls or twists], a whirlwind.

cross over, *qushkodēau seip*, he crossed over the river; *seip ne wōh mo qushkodēomuk* (pass. particip.), a river that could not be crossed over or passed.

crossway, *pmaneeche may*, Obad. 14.

crow, n. *konkonta* (*kaukont*, pl. *uog*, R. W.; *kongkont*, C.); *kutchikkonkont* [*krheche konkont*], 'raven'; elsewhere *konkonta* and *wēnont*. Onomatopoeitic.

cruel, *onkapunūāe*, *āwakompanāe* (tormenting, torturing), cruel, severe (of pain or torture); *onkqueueunkque*, C., *onkqueueunkque*, El., grievous, terrible, extreme [from *ūankque* or *ūhqueu*, at the extremity, extreme].

crust (of bread), *koshkittake*, C. From *kōshki*, rough (?), or *kishke-ohdag*, that which is at the side of (?).

cry (weep), *maū* (*mou*, C.); *wamūwōcheke māh*, I weep much; *maunawop*, *maunāp*, (*maunawop*, C.) I did weep; *maung*, *maunk*, when he weeps or cries; suppos. pl. *ney māungig* they who weep; adj. *maur*, *mauwe*, weeping (*māuo*, 'to cry and bewail', R. W.); freq. *mauēmaū*, he cries or mourns. See mourn.

cry aloud, cry out, *mishontawau*, he cries out, shonts (roars, C.); imperat. sing. *mishontawashi* (*mishāūntowash*, R.

cry aloud, cry out—continued.

W.), cry out; vbl. n. act. *mishontawauonk*, a crying out, outcry, shouting.

cuckoo, *kigunk*, Lev. 11, 16; but in Deut. 14, 15, *kukkaw* is transferred. It is not certain to what species of bird the name used by Eliot belonged.

cunner, chogset, or burgall (*Labrus chogset*, Mitch.; *Crenilabrus burgall*, Storer), *eachauet*, Stiles (Peq.) [*choh-chohkesit*, spotted?].

cure, heal, *neetskékheü*, he cures or heals (him) (causat., makes him well); *neetskehtau*, he cures or heals (it, as a fever, a wound); *neetskesu*, (he is) cured or restored to health (*nau-neetskeh*, I heal, C.); *neetskehhuwaonk* (a making well), a cure.

current, *kussitchuwan* (it flows swiftly onward); *uk-kissitchuamwoonk* (vbl. n. act., a flowing onward, a continuous flowing). See flow.

curse, *mattánuuü*, he curses (him); *matánuuak*, curse ye (him); *mattánuu*, *mattánuu*, he cursed (it) (*num-mattánuu*, v. i. (?), I curse, C.; *mattánuiskáut*, v. t. an. (?), to curse, *ibid.*); *matánuuonk* (*mattánuuonk*, C.), a curse (pass.); *matánuuonk*, a curse (act.); cf. *mattánuü*, devil. *matánuueteau*, v. i. he curses; *matánuueteau* (he thinks evil, is evil-minded), he curses (it); *matánuueteuonk*, cursing; *matánuueteuonk*, cursing; *matánuueteuonk*, cursing; *matánuueteuonk*, cursing.

curse—continued.

nau, he curses (him) [intens. from *matánuuü*].

custom, *úshuáonk*, *úshuáonk*, a custom (*úshuáonk*, *úshuáonk*, an example, C.; *úshuáonk*, example, Dani.), = *úshuáonk*, doing (?). See action.

cut, *tummuusum*, *tummuhtau*, he cuts (it) off: *tummuhtauwog uppuhkuk*, *tummuusumwog uppuhkuk*, they cut off his head, 1 Sam. 31, 9; 2 Sam. 20, 22 (*tummuusum*, I cut, C.; *tummuhtauwog mehtug*, 'to hew down a tree', Ind. Laws); suppos. pass. part. *ne woh táme-tahamuk*, that which must be cut off; *tummuhtauwog*, (it is) cut off. *tummuhtauwog wuhtauwog*, he cut off from (him) his ear; with suffix *wuhtauwog mehtauwog*, he cut (it) off from him. *tummuhtauwog*, he beheaded (him), = *tummuhtauwog uppuhkuk* (*finequassu*, to cut off or behead, R. W.). *nehnekikkom*, he tears, claws, rends, cuts in pieces (as by the teeth or claws); with an. obj. *nehnekukkau*; intrans. *nehnekikkissu*, he tears, rends, or cuts (particip. *nehnekissánu*, cutting, C.); *nehnekissánu*, *nehnekissánu*, he cuts himself. *mausum wumeesunk*, he cuts or shaves his hair [lit. he smoothes it; from *mausi*, smooth] (*moosománuat*, to shear (sheep), C.; *moosovittineat*, to be shaved, *ibid.*; *peeghumánuat*, to shave, *ibid.*; *wuppegam*, I shave, *ibid.*).

D

dance, *pumukau*, he dances; *pumukánuat* (*pumukánuat*, C.), to dance; *pumukánuonk*, a dancing (*pauochánuog*, 'they are playing or dancing', R. W.; *ahque matánuu*, do not dance, C.; *mattánuuonk*, dancing, *ibid.*). This was probably the war dance. Cf. *matánuu*, an enemy; *matánuuonk*, a battle, R. W.).

dangerous, *nuuukquok* (when there is need to beware), from *nuuukquassu*, he takes heed, is cautious (*neu nuuukquok*, I beware, C.), which is from *nuuukquau* (?), he looks for, looks out, uses his eyes: *nuuukquok aguonpiyruash*, perilous times; *nuuukquappu*, *nuuukquappu*, he is in danger.

dark, *pohkenuü* (*paukénuun*, dark, R. W.; *pohkenuü*, C.), when it is dark; as n.

dark—continued.

darkness; *pohkenuü* (?), it is dark; *pohkenuuhtu*, in darkness; *pohkenuuhtu*, 'in the dark night', night-darkness; adv. *pohkenuu*, darkly, obscurely; causat. *pohkenuuwaé* [= *pohkenuuuháé*], making dark, made dark, blind. Probably from *pohkenuu*, he puts away, a putting away light or the sun. Cf. *wayont*, (going away) sunset. But how related to *pohkenuu*, *pohke*, clear, plain, transparent? See day.

Roger Williams states that the Indians called the constellation Irsa major ("the great Beare, or Charles Waine") *mosk* or *paukénuunwauwau*, "which . . . signifies a Beare", and Stiles (Narr. Voc.) has *knuah*, a bear.

dark—continued.

The name, as applied to the constellation and the animal, was probably derived from *pohkenai*, signifying 'he goes when it is dark', or by night.

daughter, *wut-taun-oh*, his daughter, the daughter of; pl. *wut-taun-og*, the daughters of, his daughters; indef. *wut-taun-in*, the daughter of anyone, any daughter, a daughter (*wuttoin*, C.); *nut-taunes* (*nittānnis*, R. W.; *nuttānces*, C.), my daughter; collect. *wuttaunéwak*, all the daughters, all who are daughters, the daughterhood; *wuttōneu*, *wuttaunyeu*, he begets or has a daughter, she bears or has a daughter.

Mr Duponceau, in his Notes on Eliot's Grammar (pp. xiii, xiv), expressed his surprise, "after the positive statement of our author that substantives are not distinguished by cases (except [animates when governed by a verb transitive] as above mentioned), to find different terminations of the same word in various parts of his translation of the Bible, of which he makes no mention and gives no explanation in his Grammar." He instances *wuttaunoh Zion*, 'daughter of Zion', Lam. 2, 8; *woi Jerusalem wuttaunin*, 'O daughter of Jerusalem!' *woi pnuomp Zion wuttaunin*, 'O virgin daughter of Zion!' Lam. 2, 13; *wuttassunewutuk wuttaunoh Zion*, 'the wall of the daughter of Zion', Lam. 2, 8; *woi kenaau Jerusalem wuttaunewuk*, 'O ye daughters of Jerusalem!' Cant. 2, 7; *kah ompetak wuttōneu* (misprinted for *wuttōneu*), 'and she bare a daughter', Gen. 30, 21. "The first of these terminations is correct", Mr Duponceau informs us, *nuttanoh*, *kuttaunoh*, *wuttaunoh* being "the proper nominatives of this word", but the others "can not be accounted for" otherwise than by the conjecture that Eliot "had recourse to different Indian dialects." A very moderate proficiency in the study of the language would have enabled Mr Duponceau to reconcile the seeming incongruity in a manner more creditable to Eliot as a translator and to his own critical sagacity. Thus, *wuttaunoh*, his or her daughter, or the daughter of (corresponding in form

daughter—continued.

with the 3d pers. sing. of the transitional or suffix verb), is really the possessive or genitive-construct form, the termination *-oh* indicating its government by or dependence on the noun following. In *Jerusalem wuttaunin*, lit. 'any Jerusalem daughter', the first word has the form of an adjective, and the termination *-in* (any) indicates the indefinite use of the word 'daughter'; *wuttaunewuk*, in *Jerusalem wuttaunewuk*, is the collective, and signifies the Jerusalem daughterhood, all the daughters of Jerusalem; and in *ompetak wuttōneu*, 'afterwards she bare a daughter', *wuttōneu*, instead of being, as Mr Duponceau supposed, "in the accusative governed by an active verb", is itself the verb, *ompetak* representing the adverb 'afterwards'. See younger son or daughter.

daughter-in-law (son's wife), *wushim-oh*, his or her son's wife, the daughter-in-law of; *kushim*, thy daughter-in-law; indef. *wushim-in*, a daughter-in-law.

dawn, *mohtompōn* (*mautābon*, 'it is day' R. W.); *mohtompog*, when it is morning (used with reference to a past or future morning); *en mohtompawit*, until morning. See day.

day, *kesuk* (primarily the sun, the sun as the source of heat and light; also the sky or visible heavens, cælum), day, sunlight: *pasuk kesuk*, in one and the same day, Gen. 27, 45; 1 Sam. 2, 34; pl. ⁴ *quash*, Is. 24, 22, (*anamakkesuck*, this day, R. W.). Rarely used; see sun. *kesukod* (*kēsukod*, R. W.; *kesūkod*, C.), a day, the space of a day; suppos. *kesukok*, when it is day; a day past, future, or contingent: *ne kesukok*, on that day when, or while it was that day; *yeu kesukok*, (on or within) this day; *negonne kesukod*, the first day; *kesukod kah nuhkom*, day and night; pl. *kesukodtash*, days; adv. and adj. *kesukodāeu*, *-āiē*, by day, in the daytime (*kesukodāte*, C.; *kēsush*, *kēsuckquāi*, by day, R. W.). After a numeral adjective or the adjectives 'few', 'many', or the like, 'days' was more commonly expressed by *-quinnu* or *-quinne*, a day (or when it was the day), or by the suppos. form

day—continued.

quinôgok or *quinakok*: *pasuk kesuk, asuk neesuk kesukquâr* . . . *asuk piangkuk-quiane*, 'one day or two days' . . . or ten days', Num. 11, 19; *neqtte kesuk asuk neesequinnu*, 'a day or two', Ex. 21, 21; *ogguhse-quiane*, few days; *mar-chetikiquiane*, for many days. The suppos. form is used after an ordinal, as *nishikquinogok*, on the third day (*shuck-quâcêkt*, 'three days', R. W.; *nishik-quinnohquod*, three days hence or ago, C.); *quinquinogok*, on the fourth day (*yowwanôcêkt*, 'four days', R. W.). So, *machele machetiki-quinogok*, 'after many days' (*neeshikquinogok*, two days ago, C.); *mutunse quiane kesukod*, all the day long, *ibid.*, which last phrase points to the etymology, from *quiane*, long, the measure of duration).

"They are punctual in measuring their day by the sun, and their night by the moon and the stars", R. W. 67. Besides the more obvious mode of indicating time of day or night, by saying that the sun or moon was 'so high' (*yâ tânt nipéan*, 'the sun thus high, I will come', R. W.), the seasons of light and darkness were subdivided, under significant names, to a degree that admitted of considerable accuracy in expressing time. The principal of these subdivisions or hours were as follows: *achewâmpag*, (when it is) morning watch, just before daylight [*achew wampag*, he looks earnestly for daylight]; *ketompag*, (when it is) daybreak [*keht-wompag* (?), the beginning of daylight] (*kitompawishu*, break of day, R. W.; *patowarâshâ*, C.); *choutatch*, about cock-crowing, R. W.; *wompag* (bright light), full daylight (*wompam, wautâbon, chichâquut*, it is day; *umpatâban*, it is broad day, R. W.; Cree *utpau*, Howse 77); *mohtompam*, it is morning (*wautâbon*, R. W.); *mohtompag*, when it is (or was, or will be) morning, in the morning; *nomquâden*, early in the morning; *wompukreik*, 'on the morrow', i. e. when it was (next) morning; *pâsh-pâshont* (*up-poshpishont uk paz*, C.; *pâshishu*, 'it is sunrise', R. W.), sunrise [when he springs forth, suppos. from *pishpeshau* (freq. of *peshau*), he springs

day—continued.

forth, it blossoms; cf. *appeshau*, a flower]; *pohshequâden* (halfway), noon (*pâw-shaquaar, paushaquaar*, R. W.; *yâhen pâw-shaquaar*, almost noon, *ibid.*; *pohshe-quâr*, C.); *pauichômpaw, nawwâwquar, qutlûkquaquaar*, R. W., *quâtûhquôhquâd*, C., afternoon [*pânikonapaw*, he stands at one side or sidelong; *nâwrot-uhiquaru*, he looks afar or from a distance; *qut-tâwru*, he is sinking, going downward]; *wagout, waout* [suppos. from *wawout*, he goes astray, goes out of the way, is lost], sunset; *wagau* (*wagûwari*, R. W.), it is sunset (*owiyagauk upaz*, C.); *ash wawongkup*, before sunset (past time); *patûpakinasiik*, Prov. 7, 9, *pâpêsakawu*, Ezek. 12, 7, in the twilight; *wawonokquâe*, at evening; *wâwon-kâwuk, wawonokwâwuk*, (when it was) evening (*wawûdâquut*, R. W.); *tûppawu, otewut'ippawut*, toward night, R. W.; *nâkon, uûhkon* (*uûkkon*, C.), pl. = *ash*, night [from *uûkkonau*, he leaves or forsakes?]; past or future suppos. *wahkog*, when it was night; *uûkkonâwru* (*uûkukwaks, uokanûwari*, R. W.), by night; *pohkenit-tûpukok*, in the darkness of night (*pâp-jakumeteh, archawgatch*, dark night, R. W.; *pohkintippûhokod*, C.) [from *pag-keni*, it is dark, and *tûppawu* (*tûppawo*, R. W.), of doubtful meaning; cf. Abu. *tânni'âltsitêbi kat?* quel temps de la nuit? etc., Rasles 494]; *nâetipukotûwru*, at midnight; *pâjeh nâetipukkok*, till midnight (*nonttippûhokod*, 'late at night', C.; *nawashawut'ippawut*, midnight, R. W. [from *nâwru*, in the middle; *nawshawu*, between or midway, and *tûppawo*?]); *wampawne, wampawne*, all night.

day by day, daily, âsekesukokish.

day's journey, *neqtte kesukquashônât* (infin.), to go one day's journey; *n'qûttakesiquâcêkt*, *n'qûttakes-puunishen*, 'one day's walk', R. W.

dead, *nappuk*, pl. *nappukeg* [suppos. part. from *nappu*, he dies]. Though Eliot employs this word exclusively, it was more customary with the Indians to substitute some euphemistic equivalent, "because they abhorred to mention the dead by name", (R. W. 161), as *chê-peck* [from *chîppen*, he separates himself or is separated; suppos. part., 'the

dead—continued.

separated']; *nuachaúhom*, pl. + *wock*, the dead man, the dead (he has passed away); *nichemeshúwí*, 'he is gone forever'; *kitonckquéí*, 'he is dead', R. W. 160; *máw*, 'he is gone', *ibid.* [for *amaw*, he is gone?]. See die.

deaf, *kokopsau*, (he is) deaf; suppos. part. *kokohsant*, pl. -*ancheg*, the deaf, he or they when deaf (*kogkopsáw* *nichtóuwog*, a deaf ear, C.). The radical is *kuppi*, closed, shut up.

deal with. See conduct one's self.

death, *nappoonck* (E. and C.), participial from *nappow*, he dies. Sometimes the infin. *nappondé* was used for the noun abstract.

debt, *unantuhquohent*, -*whont*, a debt, referring to the debtor (when he owes); vbl. n. pass. *unantuhquohchuttuank*, a being owed. Elsewhere, *ne anontuk-quahwhont* (what he owes); *áutuhkau nomanantuhquohukueu*, 'pay thy debt' (what thou owest), 2 K. 4, 7 (*nattin-ohukquáwhut*, I am in debt, C.; *nohtuh-quahwháwhut*, debt (pass.), *ibid.*; *wasanmantuckquáwhé*, I am much in debt, R. W. 134; *nomanmantuckquaháginash*, debts; *kumanmantuáttuckquawsh*, I will owe it you, *ibid.*). See owe.

decay, *mahtsheu*, he or it fails, passes away, decays. From *mahtshe*. See fade.

deceive, *assakekmau*, he deceives, cheats (him); v. i. *assakekodteum*, he deceives or cheats (*nattassakekodteum*, I cheat, C.); suppos. part. *noh asakekod-teumwít*, he who deceives, 'the deceiver'; *noh asakekomít*, he who is deceived, the deceived. *wunompeuhkontu*, he deceives by craft, beguiles (him); *wunom-puwrussa*, he is crafty, deceives by craft. See lie.

decrepit, *mohtantam*, (he is) decayed, infirm by reason of age, failing; suppos. part. *noh mahtauwtog*, he who is decrepit; *kehchis asuh noh mattauwtog*, 'old man or him that stooped for age', 2 Chr. 36, 17. See fade; pass away.

deep, *mamawé*, *mamái*, (it is) deep: *mamoe nippcash*, deep waters; *wuttahhamunk mamái*, the well is deep; *mamái onk* —, it is deeper than —; *mamawoagish*, '[very] deep places', Ps. 135, 6. In compound words, *awái*, without the in-

deep—continued.

definite particle, which serves to distinguish it, when standing alone, from *awái*, blue (the color of deep water?); as, *awáwhokkái*, a valley (*awawohkái*, C.). Adj. an. *awowewussu*, (he is) lean, low in flesh; *awái-wegans*, etc. Roger Williams has *wame nuámakiáwog*, they go to hell or to the deep (page 117).

deer, *ahuk*, *ahuhg* (*attuck*, R. W.; *attük*, C.), a deer; pl. *ahuhquog*, *ahuhquog* (*attuckquog*, R. W.). This word is used by Eliot for 'roe', 'roebuck', and sometimes 'hart'; but in Deut. 12, 15, *nuk-konahuk* (old deer) for 'hart', and elsewhere *aiyump*, 'hart' and 'young hart' (*nóanatch*, pl. + *aug*, R. W.; *pancottaú-wit*, *pancottaúwar*, a buck, a great buck, *ibid.*; *warwáwans*, a young buck, *ibid.*; Peq. *noughitch*, *nógh-ich*, deer, Stiles; *wuughtágguchy*, 'deer, i. e. wet-nose', *ibid.*; *cunggachie maukijese*, a great deer; *maushakeet maukkyhazse*, the biggest deer, *ibid.*). *quunegk*, a hind or female deer; pl. *quunegquáwog* (*amán*, *quandé*, a doe, R. W.; *quuneg-quáwese*, a little young doe, *ibid.*). *aiyump*, *ayimp*, *eyump*, a 'hart', 'young hart', 'roe'; *eyumpáwemesog*, 'young harts', 'young roes' (*kuttimup* [*keh-t-eyump*], a great buck, R. W.). *moos*, pl. *moosóg*, 'fallow deer', 1 K. 4, 23 (*moosóg* (pl.), 'the great ox, or rather, a red deer', R. W.; *moúse*, 'the skin of a great beast as big as an ox, some call it a red deer', *ibid.*; *moosquín*, a fawn, *ibid.*; *moos*, 'a beast bigger than a stag', Capt. John Smith, 1616). Was it so called from its skin, which was dressed smooth, *masi*?

deformed, *noh woskesít*, he who hath (he having) a blemish or deformity.

delicate, *wasshpi*, *wowashpi*, tender, delicate, effeminate; suppos. part. *noh wasshpít*.

deliver, *pohquohwihussau*, he delivers (him), frees, or releases from constraint (*nup-pohquohwihussáram*, *nup-pohquohwáttam*, I deliver, C.); from *pohquohhum*, he escapes, goes free (i. e. *pohquodchit*, out of doors, where it is open); caus. an. *pohquohheau*, he causes (another) to go free; *pohquoh-heau-ussu*, he acts or does that which

deliver—continued.

causes (another) to go free. So, *poh-quachus kuhhog* and *pohquahush*, 'escape thou', 'save thyself'. *tomhean*, he delivers, rescues, saves (him), makes him safe; caus. from *tomou*, he saves himself, escapes; inan. *tomuchtau keitotamush*, 'he recovered the cities', 2 K. 13. 25. See loose.

deliverance, *pohquohwunnittuonk*, *tom-hettuonk* (pass. vbis.), the being saved, being delivered.

den. See cave; hole; pit.

dense. See close; thick.

deny, *quénawantam*, he denies (it); with affix *uk-quénawantam-nu*, he denied it (*nuk-quénawantam*, I deny, C.); *quénawantam*, *kohkónawantam*, he denies, makes denial (to another); suppos. 3d pers. pl. *kohkónawantam-wahettit*, when they denied, gave denial; suppos. part. pl. neg. *kohkónawantam*, they who deny, they (when) denying.

depart, *amnen*, he departs, goes away; *amaish* (*amaish* and *amaichtash*, C.), depart thou, go away; *amaichtau*, he departs from (him); with affix *nut-amaichtau-oh*, he departed from him; suppos. *amaichtauont*, when he departs (or when departing) from; *amayenouk*, departure, going away. *sohham* [*soham*], he departs, goes forth, sets out (on a journey or the like); *sohhash* (*sáuwahush*, R. W.; *sohhash*, C.), go thou forth (*sachêke*, go ye forth, R. W.); *sohhamawonk*, departure, going forth.

descend. See go.

descent, *wamssuonk* [act. vbl. from *wamssu*, he descends, goes downward], a descending or going down, hence a ravine, a steep descent (*wamssu*, 'down hill', R. W.). Elsewhere *nehhutwómissimuk* (suppos. part. inan., when it descends), a descent, declivity, downward slope (of a mountain, etc.). *wutantsenok*, descent, lineage (a proceeding from: *wutantsen*, he proceeds, or descends from).

desert. See forest.

deserted, *touen*, *touren*, deserted, solitary, desolate; hence, *touappu* [*touevappu*], he is deserted or desolate; *touh-kónuk*, a solitary or desert place, the wilderness; *touirís*, *touirís* [*touev-issu*], a fatherless child, an orphan; pl. *touirísog* (*touirúonok*, R. W.). See solitary.

deserve, *nutápáphkóm*, I deserve; *táph-komunat*, to deserve, C.

desire, *kodtantam*, he desires, longs for, has an inclination to (it); *nuk-kodtantam* (*ucattaintam* or *ucattileam*, R. W.), I long for, I desire (it); an. obj. *kodtantam-au*, I long for (him); suffix *kuk-kodtantam-oush*, I desire (it) from thee [*kodtantam*; *kod* is often used with other verbs to express purpose, intention, determination, or desire; sometimes it denotes activity in the immediate future, 'about to' do or to be done; as, *uttoh kod usseit*, what he may be about to do or is about doing, Gen. 41, 28. See intend. Cf. *kodtappan*, he is hungry (desires to eat)]. *ahche-wontam* [*ahche-antam*, he thinks very much of, is exceedingly minded], he desires exceedingly, covets.

desist, *ahque*, he desists, leaves off, Gen. 17, 22; Ruth 2, 20.

desolate. See deserted; solitary.

despise, *jishantam*, *jishontam*, he despises, he hates (it); *nut-jishantam* (E. and C.), I despise, I hate; an. *jishanumau*, he despises or hates (him). *sekeneneam* (he refuses, rejects), he despises, hates (it). *nishantam*, he despises, contemns (it); an. *nishanumau*, he despises or contemns (him).

destitute of, *wanne*, not having, being without; *wanne wahtege*, without knowledge; *wanne watoshe*, without a father; *wanne nippeno*, there is no water in it, it is destitute of water; caus. *wanncheau*, *wannechteau*, he is deprived of (made to be without), he loses. See without.

destroy, *pagúanau*, *paguwanau*, he destroys (them); inan. *paguwanau*, *paguwanau*, he destroys (it) or (v. i.) he destroys; *paguwanau*, they destroy; suppos. *paguwanau-atanash*, when he destroyed the cities; an. suffix *up-paguwanau*, he destroyed them; *paguwanauonk* (vbl. n. act., a destroying), destruction; *paguwanau*, a destroyer.

determine, *pakodtantam*, he purposes, intends, is determined [*pakodche-antam*, he is thoroughly minded or clear minded]; vbl. n. act. *pakodtantamamok*, determination, purpose.

devil, *nattanit*, pl. *nattannitoog*, -*ooog* [*natt-anitto* or *natche-anitto*, the negative or opposite of *n'anitto*, god, the not-god or evil god] (Muh. *ntandou* or *man-aito*, devil. "The last of these words properly signifies a specter or anything frightful", Edwards, 2 Mass. H. C. x, 88. Del. *nachtando* or *matshimannito*, devil, evil spirit, Hkw.). It is probable that this word was formed by Eliot or by his Indian converts. The devil or evil spirit of Indian mythology was called *Habamook*, *Hobbanoco*, *Abbamoch*, or *Chepie* (Smith's Descr. of N. E.; Josselyn; Lechford). "*Abbamoch* or *Chepie* many times smites them with incurable diseases, scares them with his apparitions and panic terrors, by reason of which they live in a wretched consternation, worshipping the Devil for fear", Josselyn, 3 Mass. H. C. iii, 300. "Another power they worship, whom they call *Hobbanock*, and to the northward of us, *Hobbanockui*. This, as far as we can conceive, is the Devil", Winslow's Relation (1624). The etymology of this name is not apparent; but *chepie* (Peq. *chechy*, *chepy*, Stiles), is a form of *cheppe* or *chippe*, separated, apart, that which is distinct or separated from us, that is, from the body or life. Heckewelder explains the Delaware "*tschipey* or *tschitschank*" (sometimes wrongly used for "the soul or spirit of man") as signifying a specter, spirit, or ghost, and having "something terrifying about it." "They call the place or world they are to go to after death *Tschipey-ach-gink* or *Tschipey-lacking*, the world of spirits, specters, or ghosts, where they imagine are various frightful figures", Hkw., 2 Mass. H. C. x, 147. Eliot has *chept-ohke* and *cheptoh-kōmuk* for *hades*, *hell* (the place of separation or the land of spirits). So, *chēpeck*, 'the dead', R. W. [*chippeog*, they are separated or apart]; *tsē-e-p*, 'ghost, dead man', Nanticoke Voc. in 2 Mass. H. C. x, 139. *Squantum*, another name for the evil spirit (Josselyn; Higginson), is clearly a contraction of *musquantum*, 'he is angry'. Roger Williams says (1609), "if it be but an ordinary accident, a fall, etc., they will say, 'God

devil—continued.

was angry and did it; *musquantum mand*, God is angry.'" See spirit; God.

devise. See consider.

devote. See offer.

devour. See eat.

dew, *nechippog* (*nēchippog*, R. W.); *nechippagwē* *pattippeshineush*, dew-drops [*nechau*, it gives birth to or (pass.) is born of, -*pog*, water].

dice, *wunnaugonhōmmūn*, "to play at dice in their tray" (*wunnauk*, a dish, El.; *wunnaug*, a tray, R. W.); *asauanash*, "the painted plum stones, which they throw", "a kind of dice, which they cast in a tray with a mighty noise and sweating", R. W., 145, 146.

die, *nupwā*, *nup*, he dies or is dead; suppos. part. *nūpak*, when he dies, he dying; pl. *nupukeg*, the dead; *pish kenup*, thou shalt die (*kitonckquū*, he is dead, R. W.; *nipwē*, *māw* [= *amaw* ?], he is gone, *ibid.*; *nippitch ewō*, let him die, *ibid.*; *niphētitch*, let them die, *ibid.*; *pish nannūp*, I shall die, C.) [related to *wrepan*, he rises up, and *wupwā*, a wing? or to *ahpateau*, *appateau*, lit. 'withers?']. See dead.

difference, *penawomdi*, a difference or unlikeness. See contend.

different, *penawē*, strange, foreign, different, or unlike [related to *panne*, out of the way; *panney*, he goes out of the way, errs, is astray]; *penaweyewaw*, it is strange, different, or unlike. See foreign; strange; stranger.

difficult, *siogke* (*siokke*, C.; *siūckat*, hard, R. W.); suppos. *siogkod*, *siogkok*, when or if it is hard or difficult; *ne siogkok*, that which is difficult, a difficult matter. From *sir*, *s'og*, sour, bitter. See hard.

difficulty, *siogkeyenauk* (vbl. n. act.), a hard matter, hard case, difficulty; intens. *susiogok*, pl. + *ish*, difficult matters.

dig, *kuttahham*, he digs into or through, or, he digs for or digs up (anything): *kuttahhamwog* *actōōmash*, 'they dig through houses', Job 24, 16; v. i. *uk-kuthamwauu*, they digged it (as, a well; cf. *wuttahhamuk*, a well). *wōn-teau*, he digs a hole; *nawonteam*, I have digged a hole (*naw-wonuhkontam*, I make progress by digging, or go on dig-

dig—continued.

ging; cf. 2 K. 19, 24; Is. 37, 25): *wón-trah kah uk-kuthám-un*, 'he made a pit and digged it', Ps. 7, 15; *wónteaog*, they dig holes; *wónuhkontanane wittah-hanongash*, wells (which are) digged [from *wónoog*, a hole]. *passátham*, *passáthum*, he digs a pit [from *passáhteg*, *passáhteg*, a pit]. *quunupohtamun*, he digs around or about it (as a tree).

dip, *quogkinnun*, *puogkinnun* (?), he dips (it) in or into; *puogkèi*, *puogkèi*, he dips or immerses himself (*puogkinnó-nate hovan*, to dip or immerse anyone, Wun. Samp. ch. XXIX, 33). *quompham nippe*, he dips up water; v. i. *quomphip-paog*, 'they drew water' (*quimphash*, *quamp hontinen*, 'take up for me out of the pot', R. W.).

dirty, *nishkenenkque*, unclean, filthy, impure (inherently or by nature); suppos. *nishkenenkquodtar*, (when it is) dirty or unclean (as, a garment); adj. an. *nishkenenkquassa*, (he is) unclean, dirty.

dish, *wunnonk*, a dish or tray (*wunmang*, pl. +*áunsh*, a tray, R. W.; *wunnonk*, *wunwacch*, dish or tray, C.); *wunnon-ganít*, in the dish (*wunmanganémese*, a little tray, R. W.). From *wónoog*, a hole (?), *wonogken*, it has a hollow, is dug out. Cf. *wunnogkus*, the belly. See bottle; kettle; vessel.

disperse. See scatter.

dissolve, **melt**, *mohtupohtau*, it melts, is dissolved (passes away); *munmoh-tupacca*, I consume, I am sick, C. From *moht* (= *maut*, *makehe*), *-ohtau*, signifying completed and passing-away existence. See consume.

distant. See far.

distress. See pain; want.

disturb. See hinder; trouble.

divide, *poishinnun* (*paushinnun*, R. W.), he divides (it) in two, halves it; *poishinnunwag*, they shall halve (it); v. t. an. *poishinnau*, he halves or divides (an animal or animate object); v. i. *poish-shean*, *poish-shean*, it divides itself, cleaves asunder. From *poishhe*, *páishhe*, half; cf. *poishquunun*, he breaks (it) asunder; *poishan*, it breaks. *chippinnun*, he divides or separates (it) from, he makes

divide—continued.

a division or partition of (it); an. obj. *chippinnáü*, he divides or makes division of; *chippinnunnaok ompeteaok*, divide ye the tribute; *chippinnuak neg toh-quuogeg*, divide ye the prey (animals taken, or prisoners); v. i. *chippen*, it separates itself, is separate or divided (*chippacháusín*, it divides, as a path, a stream, R. W.); *chippinnuonk* (vbl. n. act., a dividing or division), a tribe; pl. *chippissu-og*, they who are divided or separate, a people or tribe. *chadchabenum*, he divides, keeps apart, causes to be separate (*aut-chadchapánnun*, I divide, C.); with inan. subj. *chadchabemaw*, *chadchapemaw*, it divides; *chadchapemawdj*, 'let it divide', or cause to be separate (one thing from another, Gen. 1, 6); vbl. n. act. *chachabennuonk*, a division or separation, a bound mark [freq. from *chippinnun*].

diviner. See priest.

divorce, *pogkenau*, he casts (her) away, divorces her (*apaktám*, I put her away, R. W.). See cast away.

do, *agere*, *ussénat*, to do, act, perform, accomplish, execute; *ussa*, *ussau*, he does (it); v. i. *wut-ussen*, he does (so) (*nuttissen machuk*, I commit evil, C.); suppos. *nah asit*, *asit*, he who does or performs, a doer; *ussish*, do thou; *ussék*, do ye; *we asenuk*, that which is done, a thing (when) performed; negat. imperat. *ussakon*, do not do (it), Ex. 20, 10.

The compounds of this verb are innumerable, for it is not only combined with such words as express the quality of action, as *wunnesa* [*wunne-ussa*], he does well; *matchesa* [*matche-ussa*], he does ill, etc., but it serves to express potential activity, as well as action performed; that is, the idea of activity inseparable from that of an animate being. Thus, with an animate subject it was sometimes used as a verb of existence, and in composition it denotes an animate subject (as *ohtau* does an inanimate subject) of the compound verb.

dog, *anum* (*anzám*, C.), pl. +*wog*. Eliot, in noticing the changes which some of the consonants undergo in passing from one dialect to another,

dog—continued.

instances this word, as Roger Williams had before done, as pronounced by the Indians of Massachusetts, *anum*, with “*um* produced”; by the Nipmucks, *alim*; by the Northern (and the Quin-nipiac) Indians, *arim*, and, as Roger Williams states, by the Narragansetts, *ayim* (El. Gr. 2; R. W., Key, 96). Stiles gives *ayimp*, *anjimp* (Narr.), and *n’akteah* (Peq.). “The Delawares say *alum*, the Algonkins *alim*, the Etchemins or Abenakis *allamons* [*allum-ôas*]”, Barton’s Compar. Voc. From a root signifying to take hold of or to hold fast, to hold on to. The animate form occurs not rarely in Eliot’s translation; as, *uoh annum-wah annunt wehtauog-ut*, ‘one that taketh [suppos.] a dog by the ears’, Prov. 26, 17; *nut-annum w-weshit-tam-it*, I caught him by his beard, 1 Sam. 17, 35.

doing, action, usseonk [vbl. n. act. from *ussen*].

do not! *ahque* (*aque*, leave off, do not! R. W.), desist or refrain from, followed by a verb in the imperative; *ahque wabeshish*, fear not, do not fear; more emphatically and authoritatively in the imperative of the negative form, *wabeshkon* (*aque asskish*, be not foolish, R. W.; *ahque amaish*, don’t depart, C.); *ahqueh*, ‘have patience with me’ (Matt. 18, 26), where it is used as a verb in the an. suffix form. Eliot calls it an ‘adverb of forbidding’, ‘beware, do not’ (Gr. 21). He uses it as a verb in the indicative in Gen. 17, 22; Ruth 2, 20, for ‘he desists, leaves off’. When compounded with the verb to form the imperative negative it has the form *-âhkon*, *-nhkon*, or *-’kon*, as *kunnoot-nhkon*, thou shalt not steal (steal not); *ahcherannuâhkon*, thou shalt not covet; *nisheteohkon*, thou shalt not kill, etc. The vowel sound variously written *âh*, *-nh*, *-oh*, *-eh* was probably nearly like the German *ö*.

door, squântam, squont, squount (*usquont*, C.), pl. *-anash*, door or gateway; *appu wusquontam-ut ut wek-it*, he sat in the door of his tent (*squantâttumuck*, at the door, R. W.); cf. *aséquam*, he sews (it) up; *usquontôsu*, he is sewing. *kuppih-*

door—continued.

hou, a door [inan. caus. from *kuppi*, close: that which makes close].

do to, act or behave toward, unne-hean, he does to (him), conducts himself toward (another); *ne unnehe*, so deal thou with me, do this to me; *unnehûk unuk nay*, so do ye to them; *tah kittinhesht* what have I done (what do I) unto thee?; *wunnenehean*, he does good to (him) or treats (him) well; *wunnenehontah wame*, let us do good to all men, Gal. 6, 10.

double, pâpiske, papasku, papskeu, papske, piskeu: papske ahtôonk, a double portion; *kup-papasku oukquatonsh*, I will render to thee double, Zech. 9, 12; *pish nersit pisen âdteheau*, he shall pay double, Ex. 22, 4, 7. Related to *pihusuke, pâ-pihusuke*, over against or (reciprocally) opposite; or from *pasuk-w*, it is one, by reduplication *pa-pasuk-w*.

doubt, be doubtful, chamuntam, he doubts; *chamuntamwog*, they doubted (*nut-chânântam*, I doubt, C.; *ahque ch-antah* (do not doubt me), ‘you may take it for granted’, *ibid.*)

doubtless, watta kâhehe, ‘no doubt’ (*watta kuhche*, Danf.).

dove, wuskulwihan (?). See pigeon.

down. See cast down; downward; go; let down.

downward, ohkeiyen (*ohkeien*, below, C.), toward the earth, downward (*ankew-aswin*, downward, R. W.) [from *ohke*, earth]. *wamiyen*, downward; *wamiyen wamiyen*, ‘very low’, Deut. 28, 43. *wakeu*, he descends, goes or comes down [*n’ohke-yen*]. *wamussu, wamsu*, he goes downward; *wawomussin wadchut*, I came down from the mountain; suppos. *uoh wamist*, he who goeth downward; vbl. n. act. *wamsuonk*, a going down, a declivity or descent.

draw out, kodtinum, he draws or pulls (it) out; an. *kodtinowû, kodnaû*, he draws (him) out; *kodnak wutch nontantut*, draw (him) out of the fire; suffix *uk-kodtinuk wutch nippekoutu*, he drew me out of the water; *kodtinum wuttogkodteg*, he drew his sword. *kuppinan* (= *kodtinaw*?) *hahshapoh*, he drew the net.

draw water, wuttuhuppuw, wutuhpan, he draws water; *wuttuhuppaog*, they drew

draw water—continued.

water (= *quomphippuoy*, 1 Chr. 11, 18); *naothupau*, *naothupau*, I drew water for (him). See *dip*.

dream, *unukquom*, he dreams; v. t. *wattinnagquomun* *unugquomowok*, I dreamed a dream.

dress, *hogkəwok* (*aukəwok*, C.), a garment or covering of skin (*acōh*, 'their deer skin', R. W.); *monak*, cloth (*mōnak*, C.); *matānek*, 'an English coat or mantle', R. W.; a garment, cloak, coat, etc. (*uāwānek*, a dress, C.); *petashqushōnok*, *petashqushaonk*, a cloak, outer garment. See *clothe*; *clothing*.

drink (n.), *onkuppe*, *onkup*, *wemuhke* *wattattamōnok*, strong drink.

drink (v.), *wattāttam*, he drinks; *wattatash*, drink thou (*ahque* *waāmatus* (= *wameattash*), do not drink all, R. W.; *pātans* *notātām*, give me drink, *ibid.*; *notātām*, I drink, C.); vbl. n. act. *wattattaməwok*, drink; *atattaməwok*, his drink. There was another word, meaning to drink, which is not to be found in Eliot except in compounds. Its radical was *sip-* or *sup-* (perhaps related to *sabāc*, *sapūte*, soft, thin, macerated; cf. AS. *span*, Eng. *sup*, *sip*, *soup*, etc.), thus, *tāpsuppamwehittit* (Mass. Ps.), *tāpsip-pānhettit* (El.), 'when they have well drunk'. John 2, 10 [*tāpi-sippam-hettit*, when they have drunk enough]; *kogkeis-sippureu*, a drunkard [*kogkeu-sippum*, he drinks madly or to madness]; *ohksippamwēu* [= *ahque-sippamwēu*], 'if you leave off drinking', C.; *wassamsippamimēut* [= *wassame-sippamimēut*, to drink too much], to be drunk, *ibid.*; *wassamsippamūe*, drunken, *ibid.*; *ahque* *kogkesupamwēu*, don't be drunk, *ibid.*

drive away, *anauahkanu*, he drove (him) away or out [*anacu*, k' progressive, and *au*, he goes]; suffix *wat-amaoh-kaōh*, they drove them away; *inan*, *nanumit* *anauahkoni* *sokanon*, 'the north wind drives away the rain', Prov. 25, 23.

driven by the wind, *nish* *tohuwash*, *tohuwash*, things which are driven or fly before the wind; suppos. *ne* *tohuamontog* *waban*, that which is driven by the wind, flies before the wind; elsewhere, *tohuamontog*, *tohtuamontog*, *ptəwanontog*;

driven by the wind—continued.

from *ptəu*, it flies; *ptəuauue*, it moves in the manner of flight; cf. Cree *thōōlin*, it blows, Howse 130. *nishəan* *uonshacu*, the boat is driven or drives before the wind or current; *uonmonshə-mun*, 'we let the boat drive', Acts 27, 15; *uonshādog*, they 'were driven' v. 17.

drop, *padtippāshin*, *padtupāshin* (v. impers., there is a dropping, it drops), a dropping, a drop; pl. *padtippāshincash*, drops; n. freq. and collect. *pāpādtinuk* (repeated or continued dropping), showers of rain; *papetəōu* *padtippashine* *nippeash*, 'he maketh small the drops of water', Job 36, 27.

drought, *kōlnkan*, *kunkan* (when there is dryness), dryness, drought: *en* *ne-punne* *kunkanit*, 'into the drought of summer', Ps. 32, 4; also, *kunkheutau* (it is dry). *unnohteau* (it is dry), a drought [from *unuar*, dry, and *ohteau*].

drunkard, *kogkeisippamwēu*; indef. *-wēnin* (*koghesippamwēnin*, C.); *kokesippudt* [suppos. part. from *kogkeisippam*], when he is drunk, a drunken man (*ahque* *kogkesupamwēu*, don't be drunk, C.); vbl. n. act. *kogkeisippaməwok*, drunkenness [from *kogke*, madly, frantically, and *-sippam*, he drinks]; *wassamsippamimēut*, *kogkehoōpōnat*, to be drunk, C.; *wassamsippaməwok*, drunkenness, *ibid.* [from *wassame-sippam*, he drinks too much].

dry, *nanabpu*, *nanobpe*, *nanabpi* [for *nanappu*], it is dry (*niāppi*, dry; *niappuqud*, dry weather, R. W.; *nanāpi*, dry, C.), i. e. permanently dry, as the 'dry land' (Gen. 1, 9, 10), as distinguished from the water or marshy land, *-appu* in composition signifying to be and remain. Otherwise, *nanabipru*: *ayim* *ketoh* *nanabipruūt*, 'he made the sea dry land', Ex. 14, 21. *nunohtē*, dry, that which has become dry [*nan-ohteau*, it becomes dry, dries up]: *nunohtē* *nehtug*, a dry tree. *nanobohke* [*nan-appu-ohke*], the earth, dry land. *nunobohkeāe*, *nubohtrui* [*nanappu-ohteau*], dry ground, earth which becomes dry (comparatively); *nanobohtrūūt*, *nubohtrūūt*, on dry ground; *watsh* *nanobohtrūūt*, 'from the dust of the earth', Gen. 2, 7. The radical, *nāw*,

dry—continued.

is not found except in composition. *kunkohtédtéar*, dry, implied a lack or deficiency of moisture: *kunkohtédtéar ohke*, dry land, i. e. parched by drought. From *kunkan*, *kóhkan*, there is dryness or drought. The same word, compounded with *'tan*, mouth, *kohkuttan*, *kukhuttan*, signifies thirsty, lit. 'he is dry-mouthed'. *musso*, (it is) dry, said only of a tree or plant, grain, fruit, etc., and then only in compound words: *mussoonuk*, a dry tree; pl. *mussohquamin-neush* (*mussoonuk*, *missungk*), dry ears of corn [perhaps, as originally applied to a tree, from *mási*, bare, stripped of its leaves]. See drought.

duck, *quequecum*, pl. + *nduog*, R. W.; Narr. *quēquecum*, Stiles; *sēsēp*, *quāssēps*, C.; Peg. *quaguecum*, *quu-quawumps*, black duck; *parquumps*, 'flat bills'; *a'kotoshah*, 'dipper' (*Fuligula albeola*, Bonap., spirit-duck); *a'pi-shaug*, 'wildgeons'; *n'shizzege*, 'sheldrake'; *a'kobjēze*, 'brants'; *ungowá-ums*, 'old wives' (*Anas glacialis*, *Fuligula glacialis*, Bonap.), Stiles; *menuks*, pl. + *og*, brant, C.

The names *quequecum* ('he quack-quacks') and *ungowáum* (whose call Nuttall endeavors to express by "the guttural syllables 'ogh ough egh'") are clearly onomatopoeic. The others I have not analyzed.

dugs, *sogkoddungash* (pl.), teats, dugs; in the singular, *sogkoddunk*, milk. From *soh-koddinnum*, he draws forth from; *soh-koddunk* (suppos. part. inan. concrete), that which is drawn forth from.

dumb, *kuputtan*, (he is) dumb, a dumb person [*kuppi-tan*, closed mouth]. *mokakutto* [mo, negat., and *kakutto*, he talks], a mute, one who can not speak; suppos. part. *mokakuttog*, mut *kakuttog*, (when he is) dumb.

dung, *anóhke*, *unnóke* (*unnóhke*, C.): *wut-anóhke-in*, his ordure [*en ohke* ?]. *máore*, *moyen*, *máoi*, dung [*máoru*, it is black].

dust, *puppissi* (*puppissi*, C.) [= *papeissi*, it is very small (?); but cf. *pussog*, pis-

dust—continued.

sagk (*pissungk*, C.), dirt; *pissagquane*, miry; *pissogysheun*, it sticketh, cleaveth to, is sticky; *pissagna*, rotten, decayed].

dwarf, *noh cheusit*, Lev. 21, 20.

dwell, *ayeu*, he is here or there, he is in this or that place, denoting location, temporary or permanent, though in the latter sense *appu* (he remains) was more commonly used: *noh ayeu kah appu*, 'she dwelleth and abideth', Job 39, 28. Cotton gives *ainneat* (infinite) as the translation of 'to be', and Eliot often employs this verb as a substitute for the verb of existence; but it can not properly be used to express existence independent of place. The radical is *yeu*, this (an. *yeuoh*, this person), or, as an adverb, here, itself originally an imperfect verb, which may be termed a verb demonstrative. *nuttai*, *nuttaih*, (I am in this or that place), I dwell (in or at); *pish kuttai*, thou shalt dwell; *nuttai-up otumat Joppa*, 'I was in the city of Joppa', Acts 11, 5; *ne aiyit, ne ayit*, where he might dwell or be; *noh ayit*, he who dwelleth, Is. 8, 8; 57, 15; *na ayish*, there dwell thou; *ayitcheg* (pl.), the dwellers there, the inhabitants (*yo ntlin*, I live here; *ton wuttin?* where keep you? *tuckuttin* [*toh kuttai-in*]?) where lives he? R. W.; Moh. *oiet*, he 'who lives or dwells in a place', Edw.). *wutóhkeu*, *wadóhkeu*, he dwells in or inhabits (a place or country); *yeu notóh-kin*, here I dwell, i. e. am of the land or country; *wutóhkish en ohkit*, dwell thou in the land; suppos. part. *noh wad-ohkit*, he who dwells or is an inhabitant; pl. *neg wadóhkitchey*, the dwellers or inhabitants: *uttigey kutóh?* what is thy country? Jonah 1, 8 [*wut-ohke-u*, he is of the land or place]. *wectomau*, he dwells with (him); suffix *awee-tomouh*, they dwelt with them; *nawee-tom*, I dwell with [from *wetu*, house: *wectomau*, he is of the house of].

dwelling place, *ayeunok* [vbl. n. act. from *ayeu*], a dwelling in this place. See house.

E

each, an and inan. *nishnoh*, each, every.

eagle, *wompisukuk*, *wonsikuk*, *wompissikook* (*wompissocuk*, pl. + *quduog*, R. W.; *wompisukook*, C.) [*wompi-psuk*, white great bird]. The name is more appropriately given to the fishhawk or osprey (*Pandion haliaetus*) than to the bald eagle (*Haliaetus leucocephalus*), but was possibly applied to both birds by the Indians of the coast.

ear, *méhtauog*, pl. + *quash*; *nehtauog*, my ear; *kehtauog*, thy ear; *wéhtauog*, his ear (*wuttóuog*, pl. — *quash*, R. W.; Peq. *kutturamuge*, (your) 'ear, or what you hear by', Stiles.) From *wah-tean*, he knows, understands, perceives (*wáteo*, C.); suppos. particip. *wahteunk*, knowing, with termination marking inan. agent, and *w'* indefinite prefixed. Cf. Gr. *ἀκούω* (*ákoō*), to feel, to perceive, to hear; Lat. *audire*; Fr. *entendre*, to hear, to understand.

early, *nompóten*, *nompote*, early (next) morning. See day.

earn, *tummukhouan* *enquatuuk*, he earns (and obtains) wages; suppos. *wah tam-honadt*, he who earns (it).

earring, *sogkussou*, pl. + *nash*.

earth, *ohke* (*oúke*, R. W.; *ohkí*, C.), the earth, land, place, country (Abn. *ki*, 'terre', Rasles; Gr. *γῆ*; Lat. *terra*). The primary meaning appears to be 'that which produces or brings forth', corresponding to the an. *ohkous* [= *ohke-ótas*], the bringer forth, the mother. *numahpi*, *numohpe*, earth, dry land (as distinguished from water). See dry.

earthquake, *quequun* (there is a shaking or trembling), a shaking; pl. *quequunash*; *ohke wukkeeno kah quequun*, 'the earth shook and trembled', Ps. 18, 7.

east, *wutchepróúyeu*, *wutchepróúyeu*, eastward, on or to the east; *wutche wutchepróúyeu*, from the east; *wutcheprósh* (*wutchepróshé wittin*, C.), the east wind. For *wutchepróúyeu* the Massachusetts Psalter substitutes *wompamúyeu*, and Roger Williams has *Wompanoud*, 'the Eastern God' (i. e. god of the dawn or morning light), but *nupátiu*, the east

east—continued.

wind, and *chepewéssin* (= *wut-cheprósh* of Eliot), the northeast wind (p. 83) [*wut-cheprósh-yeu*, belonging to *Chépy*, or the bad spirit, to whom the northeast region appears to have been appropriated, as the west or northwest was to *Chekesurwand* or *Koukquand* and the southwest to *Kautáúowit* or the good god]. *wompamúyeu* (where the daylight is) appears to have been the more generally received word for 'east' or 'to the east'. Its radical, *wompan*, *wápi* (white, light, bright, of the dawn), enters into the composition of the names of places and people, as *Abenaki* (*Wapanachki*) and *Wompamúags* (*Wampan-ohke*). See north.

easy, *níkkúmmé* (*níkkúmmat*, R. W.; *níkkumme*, *níkkúmmé*, *níkkúmmot*, C.), it is easy, not difficult or hard; suppos. *níkkúmmot*, when it is easy.

eat, *meetsu*, he eats (v. i.), he takes food; infin. *métsinate*, *meetsinnéate* (*meetsinnin*, R. W.; Del. *mitzin* Hkw.), to eat; *meetsish*, eat thou; *meetsuog*, they eat (*aschémeetsinnis* [= *asq kum-meetsinas*], 'have you not yet eaten?' R. W.; Del. *k'dapi mitzi*, have you eaten? Hkw.; *n'mitzi*, I eat, *ibid.*; *n'dappi mitzi*, I am returned from eating, *ibid.*; Muh. *meetsoo*, he eateth, Edw.; vbl. n. act. *meetsuonk*, eating, taking food [*meech-ussu*]; v. t. *meech*, he eats (inanimate food); *num-meech*, I eat (Del. *n'mitzi*, Hkw.; *num-mechin*, C.); *wah kummeech wepaus*, thou mayest eat flesh, Deut. 12, 20 (*keen méitch*, 'I pray, eat', i. e. eat thou, R. W.). *moowhan*, *moh-whon*, he eats (him, or animate object); *puppinnashim un-mohwhon-uh*, the least devoured him, Gen. 37, 20; *quanonou matta moowhón*, the lion had not eaten (him), 1 K. 13, 28 (*oam-móhwequack*, they will eat you; *Mohowauusuck* or *Mauquánuog*, from *móho*, to eat, 'the cannibals or men-eaters up in the west [i. e. Mohawks]', R. W.). Heckewelder says, "*mitzin* signifies to eat, and so does *mohom*", the latter being used, in the language of the Delawares, when

eat—continued.

what is eaten "required the use of the teeth", and *guntammen* when that which was eaten "needed no chewing, as pottage, mush, or the like." "If he has eaten of both kinds of provisions at his meal he will then use the generic term [intransitive verb?] and say *n'dap-pi mitzi*, I have eaten" (correspondence with Duponceau). The distinction between the verbs may be more correctly expressed, at least so far as the language of Massachusetts is concerned, by stating that the intransitive verb 'he eats' is expressed by *metzu*, the transitive inanimate by *meech*, he eats vegetable food (whence *weetchimimewash*, *weechimimewash* [= *n'eechimimewash*, eatable grain], corn, and *meechimuwok*, fruit, vegetable food), and the transitive animate by *manchau*, he eats that which has life, or an animate object; perhaps, primarily, he bites or tears with the teeth: *manhawomaw* [*manchawomaw*] *ogque askak-at*, 'it biteth like a serpent', Prov. 23, 32; suppos. *nah mahhukique*, 'he who eateth me', John 6, 57; *ahquagug wumawehwonth*, the worms ate him, 'he was eaten of worms', Acts 12, 23; *manchau locusts*, 'he did eat locusts', Mark 1, 6; but *num-meech weyans*, I eat meat, flesh (as Deut. 12, 20), etc. These three verbs—*metzu*, *meech*, *manchau*—denote the act of eating or taking food. There was another and older verb, not found in Eliot except in compound words, which signified to feed or to satisfy the appetite, namely *äppaw* or *upron*, (cf. Sansk. *pā*, 'nourrir, soutenir', 'sustentare', Bopp.; Gr. *παω*; Lat. *pā*, in *pā-ri*, *pā-bulum*.) Its compounds and derivatives are numerous, as, *nattuppon*, *nadtuppon*, it (an animal other than man) feeds or grazes: *pigs-og nadtuppon*, the swine feed or were feeding, Luke 8, 32; *neetassug pish nadtupponog* (*nadtuppon*, R. W.), the cattle shall feed, Is. 30, 23; v. t. inan. *nadtupponwontam*, he feeds upon; *kodtuppon* [*kod-äppaw*, he desires to feed], he is hungry; *wamepon* [*wam-äppaw*, he feeds wholly or entirely], he is satisfied or fills himself; *täpuppon* [*täpi-äppaw*, he feeds sufficiently], he

eat—continued.

has eaten enough, has sufficient; *wus-samuppon* [*wussamuppon*, he eats too much], he is gluttonous; *mishadtuppon* [*mish-adt-uppon*, he eats when there is much], he feasts, partakes of a feast; *wectadtuppon* [*wetu-adt-uppon*, he eats in company with], he feeds with others; *sogkepon* [*sogk-uppon*, he bites; *mah-chippaw* [*mahche-uppon*, he has completely fed], he has done eating (*maichepment*, when he hath eaten; *maichep-wucks*, after meals, R. W.), hence, he eats up, devours, wholly consumes (*nummahchip*, I devour, C.). *wchpittituk*, let us eat together. Exp. Mayhew. Cf. *mepit*, tooth.

ebb tide, *maichetaw*, R. W. See tide.

edge, *kenag* (that which is sharp), *ne en kenag*, *wes*, the edge, border, brim, etc. (*wiss*, the edge or list of cloth, R. W.); pl. *wussash*, the borders of; *ut wussadt*, on the edge (of a garment, etc.), on the brim (of a cup or vessel, etc.).

eels, *neeshung*, *sassamunägnock*, *nequitt-communog*, R. W.; Peq. *neesh*, *neeshnung*, Stiles; Narr. *neeshungak*, eels, Stiles; *nequittika*, an eel, C. Two of these names, *nequittcommunog* and *neeshung*, are evidently compounded with the numerals *nequitta*, one, and *neese*, two, as descriptive of two varieties or species of the eel. The former signifies he is alone, one by himself (*nukquttegheu*, 'only son', as in Luke 7, 12; 9, 38; Gen. 22, 2), and the latter, *neeshung*, they couple, go in pairs (*neesug*, 'two of a sort', a pair, Gen. 6, 19, 20). The origin of these names may be found, perhaps, in the popular belief that the common eel was hermaphrodite, or rather, epicene. See Smith's Nat. Hist. of Fishes of Mass., 236. The name "neshaweel" is still retained by the fishermen of Marthas Vineyard, at Holmes Hole, and perhaps elsewhere, for the silver eel (*Murena argentea* of Le Sueur) (Storer's Report on Fishes of Mass.).

effeminate. See delicate.

egg, *wöu*, *wöön*; pl. *wöamash*; *miröumash*, her eggs; *ne wampag wöön*, the white of an egg, Job 6, 6 (*wou*, pl. *wöamash*, C.). Cf. *wöas*, animal; *weyans*, flesh; *wash*, he proceeds from; *om*, *wom*, he goes

egg—continued.

from; *ohke*, earth; *ohkus* [= *ohk-ókus*], mother; *óntómuak* (*ótómuak*, E. M.), the womb; Gr. *ᾠόν* (*ᾠόν*), egg; *ᾠογενής*, produced from the egg; *ᾠοτόκος*, that lays eggs, etc.; Lat. *ovum*.

eight, *shwosuk talshe* (*shwósuck*, R. W.; *shwosuk* or *nishwó*, C.; Peq. *shwauk*, Stiles; Del. *chausch*, *chasch*, Ilkw.); *shwosuk talsuog*, eight (persons or animate objects); *shwosuk talshe kodtumawé*, eight years; inan. pl. *shwosuk talsheush* *missunkquaminuash*, eight ears of corn (*shwasuck tashúash*, R. W.); *ut nishwosuk talshe kodtumaw-ut*, in the eighth year; *shwosuk talshe nupáuz*, the eighth month. From *n'shuv*, three (and *n'ese*, two?), with termination of the suppositive; the second counting or "holding up" (*talshe*) of the third finger, that is, 5+3.

eighteen, *nabo shwosuk talshe-isquanogkod*, eighteen cubits (long, high, etc.) (*pincknaabna shwósuck*, eighteen, R. W.; Peq. *piugy naubat shwauk*, Stiles.).

eight hundred, an. *shwosuk talshe pasuk-kooq*; inan. *-kaash* (*shwasucktashé páw-suck*, R. W.).

eighty, *shwosuk talsheinchay* (*swosuck talsheinchek*, R. W.; *nishwotashinnechak*, C.); with an. noun *shwosuk talsheinchay-kodtog*; inan. *shwosuk talsheinchage* or *talsheinchaykodtush*.

either, *nauwe*, C.(?). *nauwe*, any, may have been used in the sense of either, but this is not probable.

elbow, *meesk*, C.

elder, *eldest*, *kehchiog*, *kutchiog*, *kehchisog*, the old men, the elders; *kehchis-squag*, the elder women. *mohtomígít*, first-born of sons or daughters, eldest child, eldest brother or sister. Muh. *netohcon*, elder brother; *n'naus*, elder sister, Edw.

embrace, *nuk-kehchákpan*, I embrace, I hold by the neck, C.; *nukkehchquawawamun*, we embrace, ibid. But Eliot has *uk-kehchakpan-uh*, 'he took him by the throat' in no friendly embrace, Matt. 18, 28. *moshagqamittuog*, they cling together, embrace each other [reciprocal from *mosogqung*, *moshog-qugog*, they join, adhere]. *wonkomau*,

embrace—continued.

he embraces (him) in taking leave; *wonkomauk*, he embraced in taking leave of them, Acts 20, 1; suppos. *wonkuttchettit*, when we took leave of each other, Acts 21, 6 [an. form of *wonkinum*, he bends down, bows down].

empty, *mohchiyen* (*mohchiyáue*, C.); *mélchen*, *mehcheyen*, it is empty, barren, waste [for *mathe-yen*, good for nought, bad]; v. caus. *mohchichheau*, he empties, i. e. makes (it) empty.

encamp. See camp.

enclose. See close.

enclosure, enclosed place, *kámuk*; *kup-pohkomuk*, a place closely shut in; *nich-tugque kup-pohkomuk*, 'a grove', Dent. 16, 21; a harbor or haven, Acts. 27, 40. See building.

end (n.), *uhquene*, *uhquáe*, *ohquáe*, (it is) at the extremity or point of, at the point; *uhquáe watanwohau*, the end or point of his staff; *uhquáe wat-ogkawa-it*, 'to the skirts [extremity] of his garments'; *qat asquam ohquaeu*, 'but the end is not yet', Mark 13, 7 (*ohquáe*, on the other end, C.). Cf. *úhkos*, *m'úhkos*, a nail, talon, or claw; *uhquon*, a hook; *wat-uhquab*, the skin; *wassuhquon*, the tail; *nukque*, *uhkque*, sore, extreme; *wóh-kóru*, on (its) sides or ends; *welque*, as far as, i. e. ending at; *nahquene*, so far, at such a distance, etc. *welghshik*, *wel-shik* [when it is at the extremity or limit, suppos. from *welquoshau*, it goes as far as, ending at], when it ends, the end of, the utmost limit: *welghshik ohke* or *welghshinne ohke*, 'the ends of the earth', 'the uttermost parts'; *ne wchshik wacenu*, 'its [the altar's] edge round about', Ezek. 43, 13. *wóhkkukquashik*, *wóhkkukquashik* [when it reaches or attains its utmost limit, suppos. from *wóhkkukquashin*, it comes to an end], when it ends (in time or action): *ut wóhkkukquashik*, to the end, = *en wóhkkukquashin*, *wannashque*, *wannashque*, at the end of, i. e. the upper end or termination (Abn. *Sauaskšiši*, le bout, au bout; *Sauaskšittan*, le bout du nez, Rasles).

end (v. i.), *wóhkkukquashin*, it comes to an end, is ended; *wóhkkukquashik*, when it reaches the end; inan. subj. *pish wóhkkukquashin-ash*, they shall be ended. From

end (v. i.)—continued.

welquoshaa, with *k'* progressive, it moves onward to its limit.

end (v. t.). See **finish**.

enemy, *matrau*, (he is) an enemy; *nammatwou*, my enemy; *kummatwomog*, thy enemies; n. agent. *matraeu*, an enemy, one who acts as an enemy; *munmat-waenu* *ut kummatwomut*, I am an enemy to thy enemies, Ex. 23, 22. Elsewhere, *matrau*, 'a soldier', i. e. an armed enemy. See **soldier**; **war**.

Englishman, *Wautacone*, pl. *Wautacone-aog*, 'coat-men' or clothed, R. W. (*wat-dhkanog*, 'such as wear coats', C.). Morton, in his N. E. Canaan (book 3, chapter v), says, "the Salvages of the Massachussets. . . did call the English planters *Wotawquenange* [for *-aue* ?], which in their language signifieth stabbers or cut-throates. . . a southerly Indian that understood English well. . . calling us by the name of *Wotawquansawge*; what that doth signifie, hee said hee was not able by any demonstration to expresse." The writer confounded *Wautacone-aog*, coat men, with *Chauquaquock* (see below). *Wautaconish*, an English woman, R. W.; dim. *Wautaconesese*, an English youth, *ibid*. *Wauwagessuck*, pl. English men, "as much as to say, these strangers", *ibid*.; *awanagus-awtoawash*, speak (thou) English, *ibid*. [*awân*, R. W. (*howan*, El.), somebody, anybody; *awanick*, 'some come', *ibid*.; *awâm ewô*, who is that? *ibid*.] (Peq. *Wawmurak*, Englishmen, Stiles). *Chauquaquock*, 'that is, Knivesmen', R. W. (*Chokquog*, *Chogquussuog*, C.; *Englishmansog* or *Chohkquog*, title to Indian Laws, 1705) [*chohquôg* (*chauquock*, R. W.), a knife]. *Englishnânuck* (pl.), R. W.

enmity, *sekeneâttonk*, enmity, mutual hatred [vbl. n. from *sekeneam*, he hates].

enough, *tâpi*, *taupi*, (it is) sufficient, enough (*tâbi*, R. W.; *tâpi*, C.); *nat-tapet* (?), I have enough, Gen. 33, 9; imperat. 3d pers. sing. *tapach*, let it suffice, let it be enough. Perhaps from *ut-appu*, he rests at, sits down at. So, the English 'enough' has been referred to the Heb., Chald., Syr., and Ethiop.

enough—continued.

to rest, to be quiet. *wanut*, (there is) enough; inan. pl. *wanutash*, enough, sufficient (things); *ohke wanut*, there is land enough; *nowameit*, I have enough, there is enough for me; *wamach*, let it suffice; *wamohk*, *wamûk*, when or if it is enough; *wamenuan*, he has enough (*waûmet*, *tâbi*, it is enough, R. W.); from *wame-ut*, to the whole, at the whole.

ensnare. See **catch**.

enter, *petuttean wetuomut*, he entered the house or tent, he went in; *petutte-aog*, they entered in; *pétutteash* (*pétitteash*, C.; *pétitres*, R. W.), come thou in, enter in; *petutteadt*, when he enters (*tawhitch mat pétitéagean*, why come you not in? R. W.); cf. *petan*, he puts (it) into. *petukan*, he goes in or into, he is entering or going to enter [from *pet-an*, with *k'* progressive]. See **go**.

entreat. See **supplicate**.

envy, *ishkounatwouk* (cf. *sekeneadtouk*, hatred) (*ishkawaussûe*, envious; *iskounoussûe*, enviously, C.).

equal, *tatuppe*, alike, equally; *netatup*, *ne tatuppe*, 'like, so', El. Gr. 22 (*netatup*, 'it is all one', R. W.); *tatuppeyeu*, it is equal to, like to (*tatâppéyeu*, 'just so'; *tatuppeyêue*, 'equally', C.); *tatuppeyeu-aog*, they are like, equal; inan. subj. *tatuppeyeuawash*; suppos. *tatuppeyeuok-ish*, when (things) are equal.

From *tâpi*, enough, by reduplication (?).

erect (adj.). See **right**; **stand erect**; **man**.

erect, set upright, *wumashau nepat-tuhquomkoh*, he set up an image, 1 K. 7, 21 (*wumash ohkuk*, 'set on the pot', Ezek. 24, 3; i. e. stand it over the fire). Inan. obj. *wumashau*, he set (it) upright, erected (it), as a tower, a post, etc. (cf. *wumashque*, on the top of; *wumashikouuk*, a chimney). *neepattam*, he erects or stands (it) up [v. t. inan. from *neepau*, he stands up].

err, *panneu*, he goes astray. See **astray**.

escape, *poiquohham*, he escapes, goes clear; *poiquohush*, *poiquachush kuh-lug*, escape thou, save thyself. *tonen*, he escapes, saves himself; caus. *tom-haan*, he saves or causes to escape [related to *taeu*, *ptaeu*, he flies, and to *tomogkou*, it flows]. See **deliver**.

especially, *uunpchyau*, C. See very.

evening, *uwaunonkawak*, (when it is) evening; *uwaunonkou*, (it is) evening; adj. *uwaunonkwauc*, in the evening, at evening. See day.

ever, forever, *nicheme* (*nichéme*, R. W.; *nicheme*, C.; *nichemesháwí*, he is gone forever, R. W.); inan. *nichemohtae*, everlasting; *nichemappu*, (he is) everlasting.

every, *nishnoh*, each, every; *nishnoh wutimawauonk*, (his) every word; *nishnoh wosketomp*, every man (*nishnoh teag*, everything, C.).

everywhere, *quinnupohke* [*quinnuppe ohke*, about the land]; *quinnuppu mut-tauk*, about the world, in every place; *nishnoh ut*, at every place.

evidence. See witness.

evil. See bad.

exalt, *nishcheau*, he exalts (him) [makes him great, caus. an. from *nishe-u*; cf. *nishawrau*, he 'brags or swaggers', C., i. e. makes himself great]; *nishchteau*, he exalts, increases, makes (it) great [caus. inan. from *nishe-u*].

example (pattern), *us-huwañauk*, C.; *uh-shuwañauk*, Danf. See custom.

exceedingly, *ahche*, very much, very; *muttae* (*nacheke*, much; *nachekegëuak*, excessively, C.); *wassauue*, too much;

exceedingly—continued.

muttae nacheke, 'exceeding much', 2 Sam. 8, 8. See very.

except. See besides.

excite, stir up, *wagkouuau missiminnuog*, he stirs up, excites the people; *wagkouuauk* (vbl. n. act., a stirring up), excitement, commotion.

exert one's self. See strive after.

extinguish, *ontham napan*, he extinguishes or puts out the fire; *nathan pish onthaman*, the fire shall be put out; *onthamuwag mahkussaash*, they extinguish the coals [trans. inan. form, from *ah-taw, áhtea*, it goes out, as fire or a light]. See quench.

extreme, *ahquic*, at the point or extremity of; hence, at extremity, extreme, grievous, cruel, severe, etc. In the latter sense Eliot usually writes *uakye*, but sometimes *áhquc*, *ahqucu*, etc. From *áhk* or *áhq*, a point or sharp extremity. See end.

eye, *muskëuk*, the eye or the face; pl. *muskëukquash*: *nuskesuk*, my eye; *was-këuk*, his eye. (*wuskëucuk*, R. W.; Peq. *skewzuck*, eyes, Stiles; Narr. *wiskëzuesquish*, eyes, Stiles; Muh. *hkeesque*, eye, Edw.; *muskëuk*, the eye, the face, C.)

eyebrows, *momónuog* (pl.).

F

face, *muskesuk*, the eye, the face (Narr. *skwezup*, face, Stiles). See eye.

fade, fail, *mahtshean*, *mahtsheau*, it fails, fades, decays, passes away, comes to an end; inan. pl. *mahtshuosh*, they (inan.) pass away; said of the loss of strength and health, the decay incident to sickness or old age, etc.; *nippe mahtshuuk*, when the water fails; *ne mahtshuuk*, that which is past (suppos. when it shall be passed); so, of the flight of time, *mahtshuuk kesukottash*, 'at the end of the days', i. e. when they shall have passed away; pass. *nippe mahtshiuw* (*mahtshimaw*), the water shall be wasted, made to fail. Cf. *mahtshinau*, he is sick, from *mahtu* or *maht* (*maut*, R. W.), expressing completed action or past existence, the auxiliary of the perfect tense. See old (*mohtautam*).

faint, be exhausted, *kodtiinneau*, he faints; *kodtiinneauog*, they faint.

faint-hearted, *sohquttahau*, he is faint-hearted; suppos. *uoh sohquttahoud*, he who is faint-hearted (*sohquttahauue*, faint-hearted, C.). Causat. from *sohquttahham*, he breaks in pieces or beats to powder (?). But '*seqattóí*, he is in black, i. e. he hath some one dead in his house', R. W., apparently from *sáeki*, black or dark colored.

fair wind, *wannagehan* or *wannëg'ñ wáipi*, fair wind; *wannëgitch wuttin*, when the wind is fair, R. W.

faithful, *páhtaunawé*, *-uwa*, faithful, trusty (*páhtaunáwue*, honestly, C.). From *páhtaunauu*, he trusts (him). See trust.

fall, *punnau*, he falls down, prostrates himself (Luke 8, 41; 30, 47; rarely

fall—continued.

used). *penushau*, he or it falls (accidentally or by mischance) (*nup-piush-shau*, I fall, C.); *penushag*, they fall; *penushau*, it fadeth (as a flower. Is. 40. 7, 8); *penushauk*, when it falls; vbl. act. *penushaonk*, *piushaonk*, a falling, a fall (El. and C.); from *pannen*, which is nearly related to, perhaps identical with, *pannen*, he goes wrong, errs, goes out of the way. *petshau*, he falls (accidentally or by mischance) into, as *petshau wonogkut*, he falls into a hole; *petshag apshkanit*, they fall into the snare; suppos. *petshonit*, *petshuit*, if he fall, when he falls; from *petuttau*, he goes into. *kepshau*, he falls (by mischance), strictly he stumbles and falls, falls by an obstruction in the way, etc.: *kepshau ohkhit*, he fell on the earth; *kepshag*, they fall; suppos. part. *kepshout*, when or if (he) fall, when falling; *kepshauk*, when or if (it) fall; vbl. act. *kepshaonk*, a falling, a fall. *pogkishau*, he or it falls, inanimately, drops down (as fruit from a tree); inan. pl. *pogkishi-neash*, they shall fall; *pogshauk*, when it falls. *kodshau*, it falls out of, as *togkodtég kodshau*, the sword fell out of (its sheath); from *kodtinnun*, he draws (it) out. *chawopshau*, he falls into the water (*chawopshush*, cast (it) overboard, R. W.); from *chawopham*, he puts it in water, hence he seethes or boils (it). *kitchishishshau*, he falls into the fire (?), Matt. 17, 15. *awakshau*, it falls, drops, comes down; *meesnik wakshauk*, when the hair falls off (from the head); from *nokeu*, it comes down, descends. *antanshau*, he falls backward. See waterfall.

false, *pannawash* (falsely, C.), *pannawau* (*pannawau*, C.), he speaks falsely, he lies; *ahque pannawah*, do not speak falsely to me, do not lie to me; vbl. n. act. *pannawauonk*, a speaking falsely or wrong speaking, a lie. From *panne*, out of the way, wrongly, and *nawau*, he speaks.

family, *weechinninneunnoncheg* (pl., they who go with him), his family. *teashigronk*, *teashigrononk*, *tavashigrononk* (*chashigrononk*, C.); *nutteashinnimēonk*, my family, *ibid.*; *nut-teatashigrononk*,

family—continued.

my family; pl. *ongash*. *wek*, his household (?), El.: *wek-wek-it* (those in his house), his household, family.

famine, *mashagguodt*, (when there is) famine or dearth; *mashogque kesukodtut*, in days of famine. Related to *mishshau*, it fails, perishes, is gone; *michheu* (*mohchigēne*, C.), empty, barren, etc. From *mahche*, denoting past existence or completed action.

far, *nó*, *nó*, far off, to a distance, associated with the idea of motion. The primary signification is 'to that place', as distinguished from *gen*, 'here', 'at this place'. Thus, *yu nūquān* . . . *nó nūquān*, 'on the end on this side . . . on the end on that side', Ex. 37, 8. *nó pajeh*, until. *nóadt*, *nóadt*, (suppos. when it is) far off, at a distance, in space or time, in old (far off) times; locat. *nóadt-it*, at a distance (*náwot*, a great way; *náwotick*, far off at sea, R. W.; *náwot*, *nóadt*, far; *nóadtit*, a great way off, C.); *nóadtuck*, a long time; *nóadtēun*, it is far off; *nóappu*, he is far off; suppos. *nóappit*, *nóahpá*, he who is far off. *nóasukon*, he is far from (it, i. e. from the place to which he is going or from the thing of which he is in quest); *nóasukonqueuy*, (it) is far from us; *kennasukom*, thou art far from (it); *nóasukuk*, 'get ye far from' (him). *tonaúckquaque*? how far? *yó anúckquaque*, so far. R. W.; *ntoh unahkúhquod*? how far? C. *nahquen*, *nahque*, *unahquon*, (it is) so far as; *na nahque*, so far distant [*nó nūquān*; see above, *nó*]. *wehqu*, as far as, even unto (*yó wéque*, thus far, R. W.); cf. *wákhéu*, at the end of; see end. *yau*, *quén*, to, as far as; *wúch* . . . *yau*, from . . . to [*yá en*, to yonder, thither].

farewell, *nahinnashagk*, *nohavshagk* (apparently a verb, imperat. 2d pers. pl., equivalent to 'fare you well'), Luke 9, 61; Acts 18, 18 (*hárúnshech*, fare (thou) well, R. W.; *uchanúshash* or *unúvish*, C.).

farther, *ongkoue*, *ongkóúe*, farther, beyond (*onkkóu*, C.); *en ongkoue*, to the utmost, farthest (*árwusse*, farther, R. W., and *unéikománu*). *onkarése* (dimin. of *ongkoue*), a little farther

farther—continued.

(*amvassise*, R. W.). *auca* (*enick* and *avenisse*, R. W.).

fast. See *fasten*; *swift*; *hasten*.

fasten, make fast, *menuhketeau*, he fastens, makes (it) fast (*man-ménchke-teo*, I fasten, C.; *menukohdā*, firmly, *ibid.*); *maumínikish*, 'tie it hard', R. W. [from *menuhkeu*, it is strong or firm]. *uk-keneepun-un nashpe kenontugrhegash*, 'he fastened it with nails', Is. 41, 7. *kishpinun*, he binds, ties, makes (it) fast (fastens one thing to another); *kupinush*, *kishpinush*, make thou (it) fast (*kspínush*, pl. *kspínemoke*, 'tie it fast', R. W.; *nuk-kishpinnó*, I bind, C.; *kishpinuóók*, binding, *ibid.*); *kishpissu*, pl. *kishpissuog*, fastened, bound, tied (an. obj.), and v. i. act. he fastens, ties; *tagkuppinau*, he binds (him) fast, makes (him) fast by bonds: freq. or intens. *tahtogkuppinau*, *tattagkuppinau*; suffix *wutahogkuppinaonh*, they bind him fast.

fat, *weis*, *weis*: *aweis*, its fat, the fat of an animal (cf. *weyaus*, flesh; *weshau weyaus*, fat meat). *wunnogqueu*, *wunogkoo*, he is fat (*wuunuwóokoo*, it (a deer) is fat, R. W.; *wunnogque netassíog*, fat cattle, C.) [*wunne-hogkoo*, he is well covered or of good body]. *yo aspáit-gom*, 'thus thick of fat', R. W.

father, *ashoh* (lit. he comes from him), his father, the father of (*ash*, a father, R. W.); *nash* (*nósh*, R. W.; *nash*, *nashí*, C.; Muh., *nogh* Edw.; Del., *nooch* Hkw.); *kash*, thy father (*ésh*, R. W.), *kashaw*, your father; *wutashimou* (he who is a father), the Father ("wetoachwink and wetoachemuxit both mean the Father", Hkw.).

Edwards, in his Observations on the Language of the Muhhekaneew Indians (page 13), remarks that "a considerable part of the appellatives are never used without a pronoun affixed. The Mohegans can say 'my father' (*nogh*), 'thy father' (*kogh*), etc., but they can not say absolutely 'father'; there is no such word in all their language. If you were to say *ogh*, which the word would be if stripped of all affixes, you would make a Mohegan both stare and smile." Mr Heckewelder, "notwithstanding Mr Edwards's

father—continued.

observation", "could not help being of opinion that the monosyllable *och* is the proper word for 'father', abstractedly [?] considered" (correspondence with Duponceau, page 411). Rev Mr Daggett assured Mr Pickering that "there is no word in any of the Indian languages used in the Foreign Missionary School [at Cornwall, Conn.] by which to express in the abstract the relation of 'father' and most of the other social relations" (2 Mass. Hist. Coll., x, 112). More recent writers adopt the statement of Edwards—as Bancroft (in, 257), who cites Brebeuf (81)—and Palfrey (Hist. New Engl., i, 42): "The most common relations they had no means of expressing abstractedly." This is, in one aspect, correct, for the Indian languages did not admit of the expression of a correlative name abstracted from its relation, nor does the English. But they could approximate as nearly to the expression as does the English word 'father' by *wutashimou* (Eliot; *wetachwink*, Hkw.), 'he is a father', lit. he is proceeded from, is a source. It is surprising—and the fact shows how superficial has been the study of the group of languages about which so much has been written—that the radical significance of the word by which the Indian expressed relation to a father has escaped observation. *nash*, *kash*, *ash-oh* represent the 1st, 2d, and 3d persons singular (indic. pres.) of a suffix animate verb, and signify 'I proceed or originate from (him)', 'thou originatest from (him)', 'he originates from (him)'; intrans. my (an.) origin or source, thy origin or source, etc. Thus the Indian reversed the expression of relationship which we employ in the word 'father': instead of 'he is my father', they said 'I am his offspring' (cf. *wuteh negonne nashik*, 'from my forefathers', from where first I came from (suppos.), 2 Tim. 1, 3). The inanimate form of the same verb is often to be met with in Eliot, as *atshoh*, *wutjishau*, *wutehu*, he proceeds or originates from or at (a place or inanimate source), and in Roger Williams's Key, as *óteshem*

father—continued.

and *wutshan* (*wádmuck nótshew*, 'I came [from] over the water'; *tama wutshahock?* whence come they?). The animate form is frequently employed in its primary signification—that is, without including the idea of paternity, or rather of the filial relation, as *nachai wóhkomaién*, 'I am from above'; *kénau kócháimwán wutch agwá*, 'I came from below', John 8, 23; *nóh wáchéu* . . . *nish wámé*, 'of him [as original or source] are all things', Rom. 11, 36; *nóh wáíjet mítamwóssissit*, 'he who is [suppos.] born of a woman', Gal. 4, 4; *causat. suppos. nóh wáíchajénut Godút*, 'he who is of God', i. e. is caused to proceed from or to have his origin in, John 6, 46; and in this form it is hardly separable from the so-called preposition, which is in fact the primitive impersonal verb, *wáché*, *wáché*, *atch* (*wáché*, R. W.), from, because of, etc. See begin; come or proceed from; from.

[MARGINAL NOTE.—"Since writing the above I see in Maillard's *Gram. Mikmaq* (page 17) that he has translated *wéshé*, mon père, as derived from *éshéink*, être fils."]

fathers (n. collect.), *wutshinnéumk*, the fathers, collectively or as a class, the fatherhood.

fear, *qushán*, he fears, is afraid of (him); *qush*, fear thou (him); *qushéuk*, *qushóok*, fear ye; vbl. n. act. *qushuank*, fear (reverence, C.); pass. *qushittéuank*, fear (referred to the subject). *wábegushuú* [*wábe-qushuú*], he stands in fear or awe of, greatly fears (him). V. i. *wábesu*, he fears, is afraid; *wábesek*, fear ye; *ahque wábesek*, fear ye not, do not be afraid (*wá-wábes*, I am afraid, I fear, C.); vbl. n. act. *wábesuank*, fear (*wábesuankuank*, 'afraid', C.). *wábesuóntán*, he fears or is afraid of (it). *qúhétán* (*quittán*, C.), he fears (it); *kúk-qúhétámmwá togkódtog*, you fear the sword; suppos. *nóh quóhtog*, he who fears (it). See affrighted; afraid; honor.

feast, *misháutpup*, he feasts [*mishé-adt-uppó*, he eats where there is much]; *causat. misháutpupéchéu*, he makes a feast; *misháutpuprúttéu*, let us keep a feast; vbl. n. act. *misháutpupóank* (*misháutpupóank*, C.), a feasting. *níck-*

feast—continued.

ómmó, 'a feast or dance', R. W.: "Of this feast they have public and private, and that of two sorts: first, in sickness, or drought, or war, or famine; secondly, after harvest, after hunting," etc.

feather, *mégwá* (penna), a feather, and (2) a pen; *mégwéne*, *unomégwéne*, feathered; *móchékégwánu*, *mishégwánu*, (it is) full of feathers (*méek*, a pen, C.).

feeble. See weak.

feed (v. i.). See eat.

feed (v. t.), *assámuk*, he feedeth, giveth food to (him); *assámúuk* *muskehtuash*, he feeds him with grass; *assámuk flock*, feed ye the flock, Zech. 11, 4; *assámuk* (*assámuk*, R. W.), give me to eat, feed me (see Howse 83). *sóhkomau*, he feeds, nourishes, continues to feed or provide food for, sustains (him); *kus-sóhkománuuk*, he fed thee; *wássóhkománu flock*, I feed the flock, Zech. 11, 7; *sóhkománuwuch méchéu né tipénuwukpók*, feed thou me with food which is suitable ('convenient', Prov. 30, 8); *sóhkománu wutshépsénuéng*, feed thou my lambs, John 21, 15. *unánuwuch quómpatásh né sóhahéy*, 'feed me with that pottage', Gen. 25, 30, lit. give to me (dip up) that pottage. *unétschéng wúh-hóghuk*, they feed themselves [*caus. from métsu*, he eats].

feel. See touch.

female, *squáús*, *squás*, *squáús*, of woman-kind, female; *squáigwá* (= *squáigwá*, she is female, Gen. 6, 19). See woman. *squáshim* (*squáshim*, R. W.), a female quadruped; adj. *squáshimwé*. In the Del. "the males of quadrupeds are called *lénu wéchéu*, by contraction *lénuwéchéu*; the females *ochéque wéchéu*, by contraction *ochéquéchéu*", Hkw.

fence, *wónkánuus*, *wónkánuus* (*wákuánuus*, C.), a fence (also, a fort, q. v.); from *wóukí*, *wáukí*, it bends around, is crooked. *quássukpánuénuuk* (*quássukpánuénuuk*, C.), a stone fence, a wall. *pánuénuénuuk*, a wall or fence.

fetch, *nun-nénskóm* (*nun-nénskóm*, C.), I will fetch, I fetch (it); *nénskómásh níppénué*, fetch me a little water; *nénskómánuwuch pétukpánué*, let bread be fetched; *nénskómánuwuch*, let us fetch (it). See bring.

fever, *wesauasháunk*, *wésásháunk* (a pestilential or infectious disease), a fever, John 4, 52 (*wesauasháunk*, the plague, R. W.); *wesáshau*, *wesahshau*, he has a fever (but *wesauasháuk*, he hath the plague, R. W.). This name is apparently derived from *wesáhe* (*wesani*, R. W.), yellow, with the affix denoting bad or evil, *-ish*, and describes "the disease which they call the yellow vomit, which", as Heckewelder states, "at times carries off many of them" (Hist. Account 216). Eliot also translates 'fever' by *kussopitac ague* (Deut. 28, 2) [*kussopitac*, very hot]. *kussánohshau*, he has a fever (*wamekussópitanohok*, my body burns, R. W., i. e. *wamekussópitac nohok*; *n'nanótissu*, I have a fever, *ibid.*, i. e. *nen náte-esu*, I am on fire). See pestilence.

few, *ogguhsuog* (an. pl.), few (*ogkossóog*, C.); inan. *ogguhsínash*, few things; dim. *ogguhsésínash*, very few; *ogguhséquinogok*, in (at the end of) a few days, pl. of *ogguhsé* (*ogkosse*, C.), small in quantity or amount.

field, *ohleuk*, *ohleak* (*ahléuk*, soil, a field, C.), pl. + *onash* (lit. that which is owned or appropriated, to which the idea of individual ownership attaches; suppos. inan. part. from *ohleau*, when possessed); *ut ohleakonit*, in the field; *ut-ohleakonit*, in his field.

fierce, *chachépissu*, R. W.; *chatchépissu*, *chachépissu*, wild, C. *nishqáetu*, fierce, R. W.; *tarkítch nishqúttítit*, why are they fierce? *ibid.*

fight, *mekawan*, he quarrels, contends, fights with (him); suppos. *noh mekonont*, he who fights, when fighting; pl. *neg mekononcheg*; recip. *mekónittuog*, they quarrel or fight, one with the other (*mecaánteass*, fight (thou) with him; *mecáunditeu*, let us fight, R. W.; v. i. *num-mekuhdeau*, I fight, C.; *mecaátea*, a fighter, R. W.; *cum-méautéu*, you are a quarreller, *ibid.*). *aycunhkonan*, he fights with, in battle, prosecutes war against (him). V. i. *aycuncheau*, *aycunteahhuan*, he makes war, does battle, fights (*jáhétteke*, fight ye; *júhettíteu*, let us fight, R. W.; *aycunthóok*, 'fighting', C.). Vbl. n. act. *aycu-*

fight—continued.

teauk, *aycunthóok*, fighting, a fight, war, a battle. N. agent. *aycuncheu*, indef. *-táin*, one who fights, a fighter, a warrior; pl. *-cunánuog*; *neg aycunthéauwicheg* (and *aycunthéauwicheg*), warriors (habitual fighters) (Muh. *oióctet* (particip.), he who fights, Edw.).

fill, *unawohdeau*, it fills, it is filled (inan. subj.), he fills or makes (it) full; *unawohtóish kéuatchegauit*, fill thou thy hand (*unawoháit*, let it be filled, C.); from *unawacu* (it is full) and *ohleau*. *unawappuog wetu*, they (an. subj.) fill the house, i. e. the house is full of them. *unawápanum wutaskom panuée*, he fills his horn with oil; *unawapannak*, fill ye (one thing with another, as barrels with water, 1 K. 18, 33). *unawameechum* [*unawac-meechum*], he is full of fool, has filled himself (*unawamechimúteau*, I fill, C., i. e. make myself full).

filth, *filthiness*, *nishkenenkuquoit* (suppos. part. concrete, when it is filthy), filth, dirt; *nishkenenkuqussuonak*, the doing of uncleanness, filthiness in action.

filthy, *nishkenenkuquo*, unclean, filthy (inherently or by nature); *nishkenenkuquodt*, when unclean or filthy (as a garment, etc.); adj. an. *nishkenenkuquassu*, (he is) filthy.

fin (of a fish), *wapuckan* (?); *neg wapúckanúcheg*, they which have fins, Lev. 11, 9; Deut. 4, 9.

find, *nancheau*, he finds (him); *namúheog*, if I find them; *ke-nanuch*, thou hast found me; *kenandhesi*, I have found thee; *nancheau*, he finds (it); suppos. part. *nancheauk*, when finding (it), when he finds (*nuu-náancheu*, I find, C.). Causat. from *nuim*, he sees: he causes to be seen (?).

fine (in particles or powder), *pasquag*, that which is fine or like dust (*puppissi*, dust; *pishquúhick*, unparched meal, R. W.) [from *peusik*, that which is small?]; pl. inan. *pishquethausuash*, 'beaten small', powdered, Lev. 16, 13 (causat. inan., made fine). *sohquag*, that which is fine or powdered, fine dust; *sohquag kah puppissi*, 'powder and dust', Deut. 28, 24; *sohque puppissi*, fine-

fine—continued.

dust, Is. 29, 5. *sakpuigene*, in fine powder, finely powdered; cf. *sakputtahkan*, he beats it to powder, grinds it small or fine.

finger, *polcheanuteheg*, *polcheanitch*, pl. *-yegash*; *kuppolcheanuteh*, thy finger; *negutta-tahshe* *patcheanutechan*, he had six fingers, 2 Sam. 21, 20. From *polshchan* (it divides or is divided) and *nuteheg* (hand). *nuttinwahanuteheg*, *nuttinwahanuteh*, my finger; *wuttinwahanuteh*, his finger; *nuttasonuteh*, the little finger; *keh-tanquawitch*, *keitalquawitch* (the great finger), the thumb; *nuppuhkukquawitch* [*eg*], the tip of the finger [*nuppuhkukye-nuteheg*, the head of the finger] (*nuppuhkukquawitch*, pl. *-cash*, fingers, C.); *nuppuohkukquawitchegash*, my fingers, ibid.).

finish, make an end, complete, *pakodehtean* (*pakodjitean*, *poikodehtean*) *anakausauok*, he finished the work; *nuppuokodehtechoh* *nup-patamagyeuok*, I have finished my course, 2 Tim. 4, 7; *pakodjitean-nu*, it is finished [cat s inan. from *pakodehe*, thoroughly, completely]. *pakodehe assu*, he performs (it) completely, finishes or accomplishes (it); v. i. *nuppuokodehe ussen*, I make an end of it, complete it. *kesteau wut-anakausauok*, he has finished his work (*kesteau-ñuat*, to finish, to leave off, C.); *anakausauok keste'innu*, the work is finished. *nachteu*, *mahtean*, he made an end of speaking; *matoudt*, when he had done speaking (*nuu-machteau*, I cease; *nuu-machtanñkku*, I conclude or finish, i. e. I go on to conclude, C.).

fire, *nadeau*, *nadeam* (*nide*, *yide*, *chickot*, *sputta*, R. W.); *Peq. yeot*, Stiles; *chikkoh* or *nadeau*, C.). *nashquittag* (= *sputta*, R. W.), a violent or destructive fire; inan. concrete from *nashquimean*, it burns, consumes, rages; cf. *nashquittin*, a tempest or destructive storm. *nadeau* is of uncertain etymology. Its use seems to have been restricted to fire used for domestic purposes. *chickoh* [*chikohiteau*, it burns; *chikohiteau*, it is fierce or violent] was a more general name of fire as an element, or rather as a power, and *nashquittag* or *sputta* was nearly equivalent

fire—continued.

to the expression 'the devouring element'—fire as an enemy or object of dread.

firm, *menuhki*, *menuhken*, (it is) hard, strong, firm (*menuhkohtāc*, firmly, C.). See hard; strong.

first, *negonne* (*necewani*, (for *necewani*)? R. W.), first. This word, though differently written, is identical with *nukkuac*, old (original, old, C.), and like *negut* (one), of which it is the ordinal, is related to *nukkohtam* (*nukkohtam*, R. W.), he leaves behind, abandons, etc.; *ayinap negonne nukkuac-yewat*, he hath made the first old, Heb. 8, 13; *ne negonneyewah*, 'that which waxeth old', ibid. *nukkonau*, he came (or went) first, was in advance. *negonshacn* (indef. *negonshacn*), a leader, one who goes first. See one; old.

fish (n.), *namohs* (*nammahs*, pl. *-suek*, R. W.); *nāmāc*, pl. *namatssawg*, C.; Del. *namas*, in composition; *-ameck*, Hk.w.; dimin. *namohscnes* (pl. *-og*), little fish. The root is apparently *-anman* or *-āman*, from which *namohs* is formed by prefixing the demonstrative or determinative *n'* and adding the animate termination *as* [for *ānas*, animal]. In compound words this radical, with the suppositive or participial termination, *-anmanag* or *āmanag*, appears as the representative of *namohs*. pl. *mogkomāquog* [*mogke-āmanag-yuog*], great fishes, John 21, 11; *kehtahkamāquog*, fishes of the sea, Num. 11, 22; *hawamagut* [*hawau-āmanag-yut*], to any fish, Dent. 4, 18 (*anmanāh*, he is gone to fish, i. e. he fishes; *anmanāg*, they are fishing; *n'tannen*, I am fishing; *kuttañmen*, do you fish? *matuckquawāwem* (= *natanāggwan*, John 21, 3), I go a fishing, R. W.). The modern Ojibwa (Chippewa) restricts this name to the sturgeon, adopting another (*kego*, *kēgōc*) for the class. In the Ojibwa vocabularies in Schoolcraft's Indian Tribes, II, 466, we have for sturgeon *nam ai'* (St Marys); *nuk ma* (Gr. Trav.); *naw neigh* (Saginaw); *nauh may* (Mackinaw). So, in the Old Algonkin, *hamek*, 'sturgeon', fish, Lah. *nadeau*

fish (n.)—continued.

mogguen-in, *natamúgracu-in* (*nattogh-quimacáin*, C.), a fisherman. *omácu* (pl. *omaenmog*), one who is fishing; suppos. pl. *neg omácheq* (*amúchick*, R. W.), fishermen, i. e., they who fish habitually (*ámanep*, a fishing line, R. W.).

fish (v.), (with hook and line) *ómaru* (*amamá*, R. W.), he fishes; (with nets) n. agent. *puwashabpuru*, one who fishes with nets or sets nets; *natamogguatuk*, a draft of fish, Luke 5, 9.

fisher (*Minstela canadensis*), *pékané*, Rasles; *pekan*; *wallaucag*, *walloney* (mod. *wollaucag*, Judd, in Gen. Register, xi, 219).

fist, *puttukquimatcheg*, *puttukquitch* [*puttukquitcheg*, round hand].

five, *napanna tahshe* (*napánu*, R. W.; *napanna*, C.; Peg. *nappan*, Stiles; Muh. *nanon*, Edw.; Del. (Minsi) *nalun*, (Ugami) *padawach*, Hkw.); an. pl. *napanna tahsuog*, five (men or animate objects) (*napannetasuog skertonqutóg*, five men, R. W.); inan. pl. *napanna tahshinash*, five things (in Gram. 14, *tahsuash*; *napannatashinash wachóash*, five hills, R. W.); *nabo napanna* (*púck-nab napánu*, R. W.), fifteen; *napanna tahshinchag* (*napannetashincheck*, R. W.), fifty.

flags or rushes, *mishashq*, *misasq* [*mishe-askht*, great grass] (Narr. *nuskeech-âg*, rushes, Stiles). *wekinsq* (*wékinash*, pl. *quash*, reeds, R. W.) [*wékinaskht*, house grass, or grass for making houses (?). "Their houses are . . . covered on the roof with sedge and old mats", Higginson, N. E. Plantation, ch. xii. "The meaner sort of wigwams are covered with mats they make of a kind of bulrush", Gookin]; *wushashquabok*, flag, Job. 8, 11. *uppetawashkinonog* (pl.), flags, Is. 19, 6.

flame, *namonau*, *namonnan* [= *namonnan*, it sucks?]; *cu namonáut*, into the flame; *wannáuc*, *wannómáuc*, flaming.

flat, suppos. partic. *numeckitchónout*, having a flat nose (*nenéque matchan*, flat nose, C.). *puck* is the radical for thin and flat. See Rasles, s. v. *mince*; Howse 27, 35.

flatter, v. i. *papauam*, he flatters; an. *papauacu*, he flatters (him); suppos. part. *nob papannamut*, he who is a flatterer; suppos. part. an. *nob papannamut*, he who flatters anyone; adj. *pagandé*, flattering [freq. from *pamawau*, *pamawau*, he speaks falsely]. *wá-enomau*, he praises or flatters (him); freq. *wawacuanu* [from *wacuu-an*, he goes round about]. From this comes another form by the insertion of *k'* progressive: *wánonmukánu*, he flatters, i. e. keeps praising, goes on praising (*wánonmukáwánu*, to flatter; *naw-wánu-wánonmukáwau*, I flatter, C.); vbl. n. act. *wánonmukáwauk* (*wáwrekáwáonk*, C.), flattery. *wánonmukáwáwog*, they flatter (?), Ps. 5, 9. See praise.

flax, *hashabp*, *hashap* (*asháppock*, hemp, R. W.) was the generic name of all vegetable fibers or fibrous material used for strings, thread, or ropes. Eliot uses it for 'tow', 'flax', 'a fish net' (*ashápp*, pl. *asháppog*, C.; *asháp*, R. W.), 'a spider's web', etc.: *hashabpuktagg* [*hashabp-ahugy*, flax stick], a 'stalk of flax', and 'a distaff'; *hashabponuk*, 'linen cloth'. Roger Williams gives *asháp*, a net (or 'nets' 'made of strong hemp'), and the plural *asháppock*, hemp, and *masáinock*, 'flax'.

flay, an. obj. *pissánuau wáttahquabeh*, he flays or takes off the skin of.

flea, *papekp*.

flesh, *weyaus*, pl. *ag* (*wreyáus*, 'venison', R. W.; 'meat', ibid.; *weyaus*, flesh, C.; cf. *áas*, an animal); *kaweyaus*, thy flesh; *wreyaus*, his flesh, the flesh of; *askeyaus* [*askau-weyaus*], raw flesh; *kesittáe wreyaus*, 'sodden flesh', I Sam. 2, 15.

flight. See prevail over (put to flight).

flint, *soggohtankunompsk*, rock of flint, Deut. 8, 15; *máshipsk*, flint, Is. 50, 7.

float, *puhpukhohhan*, it floats, 'it did swim', 2 K. 6, 6; lit. it is hollow. From *puhpukki*.

flood, *tonágkon*, *tonmogkon* (it flows), a flood (*támécon*, flood tide, R. W.; *taumacoks*, upon the flood tide, ibid.). See flow.

flour. See meal; fine.

flow, *tomógkon*, it flows, there is a flowing or flood (*nippe tímogkon*, water flows, C.); *tommogkone*, flowing (abundantly, i. e. flooding). Impers. verb *wattitchuan*, *wattitchuan* (or *-awan*), it flows from: *sepapog wattitchuan*, 'rivers of water run down' (from), Ps. 119, 136; *nippe wattitchuan-up*, 'the water gushed out' (from the rock), Ps. 78, 20. *sohwatchuan* [*soh-watchuan*], it flows forth, issues from or out of; *sohkhetchuan*, it continues to flow forth or issues continuously, Is. 35, 6. *unitchuan*, it flows to or toward; *sopush unitchuanash kchahhannit*, the rivers flow to the sea, Eccl. 1, 7. *anitchuan*, *anitchuan*, *anawatchuan* [from *anawatchuan*], it overflows, flows excessively. *kussitchuan*, it flows (as a stream or with a current) continuously; as a substantive a current or flowing stream; pl. : *ash*, or in the active verbal form *ak-kussitchuanacook sepunussash*, 'the stream of the brooks', Num. 21, 15; adj. *kussitchuan sep*, a flowing river (Cree *kessitchewan*, it is very swift current [*kess* = *keche*, intensive], Howse 175.) Elsewhere, *kussehtane*, flowing as a stream: *kussehtane sepuse*, 'the stream of a brook', Job 6, 15; *kussehtanup*, a stream, a current; pl. + *push*. *woweryouchuan*, it flows circuitously, winds about [from *woweyashin*, it winds about]. *puwitchuan*, *puwitchawan* (*puwutch*, *puwutch*, etc.), it flows, moves by flowing (describing the kind of motion without regard to direction, source, or degree). It is formed from *pomushau* (he walks, travels, moves along) by substituting the impersonal termination and introducing the *-ch* guttural, denoting involuntary or inanimate activity. Cotton gives, in a nearly related form, the verb *nup-pumechesham*, 'I slide'. In all these verbs the radical is *ach* or *wutch*, it proceeds from. See father.

flower, *uppeshau*, *peshau* (*uppeshau*, C.), lit. 'it bursts forth', 'blossoms' [from *pokshau*, it breaks]; pl. *uppeshahunash*. See bloom.

fly (v.), *awchus*, *achus*, and *masuhq*, pl. *masuhquag*, flies; dimin. *maseshquag*.

fly (v.), *ptacu*, *ptawcu*, *tanru*, it (a bird) flies, moves through the air (*ptawcu*, it is fled, R. W.; *ant-tanru*, I fly, C.); *nag ptawcuq*, they fly away; suppos. part. *noh tawcet*, *tacit*, that which flies. Nearly related to or identical with *ptawan* or *ptawcu*, he blows or is blown. Adj. *ptawceche*, flying. *ptawcu*, it (inan. obj.) flies away [*ptacu* with the impersonal intransitive particle *-ma*]. *tahau*, *ptahau*, *tawu*, it flies or is blown by the wind, as dust or snow; *nish tahauash*, things driven away or made to fly; suppos. *ne ptawunotag waban* (or *ne tawunotag*, or *ne tohtawunotag*), that which flies before the wind or is driven by the wind [*ptawcu-an*, pass. part. of *ptacu*]. *pamunau*, it (a bird) flies, goes swiftly through the air [as if shot from a bow or gun; *pamunau*, shot, pass. part. from *pamunau*, he shoots]; suppos. *pamunont*, when he flies, flying; *nag pamunawutcheq* or *pamunawutcheq*, they (birds, fowls) which fly; freq. *pamunawut*, habitually flying; pl. *nag pamunawutcheq*; *pamunawut psukses*, a flying bird (bird when flying). *ushpu*, *ushpuashu*, he or it mounts upward in air, soars, flies up; with inan. subj. *ushpuawo*, *usspuawo*; suppos. *anash chik-kinasag ushpashahetit*, 'as sparks [when they] fly upward,' Job 5, 7. *wassenuag*, he flees or flies (from an enemy); *nasen*, I flee; *pish nasenuu*, we will flee (*wassenu*, he flees; *wassenuawack*, they fly, R. W.; *wassenu*, *wassenuwari*, (he is) flying away, fled, C.); imperat. *wassenuak*, flee ye; suppos. *wassenuan*, when thou didst flee; v. t. an. *wasenuwutawut mosquah*, when he flees from a bear. *ussishau*, he flees to (a place or person) for refuge, he runs or goes quickly to; *na ussishash* or *ushhush*, flee thou thither [from *ussu*, by the insertion of 'sh to denote swift or violent action, he bestirs himself, exerts himself violently, does (agit) with speed or celerity. Primarily *ussishau* means simply he runs quickly or hastens]. *ushpuhah* (and *spuhah*), he flies to for refuge; *nag spuhawag*, they fled (for safety); vbl. n. act. *ushpuhawawonk*, *spuhawawonk*, a refuge; *ushpuhawawo agyunok*, a refuge place, place of refuge.

foam, *pehtau* (it foams), foam, froth; *píhtom*, the scum (of a pot); *pehtait-tótau* [*pehtau-wuttom*], he foams at the mouth. Cf. *petau*, *pehtau*, he puts on or into.

fog, *nishkanun*, (when there is) mist, fog, fine rain; cf. *sokenou*, rain, when it rains; n. coll. *nishkenauk*, 'small rain', drizzle, Deut. 32. 2. *onwán*, vapor, mist, steam. See vapor.

follow, *asuhkanun*, he follows, goes after (him); suppos. *uoh asukíit*, he who follows; suffix an. *wut-asukíuuh*, he followed him (*asuhkíuuh*, to follow, C.); *asuhkuu* (as adj. and adv.), following, going after; *asuhkoni*, he follows or goes after (inan. obj.), he pursues (it) [*asuh-kau*, he continues to go after or behind; *asuh*, the radical, is related to *n'esse*, two, and to the disjunctive or alternative *asuh*, or]. *nasukunau*, he follows after, goes after, pursues (him); suffix *wah-nasukau-oh*, he followed him; *nasukau*, pursue thou them; suppos. *uoh nasukanout*, he when following, he who follows; so *nasututahuran*, *nasuttahaurun*, he pursues (him), follows after (him); *nasut-tahaurang*, they pursue; n. agent. *nasuttahaurawen*, a pursuer, one who is (actually) pursuing. Cf. *nasurtau*, he serves, obeys, yields to.

food, *meecham* (he eats it); *meecham-nuonk*, fruit, vegetable food; *meecham-nuk*, *nuimeechamuk* (*nuéchinuoks*, victuals, R. W.); *meetsuonk* [vbl. n. from *meisu*, he eats], eating, a feeding (*winne meetsuonk*, comfortable food (good feeding), C.; *noumpóte meetsuonk* (morning feeding), breakfast, ibid.). See eat; feed.

foolish, *asótu*, (he is) foolish, ignorant; pl. + *og* (*assótu*, *assóko*, a fool, R. W.; *assótié*, foolish, C.); vbl. n. act. *asótuonk*, folly (*tohuasheyeuonk*, folly, C., but rather uselessness, unprofitableness). *nattanog*, *nattamag*, a fool; pl. *nattamogrog* (*nattamagque*, foolishly, C.); *nattamagquesu* or *-queussu* [*nattamagque-ussu*], he does foolishly, a foolish doer; vbl. n. act. *nattamagauonk*, foolishness, the being foolish; *nattamagquesuonk*, *nattamagqueussuonk*, foolishness in action, the doing foolishly. *asótu-*

foolish—continued.

onk is natural folly, simplicity, or ignorance; *nattamagauonk*, foolishness with reference to some special matter.

foot, *musset* [*m'asit*], a foot; *musset*, my foot; *kusset* (Peq. *cazset*, Stiles; Narr. *kusset*, Stiles), thy foot; *wusset*, his foot; pl. - *ash* (*wusette*, pl. - *tash*, foot, feet, R. W.; *mússset*, a foot, C.). From *assu*, he does, acts (agit), suppos. *uoh asit*, *aget*, he who does or acts, the doer. Cf. *assishan*, he acts quickly, runs.

for, *watche* (it proceeds from), for, on account of; *ue watche*, for, from, because of, therefore; *ue watche yeu*, for this cause. Elsewhere *newatche yeu waj*, *yeu wajch*, etc. (*watche*, for, prep.; *waj*, for which cause, conj.; *waj*, for, conj., C.).

forbid, *quítinan*, *queítinan*, he forbids (him); suffix an. *ak-quítin-auh*, he forbids him; *ahque queítus*, do not (thou) forbid; *uog queítus*, forbid thou them; suppos. part. *quítinout*, forbidding, when he forbids (*queítehkuout*, to forbid, C.); an. and inan. *quítiteau*, *quítiteu*, he forbids (it) to (him); *woh howen quítiteu nippe?* can any man forbid water? Acts 10. 47 (*uoh quítiteu*, he forbiddeeth, C.). Perhaps from *ahque*, 'do not', 'refrain'. The primary meaning is, perhaps, to make afraid, to cause to fear or to stand in awe of. The causative form of the verb *quítam* (*quítam*, C.), he fears, is elsewhere used in the sense of to appease, to threaten, to make to desist.

force, *chekechou*, he uses force, forces (him); suffix an. *wut-chekechauh*, he forced him, he ravished her (*wut-cheke-yeuwar*, I compel, C.). *chetiman*, he compels him. See compel.

ford, *puogang* (?), a fording place (= shallow). *tonskeonk*, a ford (*toeckituck*, let us wade; *wut-toeckénuin*, to wade; *toyísk*, a bridge, R. W.).

forehead, *wuskodtuk* (*m'scáttuck*, R. W.; *misk* [-*oltuk* ?], C.; *kuskodtuk*, thy forehead; *wuskodtuk*, his forehead, the forehead of; *ut wuskodtugut*, on his forehead).

foreign, *penawé* [*penawé*, it is different, strange, unlike], strange, foreign; *penawóh*, *penawot*, *penawot*, a foreigner

foreign—continued.

[*penaweh-ahleu*, one who is different]; pl. *penawohkétog*, strangers, foreigners; *penawohkomuk*, a strange place, a foreign country. See different; strange.

forest, *toahkomuk* (*toahkônu*, C.; cf. Del. *têkenik*, in the woods, Hkw.), lit. a solitary place [*toah-kônu*], the wilderness, the forest, pl. + *quash*. In the index to Mr Pickering's edition of Eliot's Grammar (2 M.H.C., ix), among the "select words from the translation of the Bible", the editor gave '*sohsamôonuk*, forest'. This word (the active verbal of *sohsunam*, it shines forth) means a shining forth; in Eliot's translation, 'glory'. Mr Pickering's mistake is traceable, I suspect, to his erroneous reading of Is. 10, 18: '*watton-ohkomuk-que sohsamôonuk*', 'the glory of his forest', lit. 'his forest glory'.

foretell. See predict.

forever, *nicheme*. See ever.

forget, *wamântam*, he forgets (it); *wamamam*, he forgets (him); *ahque wamantash*, do not thou forget (it); *wamântamwag*, *wamantamwag*, they forget (*wamântam*, I forget, C.); *wamamamwag*, they forget me, I am forgot by them [*wamamam*, he is without thought of, has not in mind]. *wamantamwêhean*, he causes (him) to forget.

forgive, *ahquontam*, *ahquontam*, he forgives (it); *ahquontamam*, he forgives (it) to (him); *ahquontamam* (*ahquontâmam*, C.), forgive thou me; *ahquontamwêhean* *mam-matchesrongash*, forgive us our sins; *mam-mache ahquontam*, I have forgiven; vbl. n. act. *ahquontamôonuk*, a forgiving, forgiveness; pass. *ahquontamôonitment*, and contract *ahquontamôonit* (infin. pass., to be forgiven), a being forgiven, forgiveness received. *ahquontamôonuk*, the exercise of forgiveness, the act of forgiving, pardon [active verbal from *ahquontamam*, he exercises forgiveness] (*ant-ahquontam*, I pardon, C.). From *ahque-antam*, he ceases or refrains from having in mind, refrains from thinking of.

form, *nussu*, (he is) shaped or formed [*ne-ussu*]: *toh amussu*? what form is he of? 1 Sam. 28, 14; suppos. *ne amussit*, in

form—continued.

the form or likeness of; *nukhogkat nussu*, 'in bodily shape', Luke 3, 22; vbl. n. act. *nussuonuk*, *nussuonuk*, form or shape (of an. obj.); *wattinnussuonuk*, his form. *neonuk*, the form or likeness (of inan. obj.): *watnag yen wattuok*, 'the fashion of this world', 1 Cor. 7, 31; *neonuk wewithey*, in the form of a hand; suppos. form of *neaw* [*ne uaw*], that which is so or is such as: when it is (or being) such as, of that kind. See shape.

former. See first.

formerly, *negunne*, *negunne* (*chenohkom-mê*, C.). See first.

fornication, *nawwunadsguonuk*, *nawwunadsguonuk*, vbl. n. act. from *nawwunadsguon*, he fornicates or is given to fornication; compounded of *naww*, anybody, common, and *adsguon*, he seduces or commits fornication with; *nawwunadsguonamuk*, the commission of fornication, whoring (by either sex); *nawwunadsguonam* (indef. *-sguonâm*), a fornicator (of either sex), a prostitute; *nawwunadsguonam-wissu* or *-sguonâm-wissu* (indef. *-wissu*), one who commits fornication or acts the whore; *nawwunadsguonâm mittam-wissu*, a whorish woman. *nawwunadsguonam-wissu*, *nawwunadsguonâm-wissu*, (she is) a fornicator or commits fornication: *mittam-wissu* *nawwunadsguonâm-wissu*, 'women who break wedlock', Ezek. 16, 38; *nawwunadsguonâm-wissu*, thou hast committed fornication with, hast played the whore with (him). See adultery.

forsake, *ahquontamam*, *ahquontamam*, he forsakes or abandons (him); *ahquontamwag*, they forsake (him); inan. *ahquontam*, he forsakes (it). Same as forgive, q. v.

fort, *mansk*, *mansk*, a fort or place of defense; pl. *manskash* (*mamânsk*, R. W.). *wonkonôus*, *wonkonans* (*wôkonans*, a fence, C.); *wonkonânsint*, a fort, R. W.), a fort, i. e. a palisade, a crooked [*ron-ki*] or curved fence; see fence. *wewitheykonog*, pl. *-ogwag*, *-ogwag*, strongholds; from *wewitheykonam*, he holds it fast.

fourteen. See four.

forty. See four.

foundation, *quenohdag*, suppos. part. concrete from *quenohdan*, he founds or lays a foundation; lit. that which is deep (?). Cf. *quunootadl*, 'when he had digged deep', Luke 6, 48; *quenoh-tanun*, he founded it; pass. it is founded.

four, *yan*, *yaww* (*yôh*, R. W.; Peq. *yawuh*, Stiles; *yau*, C.; Muh. *nawroh*, Edw.; Del. *nawo*, *nawa*, Hkw.); *yau-ut aui*, four square; pl. an. *yawog*, *yawoog* (*yôrock*, R. W.); inan. *yawunash* (*yawûnash*, R. W.; *yawunash*, C.); *yawut* (*yawut*, C.), four times. *nabo yan* (*pinck-nab yôh*, R. W.; Peq. *piagg nautat yan*, Stiles), fourteen; *nabo yawwadit*, *nabo yawut*, fourteen times; so, *nabo yawwadit kodtawrac*, for fourteen years, i. e. to the fourteenth year; or, fourteen times one year. *yawunichag* (*yawûnichag*, R. W.; *yawûnichag*, C.), forty; pl. an. *yawunichagkodtog*, *yawunichag-gottog*; inan. *yawunichagkodtash*. *yawwadit pasukawog*, four hundred (an.).

fowl, *puppishaus*. See bird.

fox, *wonkqüssis*, *wonksis*, pl. +sog; dim. *wonkqüssissenes*, a little fox (*pegnawus*, a gray fox; *wishupûshim*, a red fox, R. W.; Peq. *d'wunups*, fox, Stiles; *wonk-qüssis*, C.).

fragment, *chagg*, a bit, a morsel; *kod-chuk*, a piece or fragment of (*watchekin-neni weepôis*, cut me some (i. e. a piece of) meat, R. W.). See spot; piece.

free (adj.), *chipappu* [*chippe-appu*, he remains apart or by himself], he is free; suppos. *chipinûmûmit*, when he is free, being free (*chippinûmûte netu*, (he is) free horn, C.); *sunûmûmatta nut-chippinûmûmû?* am not I free? *ampu*, he is free, unbound. See loose; man (*omp*).

free (v.). See deliver; loose.

freely, *nawmore*, *nawmore*, *nawmoreyeu*, freely (*nawmore*, *nawmore*, C.), = *naw-we*, common, anybody's (?).

freeze. See frost; ice.

Frenchmen, *Punachnanog* (pl.), C.

friend, *wetomp*, a favorite or dear friend; pl. +âog; *wetomp* (*wetop*, R. W.), my friend, a 'general salutation' between the Indians and English (R. W. 27) (*pegnûsh wetop*, come hither, my friend,

friend—continued.

R. W.); *kétomp*, thy friend; *wetompwog* (*wetompwog*, R. W.), my friends (Del. *n'tschu*, my friend; *n'tschitti*, dear, beloved friend; *nitis*, (my) confidential friend, Hkw.) [*wetu-omp*, house man, companion, of the same household or family; so, *wetompwassu*, *wetompas*, a brother or sister]. *tonkps*, friend, cousin, kinsman (*natôncks*, my cousin; *watôncks*, a [his] cousin, R. W.; *wolltonkpsin*, a cousin, C.); *nuttônksog*, 'sirs', Acts 27, 25, i. e. friends; cf. (fem.) *wetuk-squoh*, her sister; *wetukkusg*, my sister (*weticks*, a sister, R. W.).

frog, *tinôgkukquas*, *tenogkequas*, *tinogkô-quas*, pl. -sog (*tinogkôkquase*, pl. -sog; *tinogkôkteas*, pl. +sog, a toad, C.). *mohmoskukdrasa* [og], frogs (*mohmoskô-teascog*, Mass. Ps.), Ps. 78, 45, but not elsewhere. Abn. *moskêkê*, a toad. Peq. *kopious*, *kupîas*, frog, Stiles.

from, *watche*, *atch*, *ach* (*wachê*, *watchê*, R. W.; *watche*, C.; Muh. *ocheh*, Edw. The *ch* is guttural, nearly equivalent to the German *ch* soft). Primarily a defective or impersonal verb, *watcheu* (*watchu*, *atchu*), it proceeds from, comes from, hence as a preposition from, of, because of, etc. *watch* . . . *yau*, from . . . to (after verbs of motion); *noh watchu*, (it is) 'of him', as a source or cause, Rom. 11, 36; *na wotch sohhamun*, 'there went forth from', Num. 11, 31; *na wotch qushken*, he returned there from (hence); *yeu watche* (*yô wachê*, R. W.), from hence, from this place; *ne watche* (from that), for that cause, therefore. This root served to express the origin of motion or source of being, and is to be traced under various modifications of form in a great number of compound words denoting origin, source, motion (animate and inanimate), progression, cause and effect, production, etc. See come from; father; begin. *am*, *wam*, he goes or departs from. See go from.

frost, *tahpu*, (there is) frost (*toohp*, Mass. Ps.; *tôpu*, R. W.; *missittâpu*, a great frost, *ibid.*; *taquâtlin*, frost, *ibid.* (it is freezing—the effect of frost); *auke taquâtsha*, the ground is frozen, *ibid.*; *wêip taquâtlin*, the river is frozen, *ibid.*; *tog-*

frost—continued.

quttinash waldanagash, I freeze my ears (my ears are frozen), C.).

froth. See foam.

fruit, *meechummuonk* (-*mūonk*, C.), pl. -*ongash* [vbl. n. act. from *meechummuo*, it is eaten, used as food, the pass. inan. form of *meech*, he eats], fruit, perhaps all vegetable food. *asq, ashq, pl. asquosh, ashquash*, green fruit or vegetables, primarily anything green or immature of vegetable growth, as *wuskeasy*, pl. *wuskeasquosh*, 'tender grass', 2 Sam. 23, 4; Dan. 4, 15; from *wuske*, new, young, and *asq*; with the indef. particle, *m'askcht* (or by reduplication, *oskask*, C.), grass, that which is green. From the same root is *aske*, raw (*askūn*, it is raw, R. W.; *askin*, C.); *wuske*, new, young; *asq, ashq*, or *asquon*, not yet, and *ashkosquai* (*aqskusque*, C.), green in color. The word *asq* was used especially to refer to the fruit of the Cucurbitaceae, melons, gourds, cucumbers, and what are now known by their Indian name, though the plural has been transformed to the singular, 'squash-es. *askotasq*, pl. *askotasquash*, used by Eliot for 'cucumbers', Num. 11, 5, was "*askūtasquash*, their vine apple, which the English from them call squashes" (R. W.), and which Wood mentioned (N. E. Prospect), as "*isquoterquashes*, their best bread"; from *askok*, a snake, and *asq*: snake-like or 'crook-neck' squash. *quumtasq*, a gourd [from *quumi*, long]; hence *quūumwask*, a bottle, C. *monaskotasq*, a melon (but by Cotton *monaskētāmuk*, 'cucumbers'). So, *quūnosketāmuk*, 'muskmelon', and *ohhosketāmuk*, 'watermelon', C., 'or a raw thing'; from *askht-mun*, he eats it raw). *minne*, *min*, pl. *minneash*, berries, nuts, small fruit, grain, etc., that which is produced by and is peculiar to each tree or plant [*m'umūn*, the kind of, the species of]. In the singular in compound words it denotes kind or species, the growing tree or plant; in the plural, the fruit, as *watchemin*, corn

fruit—continued.

in the field, standing corn; pl. -*minneash*, corn, grain; *wenonimneash*, grapes (*wenonm*, a grape; *wenonnis*, avine [from *wācenn*, it goes round]); *wōmpinineash*, chestnuts, R. W. [*wōmpi-minneash*, white-nuts]; *anduchenineash*, acorns, R. W. (*anuahchim*, a nut, pl. -*minash*, C.; Del. *wunachpinu*, an acorn, which Heckewelder (correspondence with Duponceau, p. 407) derives from *wunipach* (*wunepag*, El.), a leaf, *nach* (*nutch*), a hand, and *quim*, a 'nut growing on a tree': 'the nut of the tree the leaves of which resemble a hand'. Here he evidently mistakes the radical force of *min*, as the examples which he gives sufficiently show. See oak.); *wus-swaquātōmineng*, walnuts, R. W. (*wus-sahquātōmīn-ash*, C.); *wāssuquāt*, a walnut tree, R. W.; Del. *m'sim*, hickory nut [*ncasi-min*, smooth nut]; *puē-quim*, walnut [*puētukqui-min*, round nut], Hkw.); *quassuckominēang*, the cherry tree, R. W. [*quassukquān-min*, stone fruit]; *wattūhōminash*, R. W., *wattūh-minne* [*ash*], C., strawberries. See produce.

full, *numwac*. See fill.

fully, *pakodche*, completely, thoroughly; *wame*, wholly, entirely; *pahshac* (*pā-shanne*, C.), fully, completely, thoroughly. See completely; all.

future. "The time to come is expressed by a word signifying futurity, added to the indicative mood, as *mos, pish*, shall or will", El. Gr. 20. *pish* (*pitch*, R. W.) with the present (or aorist) indicative forms the simple future, as *pish . . .*, he will . . .; *pish . . .*, I will . . . (*pitch n'kectam?* shall I recover my health? R. W.); *mos*, though sometimes used by Eliot as the equivalent of *pish*, denotes the future potential or conditional 'must' or 'shall': *ne mos nūth*, 'it must needs be' so; *mos umūup*, I must die (*mucc*, R. W.). *puomōonk*, the future or to come, C., vbl. n. intrans. from *peyomūo*, it is coming. *ompētak*, in the future, in time to come (afterward).

G

gall, *weesure*; *nawreesure*, my gall. Cf. *weesle* (*wesau*, R. W.), yellow; *weesogkon*, (when it is) bitter; so, AS. *geulla*, gall; *ge-alewe*, yellow; Gr. *χολή*, bile; *χλόη*, *χλόα*, greenish yellow; Arab. *murr*, bile, bitter.

game (animals hunted), *adchanonk*, vbl. n. from *adchau* (*auchali*, R. W.), he hunts. See hunt.

game (gamble). See play.

gape, *tóanñu*, he gapes (*tóanñut*, to gape; *nut-toirñuñem*, I gape, C.); v. an. *tóanñtlu*, he gapes at (him).

garden, *tanohketeauk*, pl. *tanohketeau-gash*, cultivated plants, Is. 17, 10; *ut noeu adtanohketeauk*, in the midst of the garden, Gen. 2, 9. Cf. *tanuñtuog*, they grow as plants, are produced; *dtan-nuey*, it yields or produces.

garment, *hogkoonk* (*aukoonk*, C.), a covering of skin; *monuk* (*móuk*, C.; *mañek*, an English coat or mantle, R. W.). See dress; cloth; clothing.

gate, *squand*, *usquand*. See door.

gather (collect), v. t. an. *mianau*, he assembles or gathers (them) together, he causes them to collect. *miyañog*, *miyañog*, they gather or collect (themselves together), they assemble; from *niyue*, *moen* (*moque*, C.), together; freq. *moh moñog* [i. e. *m'niyañog*], they gather themselves together often or habitually. See assemble. *móumnu*, he gathers or collects (it); *kun-móumnu*, thou gatherest (*móirnuce*, he gathers (fruit or the like); *móirnuceñog*, they gather, R. W.); vbl. n. *móumnuñonk*, a gathering, i. e. a tribute, custom, toll.

general, *nanue*, common, q. v. (*nanue wosketomp*, any man, C.); *nanue wit-Epistleum Jude*, 'the general epistle of Jude' (= Del. *lemi*, which Heckewelder translates 'original, common, plain, pure, unmixed' (Corresp. 412); more exactly, common, general, normal).

generation, *pometuonk* (vbl. n., a living, i. e. a lifetime): *up-pummetuon-gash* Adam, 'the generations of Adam', Gen.

generation—continued.

5, 1; *pometuon-gash*, Is. 41, 4. See copulate; couple.

giant, *magoshketomp*, *magosketomp* [*mog-ke-wosketomp*, huge man].

gift, *magawónk*, vbl. n. act. from *magou*, he gives, a giving or offering; *unmagawónk wosketomp*, a man's gift, Prov. 18, 16. See give.

girdle, *puttukquobhas*, *puttukquobas* (*nup-puttukquobasin*, 'it bindeth me about', Job 30, 18; cf. *puttogquognohhou*, a veil; *puttogwehank*, a covering; *puttogquen*, he hides; *wolpe*, the thighs); pl. *puttog-quobhissinash*.

girl, *minksqua*, *minksy* (*nonkishy*, C.), a young woman, a girl (adolescents) [*nonke-squa*, from *nonkaneu*, he is light; so, *monkomp*, a young man]; dim. *nunk-squacs* (*squisee*, little girl, R. W.; Narr. *squahses*, Stiles; Del. *achqetschitsch*, Ilk.w.), a young girl, puella; double dim. *nunksquacmes*. See virgin; woman.

give, *magou*, *magaw*, he offers, presents, gives, sells; *magak* (*magake*, R. W.), give ye; *magish* (*máuk*, R. W.), give thou; *maguait* (*mágnat*, C.), to give or sell; *maguait sephausungash*, to offer sacrifices, Heb. 8, 3 (opposed to *attumunnumunat*, to receive, Acts 20, 35); suppos. *noh magak*, he who gives or sells, a giver, a seller; act. particip. *maguaitche*, one who gives, is (actually) giving. See gift. *animumnu*, he gives to or bestows upon (him) (also he helps or assists (him): *animumneh*, help thou me (*kattánumunni?* will you help me? R. W.)); *animumók metsnonk*, 'give ye them to eat', Matt. 14, 16, i. e. give ye food to (them); *animumah* (*ken unumamah*, C.), give thou to me; *kattinunmowsh*, *kattinunmowsh*, I give (it) to thee, I will help thee.

glad, *wékontam*, he is pleased, he is glad [*wékon-andam*, he is sweet-minded]; *nawékontam* (*nawékontam*, C.; *nawecóntam*, R. W.), I am glad; *wékontush*, be thou glad, rejoice; vbl. n. *wékontamónk* (*-ónk*, C.), gladness, the being

go—continued.

down or came down; v. t. inan. *nooki-nun*, he puts (it) down or lets (it) down.

qushk'au, he goes back, returns. See return.

assóushau, he goes backward; *ut-assóúshau*, I go backward.

kutchittóushau, he goes forward, proceeds onward; *nuk-kitchittóushau*, I go forward; inan. subj. *kutchittóushouwa*, it goes forward [*kutche*]. See begin.

pásatshau, he goes near or comes near; suppos. *nah pásatshadi*, he who goes or comes near; *pásasukan*, he is going or coming near, he approaches (implying, by the incorporation of *k'* progressive, continued motion; *pásatshau* expresses merely the act of getting near to, without necessarily including the idea of voluntary motion).

petukau, he goes in, enters (ingreditur), i. e. he is going in.

petutshau, he goes into or within (init, intrat); *pétutshash* (*petittensh*, C.; *pétitres*, R. W.), come thou in, enter, go in.

sohham [= *soh-ám*], he goes forth.

aeqonukhau [= *aeqonuk-k'-au*], he goes before, precedes, leads; divested of the idea of progressive motion (expressed by *k'*), *aeqonau*, *nuk-koman*, he is in advance, he leads or precedes.

asukhau [*asukhe-au*], he goes after, follows; *asukhau-au*, he follows (him); suppos. *nah asukit*, he who goes or comes after; an. suffix *nah ut-asukhauoh*, he followed them.

nasukan, he goes after, pursues, follows. See follow.

pomushau, he goes on foot, he walks. See walk.

ussishau, he goes quickly to, hastens [*usseu*, with *sh'* of violent motion], he runs to (as distinguished from *quog-quén*, he goes by running, runs).

ptocau, he goes by flying (as distinguished from *pummen*, he flies, and *pummitau*, he flies to). See fly.

nóhham, *nóhham*, he goes by water, sails (*comishóonkom*? go you by water? R. W., i. e. by boat, *nishóon*). See arrive.

pumohhau, *pumohhom*, he goes by sea [*pumoh-ám*]; n. agent. *pum-móhhamwau*, pl. *-wauwag*, they who go by sea, mariners. See sea.

go—continued.

kemuhkhom, he goes spying, or as a spy [*kemcu-ám*, he goes secretly].

panneau, he goes out of the way, goes wrong; suppos. part. *nah panneont*, he who goes wrong [*panneu*, (he is) out of the way].

wauwau, *wóuau*, he goes astray, wanders; *nowuoróin*, I go astray (*nowuoróin*, I wander; *wauwauwag*, they wander, ('); suppos. part. *wauwau*, *wauwau*, going astray or out of the way, hence the setting of the sun, or his going out of the way. See sun.

nóhsuhquau, *nóhsuhq-*, *nóhsuhq-*, he goes to and fro [*nóhsuhque*, to and fro, 2 K. 4, 35].

águshau, *ággyshau*, he goes below, beneath, or under (it), 2 Sam. 18, 9; Job 24, 8 [*agwe*, below].

Cree *ítóot-ayna*, he goes there; *kéw-aygo*, he goes back, returns; *kóospa*, he goes (from river or lake) inland; *nósep aygo*, he goes to the river, etc.; *wáharcewo*, he goes out, Howse 81.

god, *manit* (*manit*, pl. *manittóowek*, R. W.; Peg. *manit*, Stiles; Del. *wesit manit*, the good spirit); v. subst. *manit*, *manit*, (he is) a god; pl. *manittoog*, *manitoo*, El. Gr. "We say God is; the Indian of this is *Manitowau*. The two first syllables stand for God; the latter assert his existence", Exp. Mayhew (MS). In his translation of the Bible Eliot has in most instances transferred the name of "God" and of "Jehovah" to the Indian text. He gives, however, *Manit wame masugkenak*, 'God Almighty', Ex. 6, 3, and *nen Manitto*, 'I am God' Is. 43, 12, etc.; cf. *Manit*, 'the Lord', Ps. 2, 4; *Jehovah*, 'the Lord', v. 7; *God-ut*, '(against) the Lord', v. 2. The possessive form *nun-manitau*, my god, Ps. 3, 7; 7, 1; *kun-manitau*, thy god, etc., is sometimes used. The word is derived either from *ánuu*, above, with the suppos. part. form and indef. prefix: *m'anit*, he who is above or more than (all) (see more), or from *anheau*, suppos. *ánhit*, he who does to or deals with. It is to be observed that the derivative has the indefinite and impersonal prefix *m'*, 'something above all' or something

god—Continued.

which deals with us (see conduct one's self). *matnanit* (*mat-anit*), he who is not God, the not-God, the devil, or bad spirit; see devil.

manittoog, *manitooq* (*manittoorock*, R. W.), the gods of the Indian mythology. "They have given me the names of thirty-seven, which I have, all which in their solemn worships they invoke", R. W. 110. *Kantantowit*, 'the great South West God', 'to whose house all souls go, and from whom came their corn, beans, as they say', *ibid.*, = *Cartantowit*, 'their great God', R. W., *Intro.*: cf. *Jehorah Keihtanuit* [the great god, *keh-te-ânit*], 'the Lord God', Gen. 24, 7. "The Massachusetts call their great god *Kiehtan* [*Kiehtan*?], . . . the Penobscots, the god *Tantum*," Capt. John Smith, 1631. "They worship *Kitan*, their good god, or *Hobbamoco*, their evil god", Lechford, *Plaine Dealing*. *Tantum* was a contracted form of *keihtanit-om*, my great god or our great god. "*Kiehtan* . . . the principal and maker of all the rest [of the gods] and to be made by none . . . who dwelleth above in the heavens . . . far westward, whither all good men go when they die", Winslow's *Relation*, 1624; and in the margin: "The meaning of the word *kiehtan*, I think, hath reference to antiquity, for *chise* [*kutchise*?] is an old man and *kichchise* a man that exceedeth in age". (Del. *Getanuitowit*, God, Hkw.) *Squantum* (= *Kiehtan* or *Kantantowit*?): "They acknowledge a god whom they call *Squantum*, but worship him they do not" (Josselyn, 3 M. C. H., III, 300). Contracted from *musquantum*, he is angry; *musquantum* *Manit*, God is angry, R. W. "If it be but an ordinary accident, a fall, etc., they will say, God was angry and did it", *ibid.* *Hobbamock* (Capt. John Smith), *Hobbamoco* (Lechford), *Abbamoch* or *Cheepie* (Josselyn), 'their evil god', 'that we suppose their devil'; see devil. *Kesuckquâd* [*kesuk-anit*], 'the Sun God', R. W., "a name of the sun, by which they acknowledge the sun, and adore for a god or divine power". *Cheke-*

god—continued.

sawâd, 'the Western God', R. W. (*chêkesu*, the northwest wind, *ibid.*, from *chêkes*, violent, fierce, with the animate active termination). *Wompandand*, 'the Eastern God', R. W. [*wompun-anit*, the god of the dawn or of daylight, Eôs]. *Wunnamunânit*, 'the Northern God', R. W. [*wunnamun-anit*, the god of blessing, or who blesses, confers benefits (?); *wunmigen*, the north]. *Sorwanand*, 'the Southern God', R. W. [= *sorwanigen*, *sôwanigen* (*sorwânit*, R. W.), southward, to the south, in Eliot, but to the southwest according to Roger Williams. "They have a tradition that to the southwest, which they call *sorwânit*, the gods chiefly dwell; and hither the souls of all their great and good men and women go", R. W.]. Was *Sorwanand* [*sorwânit-anit*] another name of *Kiehtan* or *Kantantowit*? *Wetânmanit*, 'the house God', R. W. [*wet-anit*, my house, *-anit*]. *Squâmanit*, 'the Womans God', R. W. [*squa*, woman, *-anit*]. *Muckquachuckquand*, 'the Childrens God', R. W. [*muckquachucks*, boy, *ibid.*]. *Nanepulâshat*, 'the moons God', R. W. *Pwampâgussit*, 'the Sea-God', R. W.; "that deity or Godhead which they conceive to be in the sea", *ibid.*; see sea. *Yatânit*, 'the fire God', R. W. [*yâte*, fire, *ibid.*]; see fire.

gold. "These Indians call gold *wissandor*, which argueth there is thereof in the country" (Archer's Account of Gosnold's Voyage, 1602, 3 M. H. C., VIII, 77). The Indians were those of the mainland near Elizabeths island (i. e. Cuttyhunk).

good, *wunne*, *winne* (*wirre*, *willi*), (it is) good, (it is) well (in the abstract, the possible, or subjectively); *wunnen*, (it is) good, a good thing, good, pleasant, fair (in the concrete, the actual, or objectively); pl. *wunnenash*, good things; suppos. part. inan. *wunnegik*, (when it is) good; a good thing, that which is good; *wahteounn wunnegik kah machuk*, to know (that which is) good and evil, Gen. 3, 5 (*wunnegin*, welcome! R. W.; Del. *walik*, the good, Hkw.). *wunne* is largely used in the composition of

good—continued.

words to express goodness, happiness, good fortune, beauty, etc.: *wanneta*, (he is) good, a goodly man, a handsome, rich, or prosperous man (*wannetañé*, good, C.); *wanneta*, proper and personal, R. W.).

goods (effects, property, res), *matumachiash*; *taynash ash matumachiash*, 'money or stuff', Ex. 22, 7 (*matumachiash* [typographical error for *matumachiash*], goods, R. W.).

goose, *hōnek*, pl. *hōnekork*, R. W.; Narr. *ca'nukh*, Stiles; Peq. *kohunk*, Stiles; *wompōhtnek*, a goose, C. See brant goose.

gourd, *quonwasq* (*quānawask*, a bottle (made from a gourd?), C.). From *quuni*, long, and *ask*, green vegetable or fruit.

govern, *nawawatan*, *nawawatanu*, he governs, rules, protects (it); v. i. and v. t. an. *nawawatanu*, *nāwawatanu* (*nawawatan*, C.), he ruleth, governeth (*nānawawanech*, keep thou me, C.); *nawawawawawawatanu*, I govern, *ibid.*; n. agent. *nawawawatanu*, *nawawawawawatanu*, *nawawawatanu*, a ruler, a governor (pl. *nawawawawawatanu*, magistrates, rulers, C.); *nawawawawawatanu*, *nawawawawawatanu*, they who rule. See ruler.

grain. See corn.

grandfather, *wattāchikikūneasin*, C. (father's father?).

grandmother, *okumnes*; *kokumnas*, thy grandmother, mother's mother, 2 Tim. 1, 5; but *kokumnes*, 'thy aunt', Lev. 18, 14 (*wattākūnūnissin*, C.).

grape, *wenam-m*, pl. *wenamimmetash* (*wenamimmetash*, R. W.). See vine.

grass, *moskht*, *maskht*, for *maskhtu*, *m'ask-chtu*, that which is green, or suppos. *m'ask-it*, (when it is) green; pl. *moskhtuash*, grass, pasturage, hay (*moskhtuash*, hay, C.; *maskhtuash*, grass or hay, R. W.; *oskuk*, grass, C.); v. subst. *maskhtu*, it is grass; dim. *maskhtuenes*, El. Gr. 12; *mishaskht*, much grass. From *aski*, unripe, immature, raw (*aski-ūn*, 'it is raw', R. W.), from which by duplication comes *ashkushiki* (*askāski*, R. W.; *askosque*, C.), green. See flags; green; meadow; medicine.

grasshopper, *chousumps* (*chūsops quāshan*, a grasshopper jumps, C.). *qua-*

grasshopper—continued.

quequeshont, suppos. part. an. from *quequeshan*, a double freq. from *que-shan*, he leaps or jumps. Eliot uses these words interchangeably for 'grasshopper' and 'locust'. The Mass. Ps. (Ps. 78, 46) has *chousumps* for 'locust', and perhaps this name properly belongs to the common cicada, popularly called 'locust'.

grave (adj.), *manmoot*, (he is) grave. See slow.

grave (n.), *wenahke*; *woskeche wenahket*, on or above his grave; *puskimausa wenahket*, laid in his grave, John 11, 17; *tuppāskinogash*, graveclothes. See bury.

gravel, *manosumpsaphehtu* (?), Is. 48, 19.

gray, *wompishocki*, C.; *wompogwout*, *wompughquout*, infin. to have gray hair or be gray-headed; *wompughquon*, he is gray, has a gray head; *uā-wompughquon*, I am gray-haired; suppos. *wompogwout*, when I am gray; suppos. part. *uoh wompughquout*, he who is gray (*uoh wompughquon*, he is gray, C.) [*womp*, white, and *k'* progressive, becoming white].

great, *mish*, *missi* (*missi*, *mish*, C.; *mish*, R. W.), great, large, big, absolutely and not merely by comparison; pl. adj. *missigewash*, (they are) great, inan. obj. *mish* is the usual form in Eliot of the adj. and adv., *missi* for the verb; *mish* *wetu*, a great house; *wetu missi*, the house is great, as in 2 Chr. 2, 5; Esth. 1, 20; Eccl. 9, 13. Comparative *ānue mish*, *ānue missi*, or *mohsag* (see below), greater [*m'sh*, the indefinite particle with the radical 'sh, expressing excess, intensity, and perhaps primarily greatness. Heckewelder gives (Del.) *chingue*, large; *chingue* or *m'chingue* *puschis*, a large cat; *m'chonschiem*, a large knife; "still, it is easy to see that *m'chun* in the latter word is derived from *chingue* (?), large or great" (Corresp. 448). Elsewhere he gives *mechek achsinink*, at the big rock (Words and Phrases 459). The *m'* certainly does not belong to the root, which is identical with or nearly related to the *-ash* of the inan. pl.). *missag*, *mohsag* [*m'sag*, *m'shik*], suppos. concrete, a great thing, i. e. a thing when it is great, great rela-

great—continued.

tively, great of its class or kind, of things inanimate: *mohsag wetu*, 'the greater house', 2 Chr. 3, 5; *mohsag mitcheseuk*, 'so great a sin', Ex. 32, 21; *ut mishik-komukqut*, in a great house, 2 Tim. 2, 20; cf. Del. *m'chingue*, above. *mogki*, *mogke*, *mukki*, (it is) very great, huge, ingens, immanis* (usually of things inanimate); pl. *mogkiyewash*, Gen. 41, 5 (*manocktawash w'quanti-ganash*, 'great lights', i. e. the sun and moon, R. W.); as n. *mogagish*, *magagish*, great things; cf. *mogkin-num*, *mukkinum*, he gathers together; *ogketan* (*äketan*, R. W.), he numbers, counts, adds up; see *mogke kreitotunash*, great cities, Deut. 6, 10. The root is *k'* progressive or cumulative. *missugke*, *musugke*, great, powerful, mighty (of animate beings, with relation to position, importance, power, etc., but not to magnitude); *nah musugkenuk*, he (who is) great; *watue matusugkenuk*, the Almighty (Peq. *maussheket mawdu*, the greatest god, Stiles); pres. part. *nah musugkenuteh*, the chief, and so the eldest (servant, Gen. 24, 2); vbl. n. act. *missugkenawonk*, greatness, as of a king, a warrior; see plenteous. *kehehe* (old, superior in age, therefore chief) in compound words *keht-*, chief or greatest, as in *kehtegusscet* [*kehtewusscet*], the great toe; *kehtaguanitsh*, the thumb; *kehtotun* [*keht-otan*], a great city; *kehtanuit* [*keht-äuit*], the great god (the Lord God, Gen. 24, 7); hence *kehtoh*, the sea. See old; sea.

[*NOTE.—^a This requires correction; *mogke* signifies great by aggregation, as its related words show: *mishic wetu*, a great house; *mogke kreitotun*, a great city.]

great (to make), *mishcheau*, he makes (him) great; suffix an. *nam-mishet*, I exalt him; *kum-mish-esh*, 'I magnify thee', Josh. 1, 7; inan. *mishetrau*, he makes (it) great (*mishawänat*, to brag or swagger, C.).

green, *ashkashki*, *ashkosqui*, *ashkoshque* (*askäski*, R. W.; *askosque*, C.), green (it is green): *onutuh ashkosq-ut*, 'as the green herb', Ps. 37, 2; *ashkoshquhkontu*, in the green, 'in green pastures', Ps. 23, 2; pl. adj. and inan. pl. of verb

green—continued.

subst. *ashkoshkigeuwash*, (they are) green, Esth. 1, 6.; dimin. *ashkosquese*, greenish. *ashkukhquane*, green (of a tree, as opposed to dry or dead), flourishing: *ut askukhquam-ut* . . . *ut-muacht-i-ut*, 'in the green tree . . . in the dry', Luke 23, 31. *nishuoh askukuk*, 'every green tree'; *askukq*, a green tree, Ezek. 17, 24 (*askkosquesäwneat*, to be green, C.). From *aske* (*asküu*, R. W.; *askin*, C.), raw, immature, unripe; by duplication *ask-ask-i*, which is nearly related to *asq*, *ashq*, *asquam*, not yet, and *wuske*, new, young, first in time. See grass.

grieve, *newantam*, he grieves, is sorrowful (*nuu-nashätam*, I grieve, C.; *n'no-antam*, I am grieved, R. W.); *ahque newantamok*, do not (you) grieve; vbl. n. act. *newantamöonk*, a grieving, sorrow, grief (*newantamöwe*, sad, sorrowful, C.). *unkyáunumau*, *onkquunumau*, he is grievously afflicted or is in great pain or sorrow; vbl. n. act. *unkquunumöonk*, *onky-*, excessive grief or affliction [*ühquäde*, *mikque*, at extremity, from *ähq*, a sharp point. See end.].

grind, *togkharhosu*, *togguharhosu*, he grinds in a mill (*toggahum*, he grinds, C.; *tackhümün*, to grind corn: *tackhümünwa*, beat me parched meal, R. W.) [*togk*], radical, he strikes or beats, and *ussu*, verb of an. action]. *sohqut-tahham*, *sukquehtatahham*, *sogquttahham*, he breaks it into small pieces, he a (it) to powder, grinds (it) small or fine; causat. inan. from *sohqunnum*, he breaks in pieces, and that from *sohqui*, (it is) fine, in powder. See beat; mortar; strike.

groan, *mishänäman*, *mishonämö*, he groans; *nuu-mishannämünun*, we groan. *äwrahkontöran*, *owrahkontöän*, *awrahkontöan*, he groans (*uuttowühkontöan*, I groan, C.); vbl. n. act. *awrahkontöawonk*, *äwrahkontöawonk*, *ahwahhämöawonk*, *awrahhämöawonk*, a groaning.

ground, *ohke*; *wannobohke*. See dry; earth.

grow, *tannetu*, it grows, is produced, as a plant from the seed: *asinekäsog pish tannetug*, thorns shall grow or be brought forth, Gen. 3, 18. Elsewhere *na pish tannegen* . . . *nehtagquash*, 'there-

grow—continued.

shall grow . . . trees', Ezek. 47, 12. *nekin*, *nekun*, it grows, is grown, as a plant increases by growth: *uoghe nekin*, it began to grow; *pujeh* . . . *nekik*, until . . . (when it was) grown; *nish uche-woiche nekukish*, things which grow of themselves spontaneously, 2 K. 19, 29. *nekin* means also he is born; suppos. *nekil*, (when he is) born; infin. as subst. *vutche nekinnat*, from the birth; see birth; born. *adtanekin*=*nekin*; *adtanegek*, Matt. 6, 28. =*uegik*, Luke 12, 27. *netu*, he or it grows, as a plant or an animal: *nishusq netu*, the rush grows Job 8, 11; *nag netuag*, they grow (*netu*, he is born. Prov. 17, 17; Job 5, 7); vbl. n. act. *netuonk*, birth, =*nekuonk*. *kenuppu*, he grows, increases in stature (grows rapidly): *mukkie kenuppu*, the child grew. *kesittu*, he is grown, has attained full growth. *kesukkin* [*neui*], he is growing up, is attaining full growth; suppos. *pujeh* . . . *kesukil*, till he . . . is grown up. Cf. *kesuqushin*, high water. R.W.; see produce; ripe; smn. *sunkin*, *sunkun*, it springs forth, shoots up, as a plant. See spring up.

guard. See watch.

guide, *mouchanau* (he carries away, an. obj.), he guides (him); suffix an. *mouchauidh*, he guided them (*kummo-*

guide—continued.

uchau-ish, I will conduct you; *mauchase*, be thou my guide; *mouchateu*, a guide, R. W.). *sampwushanau*, *sampshonau*, he guides (them), conducts (them) aright; suffix an. *wusumpshauuh*, he guides them; n. agent. *sumpwushascan*, a guide; part. pres. *ueg sampshauucheg*, they who guide, guides, leaders [*sumpwe*, right].

guilty, *kesantam*, he is guilty; *nuk-kesantamnuuna*, we are guilty. *kesohkoom-tam*, he is guilty; suppos. *kesohkoomdog*, when he is guilty (*kesohkotamoonk*, guilt, Dan.; *kesantambe*, guilty, C.; *kesohkoomtame*, guiltily, ibid.).

gull (a bird), Peq. *uhpuickachip*, Stiles.

gun, *pskunck*, R. W. "Conceiving a similitude between our guns and thunder, they call a gun *pskunck*, and to discharge *pskhonauin*—that is, to thunder", R. W. *neimpauog pskhonauock*, thunderbolts are shot, ibid. Abu. *ne-pskam*, je tire du fusil sur quelq'un; *asenui pskak?* qui tire?, Rasles. The root is the same as in *pushkshcan*, it bursts asunder with violence, through *pohsheau*, it divides in two, and *pahshe*, half. Cf. Cree *pooskoo-piuthu*, it bursts (from within), as a gun, Howse 146; *pskesiggun*, a gun, Howse 266-267.

gunpowder, *saupuck*, R. W.; *sobuck*, C.

H

had (auxil.), *mahehe*, *muuache*, are sometimes employed to form 'a pluperfect tense. See have.

haddock, *paikonuutau*, C. See codfish.

hail, *missuqau*, Ps. 78, 48; 148, 8; *missuqau*, Rev. 16, 21 [*missu-kau*, great snow?].

hair, *meisauk*, *meissauk*, *megausauk* (*meisauk*, C.; *wisheek*, R. W.). human hair of the head. *quauuhquau*, he has long hair, is long haired; pres. part. *quauuhquauant*, *quauuhquauant*, having long hair; vbl. *quauuhquauonk* (*uappueuck*, R. W.), a (long) lock of hair. *weshagan*, *wishugkin* (*wisheek*, hair, R. W.), hair on the body or limbs of man or animals, wool (*uohke shukauush*, soft

hair—continued.

wool, C.); verb subst. *weshagauu*, he is hairy; pl. *weshakinnuagash*, (his hands) are hairy. Cf. Sax. *searaga*; Engl. shag, hair; Ethiop. *sha-ky*, hair-cloth. Mr. Pickering, in his Index to Eliot's Grammar, gives "*weshagan*, hair of animals". The meaning can not be thus restricted. *wishshau-wusauonk* (?), hair growing on the body, Lev. 19, 20, 21, 25, etc.

half, *pohshe*, *pahshe*, *pohque* (*puqupsu*, half [of an. obj.], R. W.; *puishse*, some, opposed to *wame*, all, R. W.). *puhshinuum* (*puushinuum*, R. W.), he divides in two, he halves (it); *pohsheau*, it divides asunder, cleaves in two. Cf.

half—continued.

Sansk. *paksha*, a side, a half; Zig. *pas*, *yek-pash*, one-half; Engl. piece.

hand, *n'antcheq*, *menutcheq* (*menitcheq*, C.); *wannutcheq*, *wannutch* (*wannitcheke*, R. W.), his hand; *nam-nitcheq*, my hand, Exp. Mayhew; pl. *wannatchegamash* (*wanniskégamash* (?), R. W.), his hands; *ut wannutcheqan-it*, in his hand. From *anit*, primary form of *anuit*; pl. *neg anitcheq*, they that take hold of; suppos. part. of *anunat* or *anau*, he takes hold of (him). *noh-kón*, the right hand; *wuttimohkón* (*winimohkón* *menitcheq*, C.), his right hand; *wuttimohkón*, my right hand; see right hand. Perhaps for *noh kónmuk*, he who carries. *menutcheq*, the left hand (*menutche menitcheq*, C.); *wannemutcheq*, his left hand; *ut wannemutcheqanout*, in their left hands (*yo wannutcheq*, to the left hand (side of a path, etc.), R. W.); *menutcheq*, *-ché* (*wannutcheq*, C.), left-handed. *puttikéqutitch* [*puttikéqutitch*, round hand], the fist; *anumutatch* [*anumutatch*, within the hand], the hollow of the hand; *nogquamutitch*, the palm of the hand.

handful, *yánutcheq* [*yánunatutitch*, he shuts the hand; suppos. *yánutatch*, when he shuts the hand].

handle, *nohmussunum*, he handles (it); freq. from *mussunum*, he touches (it).

handsome, *wanue*, *winue* (*wasshau*, he makes handsome, adorns, C.; *wassin*, I adorn, *ibid.*). See good.

hang, *kechequashinaw*, he hangs (him); *pish kukkechequashinuk*, he will hang thee (*kuk-kechequashinitch*, you shall be hanged (I will hang thee). R. W.; *nukkechiquabes penimnat*, I am choked with a halter, C.); suppos. part. concrete, *ait kechequabennitumuk*, that upon which or by which (he) is hanged, a gallows. *washanaw*, he hangs (him); *ne washanawok*, hang ye (him) thereon; suffix *an*. *awadshauónh*, they hanged him. *wadshau*, he hangs or is hanging; *wah awadshau*, he may hang or be hanged; suppos. part. inan. *washinuk*, *wadshinuk*, if it hang (upon him); *wag woushuw mchtugput*, they hang on the trees, Josh. 10, 26. *ogkashin*, *hogkashin*, it hangs or is suspended, he is sus-

hang—continued.

pended from [*agye-wentcheu*]. *wadshad-taw*, he hangs (it) on (him); *ne wawoh-shadtaunut wisq*, to hang a vessel thereon, Ezek. 15, 3.

happen, *ashpanaw*, *ashpanaw*, *spanaw*, *shpanaw*, *usp*, *ushp*, he encounters by chance, he is happened to. The forms of this verb are irregular; it is generally used intransitively after an animate subject, which in an English translation becomes the object: *ne ashpanaw-hettit wosketompag*, *ne wut-ashpaná-wan pappiaushinawog*; *pasuk ushpandog wame*, 'that which befalleth men, befalleth beasts, one thing befalleth them [all]'; *tatuppe ashpandog wame* (all are happened to alike), 'one event happeneth to them all', Eccl. 2, 14; *agrawane* . . . *ushpanawog*, 'chance happeneth to them all', Eccl. 9, 11; *tohutch wame yeu spannaog*, why is all this befallen us? Judg. 6, 13; *shpanawalti toh kod shpanaw*, 'let come on me what will', Job 13, 13. *miskawan*, *massahkawan*, he encounters by mischance, he is happened to (restricted to the encounter of evil or mischance): *machakish* . . . *pish namiskewónh*, evils shall befall them, Deut. 31, 17.

happy, *wanniyen*, *wanniyen* [*wanní-en*], he is happy; *anne wanniyen*, happier (*anu* . . . *wanniyenog?* are they well? C.); *kami*, thou art happy; *onk woh namí wutch ken*, that it may be well with me for thy sake, Gen. 12, 13; *konnaiiwaw*, ye are happy; suppos. part. pl. *neg wannitcheq*, they who are happy. See good.

harbor. See haven.

hard, *siogke* (*siokke*, C.; *siúekat*, R. W.), hard, difficult; *siogkok*, if it be hard or difficult; pl. *siógokish*, hard matters or things; vbl. n. *siogkewonk*, a hard matter, 'hard saying', John 6, 60. *muwahki*, strong, unyielding, hard. See sour; strong.

hare (?), *móhtukquásog* (Ps. 104, 18), *ogkoshung* (Prov. 30, 26), 'conies', but in Lev. 11, 5, 6 'cony' and 'hare' are transferred from the English. *ockquichun* [*ogkushiki'tehun* (?), wet nose], described by Roger Williams as 'a wild beast of a reddish hair, about the

hare (?)—continued.

bigness of a pig and rooting like a pig', was probably the woodchuck (*Arctomys monax*).

harlot, *nanurunnadsquaraen-in*, a harlot or prostitute; *nanurunnadsquansu-in*, one who is a prostitute in act, who acts the harlot [n. agent. from verb *nanurunnadsquau-ussu*]. *manissquabsu*, *mansquabsu*, she commits fornication, acts the harlot. See fornication; adultery.

harm. See *hurt*.

harvest, *kepenum*, he harvests or gathers the harvest (*kepenummin*, to gather corn, R. W.); *kepenush*, 'reap thou', Rev. 14, 15; vbl. n. act. *kepenumoonk*, the harvesting, harvest; suppos. impers. and part. pass. *kepenumuk* (when it is harvested), the time of harvest (*namnora*, harvest time; *anohaut*, at harvest, R. W.; from *mundeu*, it is dry (?); *'nimnauwät*, fall, autumn, C.). See seasons.

hasten, *kenupshau*, he makes haste; *kenupshauush*, hasten thou, make haste; suppos. part. an. *kenupshont*, when hastening; freq. *kakenupshont*, making great haste, going very swiftly; *wag kakenupshontichey*, the swift (potentially) [*kenuppen*, it is swift or quick, with the particle of violent action 'sh']. *wapantam*, he is in haste; *waräpantam*, I am in haste, 'I.

hat. See *cap*.

hatch, *pwokukhhoran*, (the bird) hatches. See Is. 34, 15; Jer. 17, 11.

hatchet. See *ax*.

hate, *sekeneam*, *sekentum*, he hates (it); an. *sekeneamu*, he hates (him); suffix *wussekenauöh*, *wussekenauöh*, they hate him; vbl. n. act. *sekeneauöonk*, a hating, hatred; *sekeneausuonk*, active hating, hating in exercise; vbl. n. pass. and recip. *sekeneauöuonk*, a being hated, reciprocity of hatred, enmity; vbl. n. inan. act. *sekeneauöoonk*, a hating of (inan. obj). Primarily *sekeneam* signifies he refuses, rejects, hence manifests an aversion to, hates. Cf. *suhkon*, he spits (*nis-suke*, I am spiteful or mischievous, C.). Del. *kschingtél*, I hate you, Hkw. *jishantam*, he loathes, despises, hates (*nut-jishantam*,

hate—continued.

I hate, I despise, C.); an. *jishauaman*, he hates (him).

haughtiness, *qumukqunneungqussuonk*, by reduplication from *qununkqui*, high, and *ussu*, verb of action, he acts very high; vbl. in-onk, very high acting. See proud.

have (auxil.), *maheche* (after, thereafter).

A word which expresses completed action or the end of action, that which has been, was employed as an auxiliary to the verb in forming the perfect and pluperfect tenses (*maut*, *maht*, *mauch*, *mish*, R. W.; *nam-maheche*, I have; *kun-maheche*, thou hast, etc., C. Cree *ghee*, 'have'; Chip. *ke* or *ge*): *ne maheche*, that which hath been, Eccl. 3, 15; *un-maheché ussen*, he hath done it, Is. 44, 23 (*tashin mēsh connatig*? how much have you given? R. W.; *nät mēsh-nawmōnash*, I did not see those things; *nam-maut-aukreteaunen*, I have done planting, R. W.). Cf. *nuktshean*, it decays, fails, comes to an end; *majish*, *mannuchish*, at last (*mauchaúhom*, a dead man, R. W.); *mahechinan*, he is sick, etc. See had.

have (v.), *ohlan*, he has, i. e. possesses or owns (*nutohót*, I have, I possess (it); *nutohlon*, I have; *kutohlonp*, thou hadst; *noh ahton*, he has; *wag ahtoon*, they had, C.); suppos. *noh ohtunk*, he who has, the owner; *weg ohtunkey*, the owners or possessors; vbl. n. *ohtóonk*, *ahtóonk*, a having, a possession; vbl. n. pass. or suppos. part. inan. *ohtenk*, possessed, had, owned; hence a field, land cultivated, inclosed, or to which the idea of ownership attaches (*ahtēuk*, soil, a field, C.). See belong to.

haven, harbor, *kohpog*, *kobpaonk*, *kappohkomuk*, *kuphóhkomuk*, *koypónuk*, *kuphaonk*, etc., all derived from *kup-pohham*, *kobham*, he shuts close, closes up, which is from *kuppi*, *kuppiyeu*, it is close, thick, dense; suppos. *kohpog*, when it incloses or closes up; act. vbl. *kohpaonk*, a closing or making close; *kuppohkomuk* [*kuppi-komuk*], a closed place, a covert, etc.

hawk, *qunnum*, Lev. 11, 16; *owóh-shaog*, Deut. 14, 15; *mashequanon*, Job 39, 26 (*wushówanan*, R. W.). Cf. *qun-*

hawk—continued.

nonaw, 'lion'; *quohquanononou*, 'greyhound'.

he, she, *ewô*, R. W. (Muh. *uwôh*, Edw.); *nôh*, he, she; *nâgam*, him, her, El. and C. (Del. *neka*, *nekama*, Ilkw.). Strictly regarded, *nôh* is a demonstrative and relative pronoun, corresponding to the inan. demonstrative *ne*; *ewô* [*ïwô*] is the proper personal, represented by *w'*, *u'*, or *o'* as a prefix, and *'oh* or *'uh* as a suffix, in the 3d pers. sing. of verbs, etc.: *nen môh* [*nen ne-nôh*], I am he, Is. 41, 4; *nôh anukawit*, he who laboreth [*anakausu* (without prefixed pronoun), he laboreth]; *uttigewôh?* where is he? John 7, 11; *nôh neen*, I am he, i. e. I am that man of whom you speak, John 9, 9; *howan nôh?* who is he? i. e. that he, v. 36 (*ut nôh*, in him; *ut nâgam*, to him; *nashpe nâgam*, with him, C.; *matta ne*, *matta no*, not that (house), not that (man), *ibid.*; *yo ôppitch ewô*, let him sit there; *awân ewô?* who is that? R. W.; Del. *na nipanwî*, he that stands there, Ilkw., = *nôh nêpan*, El.). *wahhog*, his body, himself [*w'hogk*, his body] (*wahûck*, the body, R. W.): *nashpe wahhog-uh*, by himself, Heb. 6, 13. *nuttaiheh*, he belongs to me, he is mine: *nen wuttaiheh*, I belong to him, I am his, Cant. 2, 16; pl. *nish wuttaihe-ash*, the things which are his; *wuttaihe*, his. See this.

head, *mupphukuk*, *mupphukuk*, a head; *upphukuk*, his head; *kupphukuk*, thy head [*m'pûhukuk*, the hollow; from *pukki*, *pupphukki*, it is hollow]. *-ontup*, head (summit, top), in compound words, as *chepiôntup* [*chippé-ontup*, separated head], a skull [*tspanawîtep*, *tête de mort*, Rasles]; elsewhere, *wuskonôntup* (bone head), a skull (*muskonontup*, C.); *wompuntup* (white head), a white or hoary head; *kodiantup*, the top or crown of the head (the scalp?) (*uppaquôntup*, the head; *muppaquôntup*, my head, R. W.; Alm. *netep*, *tête*; *netep*, *ma tête*; 3d pers. *step*).

headdress (?), *chetuhquah*, 'a crown'.

heal, *neetskehhuu*, he heals or cures (him). See cure.

health, vbl. n. pass. *neetskehettuonk*, health produced or restored, a being

health—continued.

cured; act. *wummanuôtonk*, health, well-being; *sun wumuhketoonkânnu?* is it a healthy time, is it healthy? C. See well.

heap, *kohkukquag*, *kukukquag* (when it is heaped up, made high), a heap, a summit, the top [from *kukukquau*, he goes up, ascends]. *nunuwonquau* (it is made full), a heap; *nunuwonquacu* *nano nunquash*, 'heaps upon heaps', Judg. 15, 16 [from *nunuwacu*, it is full, and *unquacu*, it exceeds, or extremely]. *sokenug*, a heap of corn, R. W. "The women of the family . . . dry the corn in round broad heaps", *ibid.* [pass. part. suppos. from *soketum*, he pours (it) out: when it is poured out].

hear, *nawtam* (*nôh nawtam*, C.), he hears (it), *nunuwatam*, I hear (*nunuwâtem*, C.); *nawtash*, hear thou; an. *nawtah* (*ken nawtah*, C.), hear thou me; *nawtan*, he hears (him); suppos. *nawtit*, when he hears; *nôh nawtit*, he who hears, may hear; vbl. n. *nawtamoonk* (*nawtamoonk*, C.), a hearing.

hearken, *kukkeitan*, *kukkeihtan*, he hearkens to (him), he listens with attention to (him); suffix *kukkehtah*, hearken thou to me; *nôh kukkehtok*, to him ye shall hearken (*wîtop kikkita*, friend, hearken to me, R. W.; *kukkehtam*, he hearkens (to it, inan.), C.).

heart, *metah* [*m'tah*], a heart; *nuttah*, my heart; *kuttah*, thy heart; *wuttah*, his heart (*wuttâh*, R. W.; Muh. *utah*, Edw.; Del. *w'dee*, Ilkw.; Minsi *uchdee*, Barton; Alg. *othai*, McK.). Pronounced, says Duponceau, as "the German *dee* or *tee* (English *day* or *tay*)", Notes to El. Gr. xi, xii.

heat, *kussittau* (it is warm), the heat of the sun, natural heat. *kussoppitug*, *kossoppug* (when it is hot), great heat (by the action of fire); vbl. n. *kussoppissuonk* [from *kussoppissu*, he is hot], heat, an inflammation (*kissopetechâônk*, ferocity or heat, C.). *kussumpskusam*, he heats (it), makes it hot; suppos. part. inan. *kussumpskussuk*, when it is heated. See hot.

heath-cocks, *anuckuck-quânog*, R. W. Probably the Tetrao cupido or pin-

heath-cocks—continued.

nated grouse, formerly very common in New England, though now rare, but possibly Tetrao umbellus, the ruffed grouse, pheasant, or 'partridge' of Massachusetts and Connecticut. So named for the beauty of its plumage: *amukeu*, he is painted, decorated with paint; pl. *amukeuck*, they are painted, R. W.

heaven, *kesuk* (*késeruck*, R. W.; Peq. *kesek*, Stiles; Hkw. *gischuch*, Del.), the visible heavens, the sky: *kesuk kah okke*, the heaven and the earth, Gen. I, 1. See sun.

heavy, *tahkequu*, *tahkequan*, (it is) heavy; *tahkequog*, that which is heavy (*tahkê-quan*, heavy, C.; *kuckqâssuquu*, *kukqâssuckquu*, you are heavy; *quassêquu*, heavy, R. W.).

heed, *amukquassu*, he takes heed, acts cautiously (as if in danger); *amukquassish*, take heed to thyself, beware; *amukquassitch*, let him take heed (*nen amukquassu*, I beware, C.; act. *ivan*. *amukquassuutash kritah*, beware of the sea, C.); act. *an*. *amukquassuamau*, he takes heed of (an. obj.). Cf. *amukquu*, (it is) dangerous; *amukquodut*, in peril, in danger. See dangerous.

heel, *mogquau* (*mogquâu*, C.), a heel; *wagquau*, *wagquauu*, his heel; pl. — *ash*. From *mogquau*, it is enlarged, is more great, swells, protuberates. Hence, too, *mogquên*, a boil or tumor (Webster suggests with a query the alliance of English heel with Greek κόλη, a tumor).

height, *sohkunkquok*, *sohkunkquadt*, adv., in height (with measure of elevation or altitude), *ne sohkunkquok*, its height. *ne amuhque spomogkoy*, *ne amuhqueu spomogk* (?), its height from bottom to top, Gen. 6, 15; Ex. 25, 10, = *ne sohkunkquok*, Ex. 25, 23, = *ne amuhqueu spohitag*, Ex. 27, 1, = *ne ashpohitag*, Ex. 37, 1, = *ne ashpohitag*, Ex. 37, 10, = *ne kâdtunkquag*, Ex. 30, 2, = *ne ashpohitag*, Ex. 37, 25, = *ne sohkunkoy*, 1 K. 6, 2. *sohkunkquassuunk*, height of a man or an. obj.; *wassohkunkquassuunk*, his height [*sonkak*, when it shoots up, as a plant]. See high.

hell, *chepiohkomuk*. See devil.

helmet, *appuhkakqut* (on his head); *amuhkakqut* (on a head).

help, *amumau*, *amumumau*, he helps (him); suffix *wat-amumau*, he helped them; *amumumuch*, help thou me (*kut-tânummi*? will you help me? *nen-kut-tânum-ous*, I will help you, R. W.). Primarily to give to, to bestow upon. See give.

hemp. See flax.

hen, *mônish*, *umupash*, a hen, a cock, C.; *monsh*, a cock, Fl.

her. See he.

here, *yu*, *yuant*, in this place; opposed to *uât*, there, in that place. See this.

hereafter, *ompêtâk*: *nish pish ompêtâk âwigish*, the things which shall be hereafter, Is. 41, 23; Rev. 1, 19; 4, 1 (*ompêtâg*, shortly, C.).

herring (?), *âmmis*, pl. *ammissnog*, *her-ring*, C.; *amssog*, a fish somewhat like a herring, R. W.; Peq. *umpsuages*, alewives, Stiles. See menhaden.

hide (n.). See skin.

hide (v.), *adtahtau*, *adtahtau*, he hides (it); *wat-adtahtau-uu*, I hide it; *adtahtauish*, hide thou it (*atthahouât*, to hide, C.). *adtahtau*, he hides or conceals (himself or another person); *adtahtau*, hide thou (them); suffix *wat-adtahtau*, he hid them. *puttogquau*, he hides himself, is hid; *puttogquash*, hide thyself; vbl. n. *puttogrhonk* [= *puttogquau-unk*], a covering or hiding; *puttogququohhon*, that which serves to hide, a veil. *puttagham*, *puttagham*, he hides (it), lit. he covers it over (*puttaghamuât pashkissuunk*, to cover one's nakedness, C.). *onkhua*, he covers (it), he hides (it); *wat-onkhua nuskuk*, I hide my face; vbl. n. *onkrhonk*, a covering (screen or curtain, etc.); an. *onkrhau*, he hides or covers (him).

high, *quumukque*, (it is) high, tall (*quumukqui wetu*, a high house, C., *quumukque*, highly, ibid.); *quumukque quumukque*, very high, *quumukquoh-teau*, he is high, i. e. elevated. *quumukquassu* (*quumukquassu*, R. W.; *quumukquassu*, C.), he is high or tall. From *quuni*, long.

high place, *kodtuhkôag*, *kodtuhkôag*, *konkôag*, a high place, the summit of a mountain or hill; as adj. *ut kodtuhkôe*

high place—continued.

wadchut, on the top of the mount [kōt-ohks? Cf. *kōt-ontup*, the top of the head]. *kogkussohkōng*, a high place; pl. + *ish*, 1 Sam. 13. 6 [suppos. redupl. of *kussohkōi*]. *kussohkōi*, *kussohkōigēu*, a (high) peak or point of rock or earth; *kussohkōimpk*, 'a sharp rock', 1 Sam. 14. 4; *en kussohkōigēu wadchut*, into a high mountain, Is. 40. 9 [from *kōus*, *akps*, anything sharp or pointed].

hill, *wadchuwēs*, pl. —*ash* [dimin. of *wadchut*, mountain]; *en wadchue ohkēit*, 'to the hill country'; *wadchuekontu*, 'in the hill country' (Del. *wachschānk*, on the hill, Hkw.).

himself, *wahkōg*; see *he*. *wattin*, *wattine*, *he*, *himself*, *ille ipse*. Though Eliot mentions *tin*, *tiaw* as 'suppletive syllables of no significance, but for ornament of the word' (Gr. 23), it is evident enough that they were employed to give emphasis to the pronoun when separated from the verb. From *ewē*, the pronoun of the third pers. sing., was formed the verb *wattinwattineut* [wāt-unnawineut], to be like or such as [unne] himself; see *kind* (n.). *uchewonche*, of himself, *sua sponte*.

hinder, *wattanchēu*, *he* troubles, disturbs, hinders (him); *alque wattandeh*, do not trouble me (*kōtānōnish*, I hinder you; *cōtānūmāu*, *cōtānūu*, you trouble me, R. W.; *kaptānchish*, I hinder you; *wōtānchhāwam*, I hinder, C.). See trouble.

hind parts, *wātūmāigēu* (*wāttonāigēu*, behind, as prep., C.); *atānāigēu*, his hind parts; *ut wātūmāigēu*, 'into the draught', Matt. 15. 17. See behind.

hip, *wōhpē* [m'ōhpē], a hip, upper part of the thigh, *ham* (*ōāpēus*, a hip, C.; *apōne*, the thigh, R. W.); *kōpūōg*, *kupūōg*, thy thighs; *wōhpē*, his thigh. Cf. *nehquāu*, a thigh.

hire, *onkquōtēu*, *onkquātūu*, *he* hires (him), pays (him) wages: *kut-onkquāt-ūnsh*, 'I will give thee hire', 1 K. 5. 6 (*kut-tūānchquātūnsh*, I will pay you, R. W.). *annānāu*, he employs in service, he hires (him) (*kuttūnānsh*, I will hire you, R. W.). See recompense.

his, *wattaihe*. See *he*.

his own, *uchewonche*, his own, their own, of himself, *sua sponte* (*wannchewonche*, their own, C.).

hiss, *maunwōnāt*, to hiss; *wōh mōnōōwau*, he hisseth, C. *quckso* [*quck-ussu*], he hisses; *quksaog*, they hiss, Lam. 2. 16 [lit. they make quacking, *quck-ussuog*, onomatopoeic]; *quksamau*, *quckassu-mau*, he hisses at (him).

hither, *yēu nōyque* (toward this place, in this direction): *yēu nōyque in kah yē* in, hither and thither (*yēunōyque*, this way, C.; Del. *yē āndachquē*, this way, to this side, Hkw.).

ho! *chuh!* interjection of calling: *chuh! kēu*, *quskish!* 'ho! such a one, turn aside!' Ruth 4. 1 (*chuh ānank!* behold! C.).

hoarse, *tonne ontawōnk*, a hoarse voice, C.

hoe, *anaskham*, *he* digs, *he* hoes (*anāskig*, pl. = *anash*, hoes; *anaskhomwōntawēu*, a breaking-up hoe; *anaskhōmān*, to hoe or break up (the earth); *anaskhomrock*, they hoe, R. W.). See weed.

hog, *ockqatchāu*, pl. + *wug*, R. W., 'a wild beast of a reddish hair, about the bigness of a pig and rooting like a pig, from whence they give this name to all our swine'. The animal named by R. W. is the groundhog or woodchuck (*Arctomys monax*). Mr Judd, in Gen. Register, xi, 219, identifies the '*wood-shau*', '*woodschock*', and '*wrejack*' of the early fur traders with the 'fisher' or '*wallaway*' (*Mustela canadensis*). See fisher. I suspect that 'woodchuck' is corrupted from the aboriginal name, and that the dictionary reference, 'See chuck', as a guide to the etymology, is wrong.

hoist, *ushpuānūu*, *ashpuānūu*, *he* hoists or lifts (it) up: *ushpuānūuwoy sepāy-hunk*, they hoist the sail. *wūwāpūnsh*, hoist up (the sail), R. W. See hold.

hold, *kōnūu*, *he* holds in the hand, carries, bears (it). See bear (v.). *kinnūu*, *he* holds or carries (an. obj.): *ukkin-ūnsh*, she beareth them, Dent. 32. 11; suppos. part. an. *kōnūuont ahtōmpēh*, 'handling the bow'; *kōnūuont ānuygsh*, holding the stars (in his hand, Rev. 2. 1). *kogkōnūu* [freq. and intens. from

hold—continued.

kóunum, he holds habitually or continues to hold (it), he holds (it) strongly, lays hold of it. *menuhkinum*, he holds (it) fast, takes a strong hold of (it); *nummenuhkinum*, I hold fast (I hold, C.); *menuhkenish*, hold thou it fast [*menuhki*, (it is) hard, strong, firm]. *sunumágunum wumutcheq*, he holds out (stretches out) his hand; see stretch out. *nshpinum wumutcheq*, he holds up (lifts up) his hand; suppos. *aspinug wumutchequmash*, when he held up his hands, Ex. 17, 11. *wuttinnum wegunanteg ut wumutchequt*, he holds a lamp in his hand. *waspinum wumutcheq*, he holds up (raises up) his hands.

hold (to take), *tohgunau mosquoh*, he catches a bear; see catch. *wuttanum wusseetut*, he takes hold of (catches him by) his feet; *noh anumwoh anumont wehtauogut*, he who takes a dog by the ears, Prov. 26, 17.

hole, *wónogq*, pl. *wonogquash* [*wonogku*, *ónonogku*, he burrows, has a hole]; *wonogquash*, pits, holes, or dens of wild beasts; excavations. *pukqui*, (there is) a hole, an orifice; suppos. inan. *pukquag*, a hole or hollow (the eye of a needle, Mark 10, 25); by reduplication *puppuhquag*. See bore.

homage. See tribute.

home, *ut wekit* (at his house, to his house), at home, to home (*wetnúmuck*, at home, R. W.). *mat appu*, he is not at home (*mat apéu*, R. W.). *nickquénam*, I am going home, "which is a solemn word amongst them, . . . confessing the sweetness even of these short temporal homes", R. W. (Del. *n'matschi*, I will go home, Hkw.).

honor, *quttidnum*, *quehtidnum*, he honors, shows honor to; *quttidnumook ketassot*, honor ye the king; with an. obj. *quttidnumuu*, he honors (him); *quttidnum kaash*, honor thou thy father (cf. *quehtam*, he fears). *quttidantam*, he honors (it), i. e. regards it as honorable (*quttidantamwe*, honorable, C.); vbl. n. pass. *quttidanttuonk*, the being honored, honor received.

hoof, *múhkos*, *múhkas* [*m'uhkós*, a sharp point]; pl. *muhkossog*, nails, claws, hoofs: 'horses' *uhkossog*, 'horses' hoofs,

hoof—continued.

Judg. 5, 22; *uhkossog*, his (or its) hoofs (*mokassuck*, nails, R. W.; *moohkos*, a hoof, C.). *necsukossau*, he parts the hoof [*neese-uhkos*, two-nailed]; part. an. *necsukossout*, parting the hoof. *pas-sákkossau*, 'he divides the hoof' (?), Lev. 11, 7 (cf. verses 4, 5, 6); from *pasuk-uhkos*, single nailed or having an undivided hoof (?). See claws; nail.

hook, *uhquán*, *uhquom*, *uhquon*, a hook, a fishhook (*uhquón*, C.; *hoquáin*, pl. *-atúwash*, R. W.; Del. *aman*, a fishhook, Hkw.). *om*, Matt. 17, 27. *sohsogkinnit-tamw* (it hooks or fastens), pl. +*ug*, 'hooks', 'taches', Ex. 26, 6, etc.; *soh-sogkittiken*, it is hooked or fastened; from *sogkunum*, he catches or clasps it, hooks on to it. Cf. *sogk-pw* [*sogk-uppaw*], he bites; *sogkemas*, a gnat. See end.

hope, *annóosu* (*noh annoásu*, C.), he hopes; *nut-annóus* (*nut-annóous*, C.), I hope; suppos. *annóosit*, when (or if) he hopes; vbl. n. act. *annóosuonk*, *annóósuonk* (*annóóssuonk*, C.), a hoping, hope, expectation.

horn, *askon*; *wataskon*, his horn. Not distinguishable from (if not identical with) *áskon* or *askon*, a raw hide or undressed skin, as well as *muskon* [*m'askon*?], a bone; *waskon*, his bone. Cotton gives *oskon*, a hide; *wreen*, a horn. The latter is evidently from *wačena*, it winds around, is curved. See bone.

hornet, *ashkótumash*, Josh. 24, 12; but bee, Ps. 118, 12. See bees.

horse, *nahnóiyenúōawt*, a horse, a creature that carries, C. Eliot, for the substantive, transfers the English 'horse', 'horsesog', but has *noh natw-mukqut horsesoh*, he who rides a horse, and *natw-mukqutcheq*, *wayemumukqutcheq*, horsemen, riders (*wannu nayayunáwot*, he rides on horseback, R. W.), from *nayentam*, he carries or bears it (upon his person); an. *naycan*, he carries (him); pass. part. *naycanuk*, carried; hence, actively, riding. See bear. Del. *nanayunges*, a horse, formed from *awesis*, a beast (?), from which the last syllable is taken (?), and *nayundam*, to carry a burden on the back or shoulders, Hkw. Corresp. 402.

hot, *kussittau* (*kussittah*, R. W.), it is hot, with reference to the heat of the sun, the weather, or natural heat; *kosittag*, *kásittag*, *kósohtag* (suppos. part. inan., when it is hot), the heat of the day (*kesosinuvut*, to be warm; *nuk-kesap*, I am warm, C.; *káusittcks*, hot weather, R. W.). *kussoppásit*, when it is warm [suppos. from *kussopeasu*, dim. (?), a little hot]. An. subj. *kussoppussu* [*kuss-ep-wosu*], he is hot (*nuk-kissápis*, I am hot; *nuk-kisserppéis*, I itch; *kussappesinneut*, to be hot, C.); vbl. n. *kussoppissuonk* (a heating of the person), inflammation. *kussoppittau*, it is hot, by the action of fire, made hot, heated, made very hot; as adj. *kussáppittáe*, *kussópetáe*, hot; suppos. inan. *kussoppag*, (when it is) very hot (vbl. n. *kissoppetteahdonk*, fervency or heat, C.; this is formed from a causat. verb *kussoppettehhuau*, he makes it to be hot). *kussampskussun*, he heats or makes hot (a furnace, oven, or the like). The root in all these words is *ohkus* (*ókus*), as in *n'kussa*, a burning coal, from which, too, in the suppos. an. form, may perhaps be derived *kesuk*, the sun; see sun. Cf. Gr. *καίω*; *καύσω*; *καύσις*; *αἶψα*, to burn; *αἰθήρ*, the empyreal region, the sky; *ἔλῃ*, *εἰλῃ*, heat of the sun; *ἥλιος*.

house, *wétu*, El. Gr. 11; *neek*, *nek*, my house; *keek*, thy house; *week*, *wék*, his house; *ut wekit*, in his house; *ut weku-wout* or *wekuomut*, in his (their) house; "hence we corrupt this word, *wigwan*", El. Gr. 11 (*wétu*, a house; *wetuónuck* *nóteshem*, I came from the house; *wetuómuck*, at home; *nékick*, my house; *kékick*, your house, R. W.); *weetu ne weetinuk*, 'a tent to dwell in', Is. 40, 22; pl. *wetuomash*; *ut wetuómut*, on the house, in the house or houses. *wétu* is evidently the 3d pers. sing. indic. of a verb which can not be accurately translated into English, but to which 'he makes his home' approximates, and *week* (*weeg*) appears to be the suppositive form of the same verb. From this last comes *weekinnrau*, he lives in or occupies a house; *weekitteau*, he builds a house; an. *wekuhkau*, he builds (is building or constructing) a house for (any person or an. obj.); vbl. n. *weekitteuonk*, a

house—continued.

building. Nearly related are: *weetomau*, he lives with (another); *weetomp*, a friend, kinsman; *weetahtu*, a sister (*weetauog*, they live together, Ind. Laws); *wéetauómun*, he takes (her) as a wife, i. e. to his house; *weetauandteog*, they marry or are married (*wetawátuock*, they make a match, R. W.); cf. *wetu*, he is born, he is produced, he or it grows; *weetuonk*, birth; *nekit*, (when he is) born, etc. *konuk* (an inclosed place), an English house or building other than a dwelling house, rarely employed except in compound words: *woskeche kónuk*, the top of the house, on the roof; *quununkue konuk* (a high building), a tower; *wannachie konuk asuh weechuameekonuk* (*weechinukkonuk*, C.), 'store house or barn', Luke 12, 24 (*maayaukónuk*, a meeting house; *chippikónuk*, a chamber, C.).

how, *toh*, *tohden*: *tih kitéishe?* *toh kuteass-hish?* how many times?; *tohden nohnomp?* how often?; *tohtutache?* how long? (*to?* R. W., a general interrogative, where? how? what? etc.: *tou anáckquaque?* *tomúckquaque?* how much?; *tau-núckquaque yd wuche?* how far from hence? R. W.; *uttoh unuwikühquut?* how far?; *uttoh [ut-toh]missi?* how great?; *uttoh unni?* what manner? C.). *tohsu?* *tahshe?* *tohshe?* how much?; pl. *tohshinash?* *tahshinash?* *tohsínash?* how many?; an. *tohsínog?* how many persons? (*tohshe*, so much; *ne tohsit*, so often; *tohtohshinuwash* *kesúköshush?* how many days? C.; *tashán?* how much?; *tashínash* *pápónush?* how many winters?; an. pl. *tahshincheck?* how many? R. W.). *uttoh* [to what, *ut-toh*], how, as adv. of comparison: *uttoh en wunnegen*, how beautiful (*uttoh missi*, how great, C.).

howl, *mishontóómut*, to roar; *mishontóóhpulseimut*, to howl; *num-mishontóóhpuls*, I howl, C. (?). *wao*, he howls or yells; *wauog*, they howl; vbl. n. *wauonk*, howling. See shout; roar.

humble (adj.), *hohpáu*, he is humble; *hohpáe* (*hohpae*, C.), humble; n. agent. *hohpáénú*, one who is humble, suppos. part. pl. *nag hohpacheg*, *hohhohpacheg*, *ahhohpacheg*, *ohhohpánutheg*, the humble; vbl. n. *hohpuonk*, humility.

humble (v. i., *holipahchkan*, he makes (him) humble, he humbles (him)).

hundred, an. *pasūkkaog*, inan. *pasūk-wash*; *negat pasūkkaog*, one hundred (persons); *yawit pasūkane kodtawwāde*, for four hundred years, lit. yearly to the four-hundredth (*negit pasūkuk*, one hundred, R. W.; *negat passūkan* or *passūkaog*, C.).

hungry, *kodtuppo*, he is hungry; *nuk-kodtap*, I was hungry (*n'cūttap*, I am hungry, R. W.; *nuk-kodtap*, C.); suppos. *noh kodtapwīt*, he who is hungry, pl. *wag kodtapwēchag*; n. agent. *kodtaparen* [for *kodtupparēn*], a hungry man [from *kod-uppo*, he desires to eat]. *pasūk-woutan*, he is extremely hungry, he starves or is starving; *noh nūchen nup-pae paskamoutan*, he is like to die with hunger; vbl. n. *pasūkawoutanawōm*, starving, extreme hunger. See eat; starve.

hunt, *adchawn*, he hunts, is hunting (*anchaii*, he is gone to hunt or fowl; *n'tawchātūn*, I go to hunt; *anchaiūtuck*, let us hunt, R. W.; *nūtochēan*, I hunt, C.; Del. *yuh' allawritan*, come, let us go a-hunting, Hkw.); vbl. n. *adchawuk*, hunting (the game taken by hunting, Prov. 12, 27); n. agent. *adchawn*, *adchawn*, a hunter (*adchāwēn*, a fowler, C.). V. t. an. *adchawan*, he hunts (animals or live game); *adchawag*, they hunt; suppos. part. *adchawūt*, (when)

hunt—continued.

hunting; *noh adchawnūt*, he who hunts; with inan. obj. *adchawtan wumūchtuonk*, he hunts his prey, Job 38, 39. See strive after.

hurl, *togkonat qussukqwanash*, to hurl stones (from a sling, 1 Chr. 12, 2); v. i. *togkan*, *togkoo*, he hurls, he strikes. See strike.

hurry. See hasten.

hurt, *waskhean*, *waskhean*, he hurts, injures, does harm to (him); suppos. part. an. *waskheuit*, harming, hurting (when he hurts); *mat pish kawaskhak-koo*, he shall not hurt thee; negat. imperat. *waskheūhkan*, do him no harm (*waskhehcaog wuhhogkūnh*, they hurt themselves, C.; *nawaskhean*, I hurt, ibid.); pass. *nawaskhit*, I am hurt; adj. *waskhehūwāde*, hurtful; vbl. n. act., *waskhehūwāuk* (a hurting), hurt, violence; vbl. n. pass., *waskhehūtuonk*, violence suffered (a being hurt), a wound; n. agent. *waskhehūwēan*, one who hurts or harms, 'the spoiler'. Cf. *wagheonk*, blood.

husband, *wasukrh*, *wahsukch*, the husband of, (her) husband (*wāsick*, R. W.; *wasūkkion*, *wasūkkien*, a husband, C.); *nasuk*, my husband; *kasuk*, thy husband; *kahsukowag*, your husbands.

husks, *wuhhogkumūnwēash*; *ut wuhhog-kumūt*, to the husk.

I

I, *uēn*, *nēn*; prefixed *n'*, *nūt* (*nēn*, R. W.; *uēn*, C.; Del. *n'*, Hkw.): *nēn nuoh*, I am he. The characteristic *n* of the first person fills the place that in several other languages, Semitic and Aryan, is assigned to the principal consonant of the pronoun of the second person. It may be denominated *n'* demonstrative. With the Indian all action began or centered in self. *nēn*, the reduplicated demonstrative, was the emphatic 'this one': hence *uēn*, man; *nūmw*, male; *unni*, any (one person or thing of the kind spoken of), as well as *ne*, this (thing); *uē*, these; *noh*, he who, that person; *uag*, they; *uēuē* [*uē-nūn'*], so

I—continued.

as, thus; *uēn*, *nēn*, the same; *n'ūn'*, it is so, that is, etc. (cf. Engl. thou, they, the, this, that, then, thus, there). *nūtūnē*, I myself, ego ipse. See kind (n.).

ice, *kuppadūt*, *kuppadūt* (*capūt*, R. W.; Peg. *kuppat*, Stiles); suppos. from *kuppen*, it is closed: when it is closed up or stopped.

idle, *sesegenam*, *susyegenam*, he is idle (habitually, by reduplication from *segenam*, he is indolent, slothful; see slothful, slow); n. agent. *sesegenamwēan*, an idle man; vbl. n. *sesegenamwōonk* (*sāsikewēamūōonk*, C.), habitual idleness.

idle—continued.

nanompauissichick (pl.), idle persons, R. W.; vbl. n. *nanompauissionk*, illness, C. [from *nanompauuran*, he begs?].

idol, *nanwenkontunk*, *nanukkontunk* (*ninukkontunk*, C.), an image, an idol.

if, *tohneit*; *tohneit nenag*, if it be so.

image. See idol.

imitate, *nuttiunautu*, I imitate; *aiannauonate*, to imitate, C.; cf. *cigane* (*aianne*, C.), kinds of, or of the kind of. See like; likeness.

immediately, *teanuk* (*teanu*, R. W.), quickly, suddenly, immediately.

immerse, *tonopham*, he puts (it) into the water, hence he soaks, he seethes, etc. (*tonupskhómuke*, 'cast anchor', R. W.). Cf. *chuupham weyans*, he boils flesh (*chouwóphash*, cast it overboard, R. W.); *neputawsh sabahag*, he seethes pottage.

impossible. See possible.

in.

[NOTE.—Left unfinished. See *ut*.]

increase, *mishchteau*, he increases (it), he makes (it) great; *pish mishchteauun*, it shall be increased, made great. *maohékuteau*, he increases (it), he has very much of (it). More commonly increase is expressed by *nano*, signifying 'more and more' (El. Gr. 15): *nano missi*, it increaseth (is more and more great); *nano wauntum*, he increaseth in wisdom (is more and more wise); *nano manatash* (inan. pl.), they increase in number.

indolent. See slothful; idle.

infant, *peisses* [for *peississu*, he is] very small, an infant (of either sex); intens. *papeissu* (*papoós*, R. W.; Peq. *pompimus*, Stiles); suppos. *peississit*, *papeissit*, when he is very small: *noh peississit*, the smallest child, 'he who is least', Matt. 11, 11; *peississit ketompas*, thy younger sister, Ezek. 16, 46; suppos. part. (pl.) *nag papeississichag*, infants, very small children. From *peawe*, *peten*, it is small; dim. *pease*, *peasin* (suppos. *peasik*), and *papéuse* (suppos. *papéasick*), it is very small; *papéuse-nssu* (contr. *papeissu*), he is very small. See child, boy, girl, etc. (Del. *pilaresis*, a boy; *pilaretit*, a male infant babe; *quetit*, a female infant babe, Hkw.)

inform, *nahtinan*, he shows (it) to (him), he informs (him) of (it); *nahtus*, show thou (it); *nahtussch*, show thou (it) to me (*naunóhtin*, I show, C.); causat. inan. from *naan* (he sees): he makes him see it; cf. *nehtau*, show thyself to (him), 1 K. 18, 1. *wahteau-wahman* [causat. inan. from *wahteau*, he knows], he makes (him) know it (*wahteauwah*, make him to know, C.). *kuk-kotaman*, *kukkuhtoman*, he informs (him) of. See teach.

inhabit. See dwell.

inhabitant, *noh agit*, pl. *nag agitcheq*; *noh wadokhit*, pl. *nag wadokhitcheq*. See dwell.

inhabited, *ohke na wadohtinuk*, a land inhabited (i. e. where it was possessed or occupied); *ohke matta wadohkein*, an uninhabited land; *ohke pish wadohkein*, the land shall be inhabited; *chipohke* [*chepi-ohke*], uninhabited land.

injure. See hurt.

inquire, *natatomau*, he inquires of (him), questions (him); *natatomuhkau*, he prosecutes inquiry, seeks information from (him); *naduwshittau*, he inquires into (it), investigates (it) (*wena piteh naadsittamen*, I will inquire into it; *wanuwshittamitta*, let us search into it, R. W.). See question.

instead of, *nampe*, *nahanompe*: *sun nen nampin*, am I in (his) stead? (Gen. 30, 2 [nampen, it is in the place or stead of (it); *nampenau*, he is in the place or stead of (him)]).

instruction, *kahkotamwchteaouk*, instruction, teaching. See teach.

integrity, *sampprattahóouk*; *sampwchteaóouk*, vbl. n. from *sampwchtau*, he makes it straight or right.

intend, *unantam*, *anantam*, he wills, thinks, purposes, intends, has in mind: [*matta?*] *ne anantam nen*, *qut ken ne anantaman* (suppos.), 'not as I will, but as thou wilt', Matt. 26, 39; *ne anontag*, according to his will (what he may will or intend). This verb expresses simple mental activity—volition, passion, thought. It is the primary and type of a large class of verbs (corresponding to Zeisberger's third form of conjugation, in the Delaware, "in *enandam*, indicating a disposition of the

intend—continued.

mind") which Eliot regards as "a sort of verb substantives" formed from "adnouns of virtue and vice," etc. (Gr., p. 16), and of which he gives, as an example, a paradigm of the verb *wāntam*, he is wise, regularly conjugated by affixing the verbal particles to the "adnoun" *waantam*; but *waantam* is primarily a verb and not an adnoun or adjective. I have called *uuaantam* or *anantam* the primary, but strictly speaking it is a derivative by reduplication from a more simple form, *antam*, which expresses mental and emotional activity, as *usu* expresses physical activity, and is correspondingly employed in composition (see *uunantamīndt*). *kesontam*, he purposes, intends, forms a resolution or resolves. *pakollantam*, he determines, intends.

intention, *uunantamoonk* (*uunantamoonk*, C.); vbl. n. from *uunantam*: an in-

intention—continued.

tending (*n'teantamowonck*, that is my thought or opinion, R. W.).

into. See put into.

investigate. See inquire.

iron, *wowóshog*, *monshag* (*mowóshuck*, R. W.), from *wai*, black; cf. *wonpohshog*, brass (?), from *wompi*, white. *misséchuog*, iron, from *missi*, great (*misséchuog*, mines, C.). See steel.

is, *sun?* is it?; *sumuaudda?* is it not? See *appu*; *ageu*; *na*; *nout*; *ohtau*.

island, *munnoh*, *munnohhan* (*munnoh-onk*, C.). Strictly *munnoh* signifies an island; *munnohhan* [*munnoh-anni*], any island or whatever is island (cf. *kehóh*, *kehóhhan* [*osh*], the sea, seas); pl. *munnohhanash*; *munnohhanit*, *uonohhanuct*, on an island. For *m'ununu*, *m'unuaw*, a dry place (it is dry) (?). *aguidnet*, *ahquednet*, *ogquidnet*, (at the) island; *kishke ahquednet*, near an island, Acts 27, 16; pl. *ogquidnash*, islands, Is. 40, 16.

J

jaw, *wutompeuk*, *wuttompek*, his jaws; *wutompeukanawash*, their jaws; *wutompeuk*, a jaw, anyone's jaw.

jealous, *mósunumum* (?), (he is) jealous; suppos. part. an. *mósumont*, when he is jealous; vbl. n. pass. *mósitteamoonk*, jealousy.

jerk, *teaché wuttotúkkon*, "it jerketh or suddenly twitcheth", C.

join, *mósogquog*, they join (lit. stick, adhere) (*munmósogcem*, I join, C.); inan. pl. *mósogquuhwash*, they are joined together, adhere closely. See stick (v.). *missussin*, (it touches) it adjoins, reaches or extends to. See touch.

joint, *anaquesuonk*, *ánoquesuonk*, pl. *-ongash*, joints.

journey. See day's journey; go; walk.

judge, *wussum*, he judges, passes judgment on; with an. obj. *wussumau*, he judges, condemns, sentences (him); suppos. part. *noh wússumont*, *wasumont*, he who judges, he (when) judging; suffix an. *ásumuh*, he judged him. *wusittum*, he judges (it), he passes judgment on (it); sometimes intrans.

judge—continued.

násittum, I judge; suppos. part. *wusittuk*, when he judges; *noh wusittuk*, he who judges, the judge of; vbl. n. act. *wusittumoonk*, a judging, judgment, sentence; vbl. n. pass. *wusumitteamoonk*, judgment, sentence (referred to the object), being judged; n. agent. *wusumum-wen* (-in), a judge; pl. *-cunog*, judges.

jump. See leap.

just, *sampwí*, (it is) just or right; an. *sampwesu*, (he is) just, i. e. he does justly; vbl. n. act. *sampwecusseonk*, just doing, justice. See right.

justify, *sampwecogquunumau*, he justifies (him), i. e. accounts him just; pass. (same form), he is justified, accounted just; vbl. n. pass. *sampwecogquunumoonk*, being accounted just, 'justification'. This word, probably formed by Eliot, illustrates the copiousness of the language and its self-defining power: *sampwí*, right, just; *ogquumun*, he counts (an. objects), with the pass. vbl. form, denoting abstract activity, but with regard to, or rather from

justify—continued.

the point of view of, the object of the verb. Elsewhere (as in Rom. 5, 16, 18) Eliot employs the causat. form of

justify—continued.

the vbl. n. pass. *sampwenêhittuonk*, being made just or right, from *sampwencheau*, he makes (him) to be just.

K

keep, *wadchanum*, he keeps (it); *awadchanum-un*, he keeps it; suppos. *noh wadchanuk*, he who keeps (it), a keeper; *wadchanish*, keep thou (it). See paradigm of this verb in El. Gr. 24-27. It signifies not merely to keep, but to keep safely, to preserve, to save. *wadchau*, he keeps (him), protects, keeps safe (him); suffix *an*. *awadchanuh*, he keeps him; *nawodchanuk*, he keeps me; *wadchanch*, keep thou me; *wadchanumeh*, keep thou it for me (*wadchâurama*, R. W.) See paradigm in El. Gr. 28-63. This verb is largely employed by Eliot in the composition of words new to the language, but not the less intelligible to his Indian hearers; as, vbl. n. pass. *wadchanittuonk*, a being kept safe, 'salvation'; n. agent. *wadchuwâen-in*, one who keeps safe, a saviour (*wâuchaûnat*, a guardian, R. W.). *nânduchetouûnat*, to keep (?), C.; *nun-nânouechtao*, I keep, ibid. *nanduramneh*, keep thou me, C.; *nun-nanawinnit*, I am kept, ibid. See protect.

kernel, *wutch ubhukmunuit yéin wuh-hogkumuit*, 'from the kernels even to the husk', Num. 6, 4.

kettle, *ohkuk*, *ohkukh*, *ahkukh* (*âucuk*, R. W.; *ohkuke*, C.), *au* (earthen) pot or vessel, a kettle; pl. + *quog* [from *ohke*, earth]. *mishquockuk*, a red copper kettle, R. W. [*mishq'-ohkuk*, red earthen]. See dish.

kick at, *togkishkom*, he kicks at or against (it); *kut-togkishkomin*, thou kickest against it (contract. *togskom*); from *togku*, he strikes, with 'sh of violent action. V. i. *tittinnogshau*, he 'kicked', Deut. 32, 15.

kidneys, *nuttamunussog* (pl.), the kidneys, thereins; *nuttamunussog*, my reins, Ps. 26, 2.

kill, *nushau*, he kills (him); *nunnush*, I kill or killed (him); suppos. *noh nush-*

kill—continued.

out or *nashout*, he who kills; *nush* (*niss*, R. W.), kill thou; *nushook* (*nissoke*, R. W.), kill ye; pass. *nushau*, *nushau*, he is killed; *pish nun-nushit*, I shall be killed; *nag nushitcheg*, the slain (Gr. *νεκρῶν, νέκρως*; Lat. *nex, necis; necor, uci*). *nushukkau* (he goes on killing, continues to kill), he; *laughters* (*nishch-kōnat*, to kill, C.) [*nushant*, with 'k progressive]. V. i. *nushchteau*, *nushtau*, he kills, he is a murderer (*nun-nishteam*, I kill, C.); *nushchteag ut mayut*, they commit murder in the way, Hos. 6, 9; negat. imperat. *nushchteuhkon*, thou shalt not kill.

kind (adj.), *womouansu* [*womouau-ussu*, he acts lovingly], he is kind to; vbl. n. *womouansuonk* (love in exercise), kind acting, kindness. See love.

kind (n.), *unni* (*âiâune*, C.; *iane*, Mass. Ps.), *eigane*, of the sort or kind of; as a suffix *-in*, *-enin*, *-ane*, etc., marking the relation of an individual to a species or of species to genus, family, or class; as in *neau*, *neyane*, such as, of this or that kind [*ne-unni*]; suppos. *inan*. *neunniak* (*âcânag*, such, C.), when it is of the kind, like; and as substantive, likeness (see like). *unniuen*, *unniyeyu*, it is such or so, it is of the kind of [*unne-ayeyu*]; *ne unniyeyu unniuinant* (infin.), 'it is good so to be', 1 Cor. 7, 26, i. e. to be in such a state or condition (*ayeyuonk*). An analysis of this verb furnishes the key to Eliot's translation of Ex. 3, 14, which proved so inexplicable a puzzle to Mr Pickering and Mr Duponceau, and which Heckewelder concluded, after long research, must, "if it means anything, be either 'I am a man, I am a man' or 'I do so, I do so,'" and which his correspondent, Dencke, thought might be a new verb formed by Eliot, but "not genuine Indian" (Notes on

kind (n.)—continued.

Eliot's Grammar, 2 M. H. C. 9, xxiv-xliv). Mr Pickering, at the point where his investigations promised success, was misled by Cotton's vocabulary, where the verb *unnimut* is given with the translation 'to become' and "*nuttinnut*, I am become". This translation was perhaps suggested to Cotton by some such use of the verb as in John 1, 12: *annanumoninnecut* God [*annanumon-nanninnecut*], 'to become the sons of God', to be of or such as sons of God. Eliot himself contributed to the misunderstanding by stating that *tit*, *tin*, *time* were syllables of "no signification, but for ornament," and only "in way of an elegance" received the affix of the verb, "as *nuttinuc*, *kut-tinne*, *wuttinne*." The manner in which these augments are employed in Eliot's translation makes it clear that, while the *t* may be interposed for euphony merely, the additional syllables are always significant, though not always translatable to English, and that the compound pronouns are equivalent to *nut-anni*, *kut-anni*, *wut-anni*, marking the contrast or relation of 'such as' I, thou, or he to or with those of another kind or class. This significance attaches to the verbal forms: *nut-tinnin*, I am of the kind of, I am such as; *ne nuttinnin* (*ne nuttinnin*, Mass. Ps.), I am such as that, I am of that kind or class, 'so I am', John 13, 13; *gen nuttinnin* (*gen nuttinnin*, 'thus I have been', Gen. 31, 41), thus I am; *nen nuttinnin nen nuttinnin*, I am such as I myself am such as, I am of my own kind, 'I am that [which] I am', Ex. 3, 14. So with the pronouns of the 2d and 3d persons: *uotne unnanog* . . . *ne wuttinnin*, 'as he thinketh . . . so is he', Prov. 23, 7; *wuttinnin howan*, whosever, i. e. of what kind soever, he be, Matt. 16, 24, 25; *ne pish wuttinnin*, 'so will be his manner', 1 Sam. 27, 11; *neannit wuttinneunin*, *ne wuttinnin wussontinnun*, 'as with the servant so with his master', Is. 24, 2. *neanussit* (*nechheussit*, 'such a one', C.), 'after its kind', suppos. from *neanussu* [*ne-nni-ussu*], the an. form of *neame*; suppos. *neanuk*, of the an.

kind (n.)—continued.

kind or species of, resembling, like. *wame eiganee*, all kinds of (inan. obj.). See like.

king, *ketassap*, pl. *ketassatamwag*, kings (= *tahsaptamwag*, Gen. 35, 11). The first syllable is *kehlé*, great or chief, which is occasionally omitted, as above, and also in the verbal *ketassatamwauk* (sometimes *assaptamwauk*, as in Dan. 5, 28, 31, and *tahsaptamwauk*, Zeph. 3, 8; Matt. 4, 8, etc.), a kingdom. I have not met with the verb form *assaptam* or *tahsaptam*, and can not with certainty determine its primary signification. See sachem.

kinsman, *wetomp*, my friend, my kinsman; pl. *+aog*; *wetomp*, his friend or kinsman; *wetompain*, a friend, a kinsman, i. e. the kinsman of anyone. *wut-tinnukunain*, a kinsman of a female, Ruth 3, 12; 4, 1; *nuttinnukunog*, my kinsman, Acts 9, 3. *wuttonkys-oh*, his kinsman; *nutonkys*, 'my kinswoman', Prov. 7, 4 (*nutnucks*, my cousin, R. W.; *wuttonkysin*, a cousin, C.). *owutnionk*, kindred, C. See cousin.

kiss, *chipwuttanapiran*, he kisses (him); *wut-chipwuttanapoh*, he kisses or kissed him; *chipwuttanápawh*, kiss me (*nutchipwuttanap*, I kiss, C.); reciprocal *chipwuttanápawutthog*, they kiss each other; vbl. n. *chipwuttanapiromk* (a kissing), a kiss [*chippe-wuttan*, separated mouth].

kite, *qassakquamush*, Lev. 11, 14; *wecnon*, Dent. 14, 13; but *wecnon*, a raven, Lev. 11, 5.

knave, *aiodogkamp*, a knave; pl. *+aog*, C. (?).

knee, *nukkuttuk* (*nukküttuk*, C.), a knee; pl. *+uog* (*wonke kuttuk*, a crooked knee, C.) [*n'quttunak*, that which sinks down, from *quttanen*, it sinks down, goes down]. Cf. Engl. knee; AS. *encow*; *hniġan*, incurvare, inclinare, to bow, to bend, to incline.

knife, *chokquog* (*chaug[n]ock*, R. W.; "whence they call Englishmen *Chauquaquock*, that is, Knife-men"; see Englishman); *keuchquog* (*keenerquog*, C.), a sharp knife [*tron kënai*, it is sharp] (*chequidwechquog*, a razor, C.). *wäseck*, *močôtick*, *punctuick*, *ciassuick*,

knife—continued.

chauquoek, a knife, R. W.; *ctaussonkash* (pl.), knives, C.; Peq. *punnéetunk*, *wiganzege*, knife, Stiles; Del. *pach-kshéam*, a knife. "All words ending in *-ieam*, *-hieam*, or *-kshieam* denote a sharp instrument for cutting", Hkw. Corresp. 413.

knock, *chuhchunkquttahâm*, he knocks (at the door); *nutchohchunkquttahâm*, I knock.

know, *waheau*, he knows (him); suffix *kôwâhush*, I know thee; *kôwâhéâuwaw*, ye know me; suppos. part. *nôh wah-eant*, he who knows; pl. *nyg wah-eoncheg*, they who know (an. obj.); pass. *waheau*, he is known (*kôwahhish*, I know thee; *nôwaweh nôh*, I know him; *nôwahik*, he knows me; *kôwahik*, he knows thee, C. Cotton devoted more than three pages of his Vocabulary to

know—continued.

examples of the forms, an. and inan., of the verb *waheau*, *wahteau*; vbl. n. *wahheonk*, knowledge (of persons). *wah-teon*, he knows, perceives, understands (it); with inan. obj. or intrans. *wah-teonuu*, he knows it; *wahteauog*, they know (it) (*nyg wahteong*, C.); *nôwah-teonuu*, I know it (*nôwahâtam*, I understand, R. W.; *nôwahâto*, I know, I understand, C.); suppos. part. *nôh wahteonk*, he when knowing, he who knows; vbl. n. *wahteonk*, *wahteunonk*, knowledge (of things). Caus. an. *wahteonwahéau*, he makes (him) known to (him), he makes (him) know (him). *wahteau-wahhuu*, he makes (it) known to (him). *tattâ*, I know not (*nâtop tattâ*, my friend, I know not, R. W.; *tattâ pîth*, I can not tell, it may so come to pass, *ibid.*; *mut nôwahteoo*, I can't tell, C.). See no.

L

labor. See bear children; work.

lack. See want.

ladder, *tohkatowonk* (*tahkasowoutuk*, C.).

From *tohkatowau*, he climbs upon; *toh-kawu*, he climbs.

ladle. See spoon.

lake. See pond; water.

lame, *qatayennukshau*, *kukqannukshau*, he halts or is crippled, freq. from *qannuk-qesu*, he is lame (*nîekpâssuqas*, I am lame, R. W.), denoting temporary or casual lameness; suppos. part. *nôh qucunkesit*, *quinnukquesit*, he who is lame; pl. *nyg qucunkesitcheg*, the lame (*quinnukquesitukeshklawue âôus*, a lame creature (animal), C.). *kehkechau*, he halts, Gen. 32, 31; suppos. part. pl. *nyg kehkechwutcheg*, they who halt. *wêh-wêpêtu*, he is lame, is a cripple (from birth, Acts 3, 2; 14, 8). *nôchumwesu* [an. from *nôchumuri*, it is weak], he is weak, impotent, lame, etc.: *nôchum-wesu ut wusselit*, he is 'impotent in his feet', Acts 14, 8; he is lame, 2 Sam. 4, 4; *nôh nôchumwesit*, he that is lame, Prov. 26, 7.

lamprey, *quimamang*, pl. +*suck*, 'lampries, the first that come in the spring

lamprey—continued.

into the fresh rivers', R. W., but *quimamang*, bass, C.

land, *ohke*; *wunohke*, good land, Deut. 3, 25 (*âike*, *samukamuck*, earth or land; *nâttauke*, *nissawâwukumuck*, my land; *wuskâukamuck*, new ground, R. W.). See earth; field.

landing-place, *wunôhkôonk*, a landing place ('shore', Acts 27, 39); *ketahhame wunnuohkoonuk*, the sea shore, Jer. 47, 7. From *wunae*, dry; *ohke*, land; *konuk*, inclosed place (?).

language, *unnontowonk*: *unnontowonog* *Canaan* *unnontowonk*, they speak the language of Canaan, Is. 19, 18 (*Indianne* *unnontowonk*, the Indian language, C.; *awenagusanowosh*, speak (thou) English; *eenântowash* (= *unnontowash*?), speak Indian, R. W.). *penowantowonk* [*penae-unnantowonk*], a strange language (*nîppenowântawem*, I am of another language; *penowantowonwachetthock*, they are of a divers language, R. W.). *siogkontowonk*, a hard language. *hettawonk*, language, speech peculiar to a nation [vbl. n. from *hettuog*, they talk with one another].

lasciviousness, *kogkensquarunk* [*kogkei*, mad, *squa*, woman: 'nymphomania'].

last, *majish*, *machish*, at the last, lastly: *majish ne kesukok*, in the last day; *og-guhsemese majish*, 'yet a little while' (to the end), John 13, 33; *peissit majish-yenaw*, 'there remaineth the youngest', 1 Sam. 16, 11; from *maiche* (see *have*, aux.); it denotes time future. *maumachish* [redupl. from *machish*], the very last, at last: *nen maumachish*, I am the last (*ut nômâûsh ne kesukok*, at the last day, John Cotton; *momachishene*, lastly, C.; *momachisheyene*, Danf.).

lasting, *michemohtau*, *machemohtau* (it is for ever), *michemohtae*, *machemohtae*, everlasting [*micheme*, forever, and *ohtau*]; suppos. *michemohtag* (*micheme ohtag*, Ps. 145, 13), that which is (when it is) everlasting.

late (in the day or night), *chéke*, *chechéke* (slow). *wussâume tâtshu*, it is too late, R. W.

lately, *pasuru* (*pasuwêsh*, soon, in a short time, C.; *pasuru*, *nateah*, *knunna*, lately, ibid.) [*paswaw*, *paswaw*, it is near]. *kut-tunma*, *kittunma*, very lately, El. Gr. 21 (*kittumâyor-nâish*, even now; *kittumyâi tokân*, as soon as I wake, R. W.).

laugh, *ahannu*, *hahannu* (*ahânnu*, R. W.; *ahânnu*, C.), he laughs; *ahanuag*, they laugh; *kenau hahanogish*, ye who laugh (*ahânuock*, they laugh; *tawhitch ahânnau?* why do you (dost thou) laugh? R. W.); vbl. n. *ahanûonk*, *hahanûonk* (*ahânuonk*, C.), laughing, laughter (*winne tahansha* or *ahanshâonk*, a pleasant laughter, C.). *ahanehtam*, he laughs at (it); *ahanehtauau*, he laughs at (him).

law, *naumatuonk*, pl. *-ongush*. See commandment.

lazy, *segenam*, intens. *sasegenam*, *sesegenam*, he is habitually or by disposition idle, he is slothful (*segeuamôe missinnin*, lazy folks, C.). *nânanogquesûte*, lazily, C. See slothful.

lead (n., a metal), *mohmuttahag*, *mâmut-tahag*. In Num. 31, 22 the same word is used for tin, but perhaps not elsewhere.

lead (v.), *sagkompanau*, *sagkompaginau*, he leads (them); suffix an. *wussagkomp-anôpoh*, he did lead them; *ahue sagkompaginaiinnean* (*sagkompaginanean*, Luke 11, 4; *sagkompaginaiinnean*, Ind. Prim.),

lead (v.)—continued.

do not lead us, 'lead us not', Matt. 6, 13; suppos. part. *noh sagkompaginant*, one who leading; n. agent. *sagkompaginai-aeu-in*, a leader, = *sagkompaginimuten*, Is. 54, 4 (*nus-sagkompaginimûram*, I lead, I rule, C.). See sachen. *negonshau*, he leads, is in advance [from *negonne*, first; see run]; n. agent. *negonshau-in*, a leader (but not implying authority or command). *monchannu*, he leads (them), shows the way as a guide. *sampurushannu*, *sampshannu*, he leads (them), makes them go right; n. agent. *sampwoshassan*, a leader, a guide; suppos. *noh sampshannu*; pl. *neg sampshannonecheg*, they who (may) lead or guide. *nohtomp*, in compound words, one who leads or directs; *nohtompantag* [from *pentag*, when he prays], a leader in prayer, a minister; *nohtomphequodt*, one who leads in music, 'chief musician', etc.

leaf, *wunnepeg*, pl. *-guash* (*wunnepeg*, R. W.; *wunnepeg*, C.; Del. *wunipach*, Hkw.), from *wunne*, beautiful, good, and the suppos. of a verb which is nearly related to or identical with *neepau*, it rises up, stands erect. Cf. *nepûonk*, a bush; *nêpun*, summer.

league, *wunneawonk*. See covenant.

lean (adj.), *ônouwussu*, he is lean (*nânôw-wussu*, R. W.; *ônouwussûe*, C.); *itnâw-wussu*, Gen. 41, 3; *awegausee wces pish ônouwusseuam*, 'the fatness of his flesh shall wax lean', Is. 17, 4.

lean on, *omputussin*, he leans on (it); pl. *omputussinurog*, they lean on; suppos. *omputussuk*, when he leans. *quenohtau*, he leans, rests, or supports (one thing on another). See Amos 5, 19; cf. *quenohag*, a foundation.

leap, *queschau*, *quehshau*, he leaps or jumps (*chânosps quâshau*, a grasshopper jumps; *nuk-queershshom*, I leaped, C.); freq. *quequeschau*, he goes leaping, continues to leap; *queshadtam*, *queishontam*, he leaps over (it).

learn, *nêtâhtau*, *nehtâhtau*, he learns (it), or v. i. *nun-nêtâhtau-un*, I learned it (*nunnehtâhtou*, I learn, C.); vbl. n. act. *nêtâhtâonk*, learning (*kodnehtâhtâonk*, C.).

leave (to take), *wonkomau*, he embraces (him). See embrace; farewell.

leave (v. i.), *anen*, he leaves, departs. See depart.

leave (v. t.), *nukkonau*, he leaves, forsakes, abandons (him); suppos. *nukkonont*, when he leaves, when leaving (*mat kunnickansh*, I will not leave you); recipr. *nukkwittuog*, they leave or forsake one another. See forsake. V. i. or inan. obj. *nukkodtun* (*nukodtun*, C.), he leaves (*nickattash*, leave thou, depart; *nickattannooke*, leave ye, R. W.; *ne teag nogkodtümuk*, a thing left, C.). See remain.

leave off, *ahque*, he leaves off, desists, refrains from.

left (participle), *nakkodtümuk*; see leave. *sequanau*, *sequancanau*, he is left, remains; suppos. part. *noh sequnit*, he who remains; pl. *nay sequnitcheq* (*nag asqunitcheq*, Neh. 1, 3), they who are left, 'the remnant that are left'; suppos. part. inan. *ne sequnuk*, *ne ashqunuk*, that which is left; vbl. n. pass. *sequnit-tuonk*, being left, a remainder, that which is left; see remain. *sequitah-whau*, *asquittalorwhau*, *ashquehtuorwhau*, etc., he is left or remains (with regard to others who are not left or are gone): *metta pasuk uspuhtalorhóun*, not one is left; suppos. part. pl. *nag sequittalorhutcheq* (*asquit-*, *ashqueht-*, etc.), they who remain; suppos. part. inan. *ne sequittemuk*, what is left; pl. *nish sequittemukish*, the remnants, the leavings.

left hand, *menadchu*, the left hand; *un-menadchu*, his left hand (*menátche menítcheq*, the left hand, C.; *nunmatchu*, left-handed, C.; *yo nuúmatchu*, to the left hand, R. W.); *menadchue*, left-handed; *menadché russet*, his left foot; *menadchénnigru*, on the left, to the left. See hand.

leg, *muhkont* (*mohkont*, R. W.), a leg; pl. *+ush*; *vehkont*, his leg.

leggings (?), *nuttásash*, *metasush*, 'sandals', Mark 6, 9; 'greaves', 1 Sam. 17, 6; 'hosen', Dan. 3, 21 (*nuttásash*, stockings, C.). See stockings.

lend. See borrow.

length, *ne sáhteg*, its length (extent of material object from end to end); *áhtatau nesáhteg*, on the two ends, Ex. 25,

length—continued.

19, i. e. on both ends or sides of its length, on both ends, longways; vbl. n. *sohteaonk*, (abstract) length. From *soh*, the particle signifying forth from: *sohadit*, to so far forth. Cf. *nóadt*, afar off, to a distance. See measures of length.

lest, *ishkont* [= *asequnit*, *ushqunit*, there remains, is left (?); see left].

let down, *noekemau*, it is let down; *no-kompanau*, he let (him) down, lowered (him) as by a rope; *punnompasau ut manatat*, he let (him) down in a basket; *nun-noekompanuit*, I was let down; suffix an. *wun-noekompan-uh*, she let them down (by a cord), Josh. 2, 15; *noekinun*, he lowers (it), takes (it) down.

let me, let us "may be expressed by adding this word, *pá*, unto the indicative mode, as *pánuorvautun*, let me be wise". El. Gr. 25 (*pá-naowach*, let me know him, C.); but Eliot very rarely employed this particle to form the 1st pers. pl. of the imperative, which in all transitive verbs was regularly formed in *-ontuh* or *-uttah*: *ayeuontuh manuskog*, let us make bricks, Gen. 11, 3; *hah nushontuh*, come, let us kill him, Matt. 21, 38; Mark 12, 7; *agimuttah wetuomash*, let us build houses, Mark 9, 5 (= *agimontuh*, Gen. 11, 4); *ontuh*, let us go to; v. i. *naonchetuh*, let us go. Roger Williams gives nearly the same form for active verbs and for subjective verbs, *-tuck* or *-ituck*, as *coverétuck*, let us sleep; *toketuck*, let us wake; *metesit-tuck*, let us go eat; *petiteatúta*, let us go in; *russeadchemútta*, let us go forth; *nick-attunútta*, let us depart; *meéúnditea*, let us fight; *aqnetuck*, let us refrain, etc.

liberate. See deliver.

lice, *yeukhuog*, *yeukwoog*.

lick, *nosquodtam*, *nosquatam*, he licks (it); freq. *nannosquodtamwog puppissai*, they lick the dust.

lie, *pannowau*, he lies, deceives (*noh pannowau*, C.); *ahque pannowah*, do not lie to me; *metta nap-pannowau*, I lie not; vbl. n. act. *pannowaonak*, lying; n. agent. *pannowaen-in*, a liar (suppos. pl. *puppannowáchiek*, liars, R. W. 117). From *panne-nawau*, he speaks wrongly.

lie down, *seepsin*, *sepsin*, he lies down; *nus-seepsin*, I lie down; *sepsish*, lie down; from *sepe*, long, extended, and *ussa*, verb of an. activity: he makes himself long. *sepsien*, he lies stretched at full length, he stretches himself; freq. from *sepe*, (it is) long, extended.

lie with. See couple.

life, *keteuonk*, living, the life principle, life; *pomautamouk*, living, life as a state of being; *pomctonk*, a lifetime, a generation. See live.

lift up, *nishpunum*, *wapinnum*, he holds or lifts (it) up; see hold. *tahshinum*, he lifts (it) up, he raises (it); *nut-tahshinum* *nunutcheg*, I lift up my hand; *tahshinash* (or *tahshinush*) *kenutcheg*, lift up thy hand; suppos. *tahshinuk*, when he lifts it up; inan. subj. *kuttah tahshénao*, thy heart is lifted up. *tahshinan*, he lifts (him) up, raises (him); *tahshin kuhhog*, lift up thyself; *nut-tahshin*, I lift up myself.

light (adj.), *nunkinnu*, *nunkineu*, he is light (*kun-nukki*, you are light, = *kun-naukon*, *núnkon*, light, R. W.; *nunkkē wédnan*, a light burden, C.); *onue nunkinwag onk*, they are lighter than, C. 62, 9; *nunkomp*, a young man [*nunkaneomp*], dimin: *nunkompaw* (*núnkup* or *nunkumpaw*, a boy, C.).

light (n.), *weguai* (*wegúai*, R. W.; *wegúashim* (dimin.?), moonlight, *ibid.*), it is light; *má weguai*, there was light; imperat. 3d pers. sing. *weguaij*, let there be light. *wompag*, (when it is) light, bright light, daylight; opposed to *pohkenahdu*, in darkness [suppos. inan. from *wompieu*, it is white or bright]; see day. *wegúananteg* (*weguanantig*, R. W.; *wasáquonnetick*, C.), a light, candle, lamp, torch, etc. (*wékinan*, a light fire, R. W.; *wegúánanetuckonáhtuk*, candlestick, C.).

lightning, *ukkutshauumun* (it lightens), lightning; infin. as noun *kutshauumát*, lightning, Zech. 9, 14 (*cutsháusha*, R. W.; Abn. *sa'subigšak*, l'éclair, Rasles).

like, *oggué*, *aggué*, *watoggué* (*ogguen*), like to, resembling; *ne oggué*, like it or like that. See liken; likeness. *nunen*, it is of the same kind as, it is of like kind (see kind, n.); suppos. *annak*, *áunag*, *ónag*, etc., (when it is) of the kind, (when it is) like. *neane*, *weyanne*

like—continued.

(as, El. Gr.), *ne nunen*, that kind of, such as that, in that manner, so, such, like; *neyannegeu*, *neyanneu*, it is like, he is like; suppos. *neanuak*, *ne áunag*, (when it is) like that, in the likeness of, 'according to': *n'naj neanuak unnamtuonk*, let it be done according to the law, Ezra 10, 3; *wéáunag yeu muttaok*, 'the fashion of this world', 1 Cor. 7, 31; *neanuak menutcheg*, in the form of (like) a hand, Ezek. 10, 8; with verb of an. activity *neanussu*, *neyanussu*, he is of the kind of or is like to, he is such as [*ne-nunen-ussa*]; suppos. *neanussit*, *neyánussit*, (when he is) of the kind of or is like to: *neanussit* . . . *n'nih*, as is . . . so is; *neanussit wasketomp*, 'in the likeness of man', Phil. 2, 7 (*neahanussit wasketomp*, such a man; *neahhenissit*, such a one, C.). See so; likeness; such. *netatuppe*, that which is equal to or alike (like, so, El. Gr. 22); *neane* . . . *netatuppe*, like . . . so (*wetáup*, it is all one, R. W.); from *ne* and *tatuppeu*, it is equal; see equal. *tatuppeyeuo*, it is like, i. e. it is equal to or the same as; pl. *tatuppeyeuog*, they are alike. *onutuh*, as, like; *onutuh* . . . *netatuppe*, as . . . so (used only with the suppos. mood, for *unne toh*, as though, as when, as if).

liken, *ogguantam*, he likens or compares (it) to (it) (*ogguantam*, he supposes, C.). *oggunanunau*, he likens (him) to (him or it); *ahque ogguánunum*, 'count me not', do not compare me with or liken me to, 1 Sam. 1, 16; *howau ogguanunúg* God-ú, to whom will you liken God? Is. 40, 18; sometimes in the causat. an. form *nut-ogguéheonau*, I compare (them) to, make (them) like; elsewhere *oggueneu*, he compares or likens (him) to; vbl. n. *oggueneuonk*, likening, a likeness. *oggueneuwakssau*, he is like, resembles, he is made like to (by life fraction [*ussu*]); inan. *oggueneuonkquodt*, (when) it is like, is likened to; sometimes as n., a likeness or comparison.

likeness, *oggueneuonk*, *aggueneuonk*, likeness, resemblance; or suppos. form *oggueneuonkquodt*, *aggueneuonkquok*, when (it) is like. *neanussit* (when he is like),

likeness—continued.

in the likeness of. *umussuonk*, a likeness (of person to person), resemblance: *ut uhewonche wuttinnussuungauit*, 'in his own image', Gen. 1, 27; *wuttinnussuonk*, his form, appearance, 1s. 52, 14 [vbl. n. from *umit* and *ussu*]. See *like*.

line. See *mark*.**lineage**, *wutontseonk*. See *descent*.

linen, *hashapponak*, 'linen cloth'; *wanegik hashponak*, 'fine linen'. See *flax*.

"lion", *quunonaw*. "For beasts, there are some bears, and they say lions also; for they have been seen at Cape Anne", N. E. Plantation, ch. xii. Cf. *quoh-quononaw*, 'a greyhound'; *quunonon*, a hawk. Probably the 'catamount' or 'panther'.

lip, *mussissittan* (*missisttan*, C.), pl. + *ash*; *wussissittanush*, his lips.

liquid. See *soft*.**lipping**, *skontawau*, C.(?).

little, *pewe*, *peawee*, C., for *peün*, it is little or small*; more commonly (dimin.) *peasin*, (it is) a little thing; suppos. inan. *peasik*, *peydsik*, *persik*, (when it is) little: *anne peasik onk ne moteag*, less than nothing; double dimin. *peawesau*, a very little thing; otherwise *papeasin*, suppos. *papeasik*, (when it is) a very small thing, a very little thing; an. *papeasu*, suppos. *papeasit*, *papeissit*, (he is) very little; and *peississu*, suppos. *peississit*, by redupl. *papeississit*. See *infant*. *ogguhse*, little in quantity or amount (*ogkosse*, C.); pl. an. *ogguhuog*, few (persons); inan. *ogguusinash*, few (things); dimin. *ogguhsemee nippe*, a very little water. See *few*.

[*MARGINAL NOTE.—In the Dahomey language "the addition of *pee-wee*, or small, is sufficient to express an almost entirely different meaning in our idiom; thus *tob*, a city; *tob pee-wee*, a village; *hoh*, a house; *hoh pee-wee*, a hut" (Forbes's Dahomey, 1.219). See *Pee-wee* in Bartlett's Dictionary of Americanisms.]

live, *pomantam*, he lives; *nuppomam tam*, I live; suppos. *noh pamontog*, he who lives; pl. *neg pamontogig*, the living, they who live; pres. part. *pamontanutche*, living, alive; adj. *pomantanweae*, living; vbl. n. *pomantanbonk*, life (*asn'*-*paunpmaütam*, I am very well; *aspaunpmaütam sachim*, how does the sachem? R. W.; *asq nuppomantam*, I am

live—continued.

yet alive, C.). The form of this verb in *-antam*, denoting mental activity, with the prefixed particle of indefinite motion or activity, *pä*, seems to mark as its primary signification the power of mental action, or, rather, the continued exercise of that power; *cogitat, ergo est*. Heckewelder gives, from the Unami, *ili k'lehelleya?* are you yet alive?; *ili n'pompmissi*, I am yet able to walk about; and states that "*pomtanutche*sin implies action or motion connected with life, which is still the principal idea" (Corresp. 392).

liver, *wushquu*; *wushquu*, *wusquu*, his liver.

living, *keteau*, having life; vbl. *keteauonk*, living, the life principle, vitality, life: *uk-keteauonk weyau ohtean wusquheungauit*, 'the life of the flesh is in the blood', Lev. 17, 11. *keteau*, he is well, he is recovered from sickness, he is in life and health; causat. *keteahheau*, he makes (him) live.

lo! behold! *kussch!*

lobster, *ashuänt*, pl. + *teag*, R. W.; Peq. *muschündag* (pl.?), Stiles; *au so haun-aw hoc*, Wood.

log, *quttöw*, a log, C.

long, *quuni* (it is) long; *quuni onk*, longer than (*auëquunag* [for *anne quunag* ?] longer, longest, C.). *sepe* [*sepeu*] (it is extended, stretched out), long, extended through time or space, 'a good while', Gen. 46, 29; *sepe mahche*, long after, Josh. 23, 1; hence, *sepu*, *sëp*, a river; *sepeyagunum*, he spreads or stretches (it) out; *sepäghuak*, (*sepäkehig*, R. W.) a sail; *sepepomantam*, he lives long, he is long lived, 'stricken in years', Gen. 24, 1; *sëpsin* [*sepe-ussin*], he lies down, makes himself long, stretches out, etc.

long as, *tohsahke* (*tö sahke*, C.); time future, *nó pajeh*, so long as, until; *nisähke*; *ash*: *ash pomantam*, while I live.

long time ago, *nóadt*, *nóadt it*, *nóadt* (when it is far off), 'in old time', Josh. 24, 2; *nóadtuck*, a long time, El. Gr. 21. *newutch cheku*, 'after a long time', Matt. 25, 19. See *far*.

look, *nukwaeu*, he looks or directs the eye (with reference to the act of

look—continued.

looking and without regard to the object or purpose); *mitlinuhquain nogque*, I look toward (it); *unuhquáen, ahaúsuk-queu*, 'he looks this way and that way', Ex. 2, 12; *unuhquash ketahhuniyeu*, look thou toward the sea, I K. 18, 43; from *nogque*, toward (?); cf. *nahqueu, nahque* (*nó uhpuáen*), so far as; *na nahque*, so far distant (*nénahque*, so, C.); *anahque*, so, thus; *nehque* (*véque*, R. W.), so far as, etc. The compounds are numerous; as, *onquunihquáen*, he looks backward or behind; *sohhaquáen, sonka-quáen*, he looks forth; *ushpuhquáen, spuhquáen*, he looks upward (*pánikquá*, squint-eyed, C., i. e. *panne-uhpuáen*, he looks wrong or astray).

nadtawompú, naturompu, he looks (in order to see something); *neg nadtawompúog*, they look; *nadtawompip*, I looked; v. t. inan. *nadtawòmputtam*, he looks for (it); an. *nadtawompaman*, he looks for (him). The primary verb *wompú* or *ómpu* is not found by itself in Eliot, but is preserved in other Algonquian dialects; cf. Chip. *oowéhhunden*, he seeth it, John 11, 9; *nin ge wáhbahmah*, I have seen him, John 1, 34; Cree *wáppu*, he sees; *ne wáppamou*, I see him, Howse 43, 53. *wómómpu*, he looks down; *wómómpish, wómómpsh*, look thou down. *wússampú, wússompú*, he looks out from (a window or other opening): *wússamp wúkkenogkeneganiit*, I look out from my window (*wússawim-patámmín*, to view or look about; *wússawim-patámoonck*, a prospect, R. W.). *wússampú, wússampú*, he looks into or in: *wússampit*, when he looked in (to the tomb). *wússampú*, he looks away; an. *wússampúmau*, he looks away from (him); *wússampaméh*, look thou away from me, Is. 22, 4.

wáncéu, he looks on or at (him); suppos. part. *wáncéuunt mítimwússis-sóh*, (when) looking at a woman; *wáncéu*, look on me; pass. infin. *wáncéu en wáncéuóncéu*, beautiful to look upon, Gen. 26, 7; intens. *monwáncéu*, he looks at with attention, he regards attentively (him); inan. *wáncéu*, he looks on or at (it); intens. *monwáncéu ohké* (Gen. 6, 12), *monwáncéu ohké* (Ps.

look—continued.

104, 32), he looked on the earth; *monwáncéuunt, monwáncéuunt* (infin. as noun), sight, appearance, looks.

natianham, he looks for (it); *natianwáncéu*, he looks for (him). See search for.

looking-glass, *pepenautchitchunkquok, pepenautchitchahquok*, a mirror (*pebenochichahquánuick* and *kawukineamuk*, a looking-glass, R. W.). Exp. Mayhew (MS) gives an Indian word of 61 letters signifying 'our well-skilled looking-glass makers': *nup-pahk-nuh-tó-pe-pe-nau-wut-chut-chuh-quó-ka-néh-cha-néh-cho-e-nín-nu-mun-nó-nók* (!).

looks (appearance), *nogqússuonk*, appearance or looks; *nanogqússú*, I appear, C. *ánukquok, nóquok*; *onatuó nóquok wáncéu*, 'as the appearance of fire', Num. 9, 15, = *nóquodt*, v. 16; *woskeche nokquok*, (its) outward appearance, 2 Cor. 10, 7. *unwússuonk*; *woskeche unwússuonk*, (his) outward appearance, 1 Sam. 16, 7. See look; like; likeness.

loose, *ompén, ompu*, he is free, loose, unbound; infin. *ompénuat*, to be free, to be unbound, 1 Cor. 7, 27; suppos. *ompénu*, if thou be free; v. t. an. *ompénuu, ompínnénu*, he looses, unbinds, frees (him); *wut-ómpínnénu*, he loosed him; *ompínnénu*, loose ye him; inan. *ompénun, ompénuu*, he looses, unbinds (it) (*ámpánuímmín*, to untie a knot; *ámpánuish*, untie this, R. W.); *ompénu-áusu*, he is loosed, set free, unbound [*ompénuu-áusu*, denoting the act of loosing or unbinding]. *ponanau*, he lets (him) loose, sets (him) free; *pish ponanau psuksesoh*, he shall let loose the bird, Lev. 14, 7. See scatter.

lose, *wáncéu*, he loses (him); suppos. *nóh wáncéuont*, he who loses (an. obj.). *wáncéuont, wáncéu*, he loses (it); suppos. *wáncéuuk, wáncéuuk*, if he loses (it); pass. part. *ne wáncéuuk*, *ne wáncéuuk*, that which is lost. Caus. from *wáncéu* (there is not), destitute of, without.

lot (hazard), *tonóhtóndtunok*, determination by lot, a casting of lots.

loud, *mishontawánu, mishontawéu* (there is a loud noise, lit. a great voice); *mishantawásh*, shout, cry out, speak loud

loud—continued.

(*nishahútorash*, speak out, R. W.); as adj. *nishahútorash*, loud; *wano nishahútorash* *mochke* (?), 'it waxed louder and louder', Ex. 19, 19. See noise.

love, *wonantam*, he loves, he loves (it); *wa-wonantam*, I love; *wonantamok wacigik*, love ye that which is good; *koo-wonantam-uuwaw*, ye love (*nawonantam wusukhonk*, I love a book, C.). An. *womouan*, he loves (him or her); *nawomon*, I love (*nawomon*, or *womós*, *mitawrus*, I love a woman); *kawomoush* (*kawomouúsh*, C.; *cawamawush*, R. W.), I love thee (*cawamawush*, he loves you, R. W.); vbl. n. act. *womouonok*, a loving, love (referred to the lover); pass. and recipr. *womouittuonok*, being loved or loving one another, love (referred to the loved object) or mutual love. Recipr. an. *womouittitewh*, let us love one another; *womouitewg* (*womouitewg*, E. M.), love ye one another (*mutuehk-womouitewpaweg*, they

love—continued.

strongly (*menuhki*) loved one another, E. M.). An. act. *womouatus*, he acts lovingly, is kind or loving (*womosinnec*, to be kind; *wum-nahliche womatus*, I have been kind; *womouusinnec*, to love, C.); vbl. n. *womouatusonok*, love in exercise, kindness, love acting. Duponceau, in Notes on El. Gr., x, derives this verb, as well as *wamannu*, he blesses, "from *wanneyen*, good; Delaware, *walicheu*, it is good or well done." Perhaps from *wawuonam*, he thinks all or wholly (of), he wholly regards.

low (adj.), *tiohqui*, *tiohque* (*tiohquen*, it is), short, low (*tiohquahque wetchumukkomuk*, a low barn, C.). See short.

low (adv.), *wamnyen* (it is down), downward; *wamnyen wamnyen*, very low, Dent. 28, 43.

lower, *wokinam*, he lowers (it), lets it down; pass. inan. *wokémo*, it is let down or lowered; *naken*, he descends, goes down.

M

mackerel, *wawurhunnikesáog* (pl.), R. W. [*wawur-uunnikesuog*, they are finely painted, they have handsome colors].

mad, *kogkeaw*, *kugkéi*, (he is) mad (*kogkeaw*, John 10, 26; *kogkeaw*, mad, C.); n. agent. *kogkeawin*, a madman; suppos. *noh kágkédut*, he who is mad; pl. *nag kágkédacheg*, *kogkédacheg*, they who are mad; vbl. n. *kogkédonk*, madness, furor. An. act. *kogrénu*, (he acts) mad; he is mad in action. This word is apparently derived from *k'* progressive by reduplication, *k'* *k'* denoting rapid or forcible progression. Cf. Gr. *βύω*, to move with rapid motion, to rush, to rage, or be furious; *βύσις*, a raging; Lat. *furor*; Gr. *φρεσβία*, *ferri*. *kogkensquawonk*, harlotry, lasciviousness [*kogke-squa*, woman-madness]; *kogkeissippawonok*, drunkenness, drink-madness, etc.

magistrate, *nawanuwaren*, an overseer, ruler, magistrate (pl. *nawanuachég*, magistrates, Ind. Laws; *nawanuunuwón-in*, a justice, C.; *neen-nanowánnunenau*, I oversee it, R. W.). See keep; oversee; ruler.

maid, *nunskqua*, *nunsky*, a girl, puella (*nunkkishq*, *wiskkishqua*, a girl, C.; Abn. *naukskšé*, dimin. *naukskšéssis*, 'fille, vierge', Rasles); *penomp* (*keecysquaw*, *kiltuckquaw*, R. W.), virgo. See girl; virgin; woman.

maimed, *noh woskesit*, he who is (suppos.) maimed. See hurt.

maize. See corn.

make, *ayim*, *ayim*, he makes (it); *ayimwog*, they made (*muttigum*, I make; *ayimúut*, to make, C.); an. *ayéau ahtompch*, he made a bow (but *ayim kóhquadtash*, he made arrows); *noh ayik*, he who makes (it), the maker; *teyuk utayin?* what makest thou? *kesitau*, *kestau*, he produces, perfects, makes, creates; *kestauop nashonk*, 'he created the wind', Amos 4, 13; *kuk-kestesh wame teanteapussinish*, 'thou hast created all things', Rev. 4, 11; elsewhere *kestewunat* (*kestonúnat*, to finish, C.), to complete, to perfect; *ne kestewumuk*, that which is created; *noh kestewuk*, he who creates, a creator (*nuk-kestewo*, I make; *nag kestewog*, they

make—continued.

make, C.; *késsittin keesuck*, he made the heavens; *wukkesittinnes wame*, he made all; *wuckkésittin wike*, he made the earth, R. W.; with an. obj. *kezheau*, he made (him); created (him); *wuk-kezh*, I create him; *wuk-kezhop*, *wuk-kezhomp*, I did create (him); suppos. part. *kezheunt*, creating, when he creates. Cf. *keteau*, he comes to life, lives; *keteah-heau*, he gives life to, 'quickeneth', causes to live.

male, *nompans*, male, a male (of the human species). *nomposhim*, a male animal (other than man); adj. *nomposhimure*. *enewáshim*, a male animal, R. W. "The males of quadrupeds are called *lenno wéchum*, by contraction *lennochum*; the females, *ochque wéchum*, by contraction *ochquéchum*. With the winged tribe . . . *lenno wehelle* for the males, and *ochquechelle* (with a little contraction) for the female", Hkw., of the Delaware, Corresp. 368, 369. *nin-nu* (he is a man), male: *akkezheuh uho ninnuoh kah squa*, 'he created them male and female', Mark 10, 6 (but of animals *pish nompaiyeuoh kah squaiyeuoh*, they shall be male and female, Gen. 6, 19). See man.

man, *ninnu*, (he is) a man; pl. *ninnuog*, men, homines (*ninn*, *ninnuog*, man, men, R. W.; Muh. *pusuruk enin*, or *en-skétomp*, one man; *neminnuaw*, (he is) a man, Edw.; Narr. *píuh*, Stiles, i. e. *yeuoh*, this one; Del. *lenno*, Hkw. "*Lenno* in the Delaware language signifies man, and so does *lenape* in a more extended [restricted?] sense. In the name of the *Lenni Lenape* it signifies people; but the word *lenni* which precedes it has a different signification, and means original (?) and sometimes common, plain, pure, unmixed", Hkw., Corresp. 412. This *lenni* is the same word written *numae* by Eliot and Cotton, of the same derivation as *ninnu*, but with the form of the adjective [*ninnu-ae*, *n'nu-ae*], and signifies any, common, normal. See general). This word *ninnu* is merely the emphasized demonstrative of the third, and through it of the first, person, *noh*, *neen*, *n'un*, or *en'u*, and with

man—continued.

the verbal form, *en'u-u*, he is such as this one or as I. It was employed only when speaking of men of the same race, tribe, or nation as the speaker, or those nearly allied to it. "General [names] belonging to all Natives, as *Ninnuock*, *Ninnimissinúwock*, *Enisketompúwog*, which signifies Men, Folk, or People," R. W., Introduction. See he; kind (n.); like; this; *missin*, below.

wosketomp (vir, a brave), a man; pl. +*oog* (*skétomp*, pl. +*anog*, man, men; *enisketompáwog*, people, R. W.; Eliot has *wosketompáog kah wanánnacheg*, 'both high and low', Ps. 49, 2; *wosketomp*, *wosk*, man; *utuwi woske*, any man; *onkutog woske*, another man, (')). This, the tribe name of man, appears to be compounded of *woskeheu*, *woskheuru*, he does harm, hurts, destroys, spoils (see hort) and *omp*, man. The latter word was perhaps obsolete when Eliot acquired a knowledge of the language, but it was retained in many compound words, as will be noticed below. *wosket-* may be nothing more than the suppositive form of *woske*, young, as in *woskenin* (*wúskenin*, C.; *wuskenur*, R. W.), a young man, a youth; but this would restrict the application of *wosketomp* to young braves, when, as is evident, it was understood to have a more extended use by Eliot and Williams. The first-mentioned etymology gives a significance to the tribe name corresponding to that of the Pequots (*Piquitoog*, the destroyers) and Mohawks (*Mawhauog*, the devourers).

The recurrence of the word *omp* in compounds, though it nowhere appears standing by itself, shows it to have been the ancient dialectic or tribe name of man, appropriated, in accordance with Indian usage, to the favored race, whose men were all viri, freemen, and masters, while those of other tribes were contemptuously regarded as homines, barbari, captives and slaves. See *missin*, below. From this root come, apparently, *nompans* [*n'omp-óas*, the man animal], male; *nétamp* [*netu-omp*], my friend, brother (Abn. *nidañbé*, Rasles); *nugwomp*

man—continued.

[*mogke-omp*, great man], a captain; *nunkomp* [*nunkon-omp*, light man], a young man, not yet a warrior; *penomp* [*penoe-omp*, strange to man, nescius viri?], a virgin; *omptegash* [*omp-oh-ta-gish*, belonging or appropriate to man], weapons, used in the Mass. Psalter, John 18, 3, where Eliot has *aurah-teomgash*; *ahomp* [*adt-omp*, *ahint-omp*, belonging to man], a bow; *ompel-téonk*, *ompetéonk* [vbl. n. from *omp-oh-tean*, it belongs to man], 'an old Indian word', says Cotton, 'that signifies obedience by giving any [tribute]'; tribute or royalty, exacted by and paid to a superior (see tribute). The primary signification of the word *omp* is, perhaps, a freeman, independent, owing no fealty; it is allied to *ompen*, he is free, unbound, loose (see loose); *ompenum*, he looses, unbinds; but these last may be derivatives from the common root. Heckewelder states that in the Delaware the names of animals "walking in an erect posture" terminate regularly in *op* or *upe*, "hence *lenape*, man" (Corresp. 411). A considerable class of words used by Eliot to express manner of standing and change of posture have apparently a similar origin, being compounds of a verb *ompan*, he stands; as *sampokompan*, he stood upright; *quénikompan*, he stands upon (it); *ohpikkompan* [= *ompik-ompan*?], it stands upon, etc. (see stand). It may be that to stand erect is the primary and to be free a secondary signification of the same verb, *ompan* or *ompen*. Cf. Del. *nihilla-pewi*, 'I am free,' 'my own master,' Zeish.; Abn. *areuauibé* (pl. + *ak*), homo; *stéuauibé* (pl. + *ak*), vir, Rasles; *kigaibé*, 'jenne homme non marié,' ibid.; "les petits animaux d'r. [dicitur] *naipékikis*, *skéékikis*, du mâle et femelle", ibid.; Alg. *nape*, male; *alishnape*, man, Lahontan, II, 294; *napema*, a married man, ibid.

missin, indef. *missinin*, pl. *missinin-núog*, man, homo, or rather barbarus; in the pl. people, nations, race, etc. Applicable only to men of other tribes or races than that to which the speaker

man—continued.

belongs; hence, used to signify captives, tributaries, etc. From *missi* and *ninnu*, corresponding exactly to the *οἱ πολλοί* of the Greek. Roger Williams has *ninnu missinutuck* (= *nunwi missin-núog*, common men), 'folk or people.' *missinin kah pappinashin*, man and beast (only in Gen. 6, 7); *howe missinin ken?* of what people are you? **manifest**, *pohquaen*, *pohquér*, open, clear. See open.

many, *mónaog*, (they are) many (persons); inan. *mónatash*, *mónaush*, many (things) (*russsauine manúuog*, 'they are too full of people', there are too many; *mónatash*, 'great store,' abundance, R. W.). *tohúog?* how many (persons)?; inan. *tohúush*, *tohshinash*, *tohshinash?* how many (things)? See how. *ne atahshic*, as many as; suppos. pl. an. *neutuhshchettit* (when they are counted or summed up), as many as.

mariner, *pumúohhamwáin-in*, a mariner; pl. *-wáenuog* (*púumúhshottocúnuog*, mariners, C.) [*pumúoh-om*, he goes by sea]. *kehtahnuog* (pl.), mariners, seamen [*kehtoh-om*, he goes by sea].

mark, *kukkinneasu*, he marks (it), distinguishes (it) by a mark; vbl. n. *kukkinneasuonk*, marking, a mark, a sign. *kukkinneam*, he marks, distinguishes, notes (it). *kukkham*, he marks (it) out; suffix *ukkukkhamuu*, he marks it out (cf. *kukkhéy*, a bound or landmark; *kukkhauk*, a boundary; *kukkhwaonk*, order, regularity).

marrow, *wéin*, *wéen*, the marrow (Abn. *šín*, grasse de moelle, Rasles.)

marry, *wasséntam*, he marries, C.; 'he goes a wooing', R. W.; *nooseentam*, I marry, C.; *wassentáock*, 'they make a match', R. W.; vbl. n. *wasséntamónk*, a wedding (a marrying); n. agent. *wasséntamwáin-in*, one who marries, a bridegroom. *noh wasso*, she is married, Gen. 20, 3; she 'who is another man's wife', Ind. Laws XI, p. 8. *wetanomau*, *wétóoman*, he marries (her), he takes (her) as a wife (*wétuog*, they live together, Ind. Laws XII, p. 10); suppos. *noh wétuandéutit*, he who is married, a married man; pl. *negwétuandteacheg*, the married; vbl. n. *wétuandtuonk*, marrying,

marry—continued.

taking a wife; n. agent. *wetanodtuen-in*, a bride (one marrying); recipr. *wetanadteq*, they marry one another (*wetanawitnork*, 'they make a match,' R. W.). See husband; wife.

marsh. See meadow.

marten (*Mustela americana*), *wappenauigh*, openock, Gen. Reg. xi, 219 (*marte*, *pépanakess*; *peau de marte*, *épanakess*, Rasles; *openock* and *wappenauik*, Judd, Hist. of Hadley, 355; Del. *woup chus*, Zeisb. Voc. 13).

master, *sontim*, master (governor, C.), poss. *nus-sontim-am* [-*am*], my master; *nussontimom ketasat*, 'my lord the king', 2 Sam. 13, 33; pl. *sontimooq*, *sontimooq* (vbl. n. *sontimooq*, sovereignty, C.).

mastery, *sohkausuonk*, *sohkóhsuonk*, mastery, victory, vbl. n. from *sohkáu*, *sohkausu*, he conquers.

mat, *mumotaiúbana*, 'embroidered mats which the women make' to line their houses, hangings, R. W. *abockquósin-ash*, the mats with which the wigwams are covered, *ibid.*; cf. *se ábukquósik*, the covering of it, Cant. 3, 10; *upphóquós*, *abohquos*, a tent, covering, etc. *mattanauake*, pl. *mattamoukanash*, 'a fine sort of mats to sleep on', R. W. *matasquas*, a mat, C.

matter, *ánnigéuonk*, res. See business.

may, *woh*, 'may or can', joined to a verb, 'expresses the notion of a possibility to be', El. Gr. 20. Eliot classes it as a 'conjunction of possibility', El. Gr. 22: *woh kenushé?* 'intendest thou to kill me?' Ex. 2, 14; *uttoh woh yéush eu n'nik'* how can these things be?

maybe, *mamiát*, 'it may be that', Gen. 16, 2 (*ammiát*, perhaps, it may be; *ammiáte natteag*, may be not, C.; see *tattá*, R. W. 63). *paguodéche*, *paguodéche*, it may be, perhaps (*poguáitéche*, perhaps, C.). *toh*, 'it may be' (an 'adverb of doubting'), El. Gr. 22 (*toh* with the signification of would that! (*utinam*) is 'annexed to every person and variation in the optative mood', El. Gr. 34, 65). See how.

meadow, *wompasché*, *wompasché*, in a meadow. *nirúckaskete*, a meadow, R. W. [= *mukkoshqut*, a plain, from

meadow—continued.

mogki-askéht, or *mogki-oshk-ut*, great green place, or where there is much grass]. *tattagoskituash*, 'a fresh meadow' R. W. [= *tattágk-oshkht*, pl. *oshkhtuash*, shaking grass (boggy, marshy)]. *wososhqut*, marsh: *na ut wososhqut*, 'the marshes thereof', Ezek. 47, 11 (*wóssóskéht*, a meadow, C.).

meal, *pishquéhick*, unparched meal, R. W. [= *pasquag*, that which is fine or in powder]. See fine. *nahkik* (*nókehick*, 'parch'd meal . . . which they eat with a little water, hot or cold', R. W.; *norake*, 'which is nothing but Indian corn parched in the hot ashes; the ashes being sifted from it, it is afterwards beat to powder', Wood, N. E. Prospect), used by Eliot for 'meal', 'flour', 'ground corn': *pasquag nahkik*, 'fine flour'; vbl. n. *causat. inan. nahkik-anehtéush*, 'grind thou meal', Is. 47, 2, i. e. make it to be meal. From *nahkik*, it is soft; suppos. *nahkik*, that which is soft. Del. 'psindumóéan, or *tussamandé*, as they call Indian corn parched, pounded, and used with water or boiled down as pottage', Hkw., Hist. Account, p. 187. Abn. *pesedumSi*, 'farine de blé groulé'; *nshkámnu*, 'farine'; *skamSnúshkhamen*, 'farine de blé d'Inde', Rasles.

measure, *quttuhhum*, *qutham*, *quadhham*, he measures (it), takes the measure (weight, capacity, or dimensions) of it; *quttuhhush* (*quttahhush*, C.), measure thou (it); freq. *quaquadhham*, he measures (it) repeatedly or habitually; vbl. n. *quttuhhamooonk*, measure, weight, etc. (a measuring); suppos. part. *inan. quttuh-heg*, *quttuhéche*, (that which measures) a measure; v. t. an. and *inan. quttahhuanauan*, he weighed (it) to or for (him); *nuk-quthuman teugnash*, I weighed him the money, Jer. 32, 9; active (verb of action) *quttuhwhósu*, he measures; pass. it is measured, hence, by measure; after a numeral, measures of (sometimes, but rarely, pl. *quttuhwhósuush*): *shwínchage quttuhwhósu pasquag nahkik*, 'thirty measures of fine flour', 1 K. 4, 22 (*nuk-quttuhwhous*, I measure, C.).

measures of length: *óuskináusu*, a span (*óuskinan*, he spans (it), Is. 48, 13); *nequtomskináusu*, one span (*nees-*

measures of length—continued.

auusquussáyi, two spans (of wampum); *shraunusussáyi*, three spans; *yowompsussáyi*, four spans, R. W.). Cf. *ompskot* (*ómpscat*, *álmúscat*, R. W.; *ompskod*, C.), a penny (i. e. a penny's worth of wampum, a span?); *nequt-ompskot*, one penny (*ncesálmúscat*, two pence; *yowámúscat*, four pence, R. W.). *quittuatu*, *quittuatu* [*quittu*, six], six pence (in wampum) R. W., = *quittatashálmúscat*; *neén*, two quittánuates; *shwín*, three quittánuates, eighteen pence; *yowín*, four quittánuates; *quittatashíncheck álmúscat* (sixty pence), ten quittánuates, = *piúckquat* [*piúck-quittuatu*], tensixpences, = *nquittómpeq* or *nquittínishcaúsu*, one fathom, *ibid.* *neesmehehaganáúsu*, twenty fathoms; *nabo napanna tashínáúsu*, fifteen fathoms, Acts 27, 28 (*nquittómpeq*, *nquittínishcaúsu*, one fathom; *nees-áun-páúgatuck*, two fathoms; *piúckquampáúgatuck*, ten fathoms, = *nquitt páusck*; *shree-páúsuck*, thirty fathoms, R. W.). *ishquánogkod*, 'a cubit'; after a numeral, *ishquanogkod*, an. *ishquanogkussu*, by cubits, cubits long, *nequt-ishquanogkod*, one cubit, Matt. 6, 27, = *nequt-ishquánogkod*, Luke, 12, 25.

measures of time. See day; month; year.

meat, *weyarus*. See flesh.

medicine, *moskehtu*, *maskehtu* (*maskit*, physis, R. W.); *iyánaskehtuash*, 'many medicines', i. e. various kinds of medicines, Jer. 46, 11 [*m'askeht*, grass, an herb].

meditate, *missantam* [*missi-antam*, he thinks much], he reflects or meditates upon (he aims at, C.); *natwontam*, he meditates, considers of, devises (studies, meditates, etc., C.).

meet, *nogkushkau*, *nogkiskkau*, he meets (him) (*nokuskáuatees*, meet thou him; *nockuskunáttéu*, let us meet, R. W.; *wumme nogkiskhádtuonk*, well met, as a salutation, C.). See assemble; gather.

melon, *monaskátsq* (*ohhosketámuk*, a watermelon; *monosketámuk*, cucumber; *quínosketámuk*, muskmelon, C.). See squash.

melt, *sábohteau*, it melts; inan. pl., *sábohtuash*, *sábohtuash*, they melt, from *sabáé*, *saupae*, (it is) soft; see soft.

melt—continued.

Act. intrans., *sábohtáúsu*, he melts, performs the act of melting. *sábohtáúsu*, *sábohtáúsu*, *sábohtáúsu*, he melts (it), makes (it) soft; u. agent, *sábohtáúsu*, a melter, founder, Jer. 6, 29; suppos. part. inan. [from *sabáé*, *saupae*, it melts] *sábohtéq*, *sábohtéq* (when it softens), pottage; adj. *sábohtáúsu*, molten, melted. See dissolve.

melt away. See consume; dissolve.

member, *pompuchái*, *pompuchái*, a member, limb, organ; pl. + *yenash*: *ukkosae pompuchái*, the virile organ; n. collect. *pompucháinneuk*, the members (collectively), 1 Cor. 12, 26.

mend. See repair.

menhaden, "*amúsiog* and *munawhat-teaúg*, a fish somewhat like a herring", R. W. (*óamúsi*, pl. *óamúsiog*, herring, C.; Peq. *amúsianges*, alewives, Stiles). The former was probably the alewife, *Alosa vernalis*. The latter was *Alosa menhaden*, 'white-fish', 'bony-fish', 'hardhead', or *puohagen*. It was used by the Indians as a manure, whence perhaps its name, from *munáúquohteau*, he manures or enriches the soil (cf. "Fishes called 'aloofes' used for manure", Winth., in Phil. Trans., 1678).

menstruation, *quissinausuoink*; *quissinausit* [suppos. from *quittinausu*], when (she is) menstruous (*qushenáúsu* and *mat-tapen*, 'a woman keeping alone in her monthly sickness', R. W.).

mercy, *monanteau*, he is merciful; *monanteq*, be ye merciful; vbl. *monanteauonk*, mercy; *monáunu*, he shows mercy, is kind; an. suffix *monáunuch*, be thou merciful to me. *kitteamonteauum*, he shows mercy or compassion, he pities; suppos. *nok kodtunonteanumont*, he who is merciful or pities (*nuk-kitteamonteauúttéu*, 1 pity, C.).

merry, *wekontam*, he is glad; *howan wekontog?* is any merry? James 5, 13; *wekontam wog*, they made merry, Judg. 9, 27. See glad; mirth.

message, *kuttuonk*, *nehtamóonk*; *negontauau*, he sends a message to (*nekontchuonak*, to send, C.). See send.

messenger, *ammanáé-in*, a messenger, one who is sent: *ammanau manáenauh*,

messenger—continued.

he sent a messenger to (him). See send.

metals. See gold; iron; lead; steel.

middle. *nôeu, nâihaweu*, in the middle, in the midst; *en nôeu, at nôeu*, in the midst of; *nâhtuk, nôhtuk* [*nôeu-tuk*], in the middle of the river; *nôtipukok, nôutipukkok* [*nôeu-tippaw*], midnight.

mighty. *missugke* (great, powerful); suppos. *masugkenuk*, (when he is) powerful; *wame masugkenuk*, the Almighty, Ex. 6, 3.

milk. *sogkodtunk* (*sogkôdonk*, C.) [suppos. part. inan. from *sok-kodtinnuk*: that which is drawn forth; pl. *sogkodtangush*, teats, dugs, mammae]. *menimunk*, woman's milk: *Menimunk wotch Muk-kiesog*, 'Milk for Babies', is the title of Cotton's catechism; and in the quotation from 1 Pet. 2, 2, *menimwande* is substituted for the *sogkodtungane* of Eliot's version (*menimwung*, a woman's milk, R. W.) [from *nouau*, he sucks; suppos. part. inan., that which is sucked].

millstone. *toguhwângnômopsk, togwankanômopsk*. See grind; mortar.

mind (to have in), *anontam*, he thinks, purposes, wills, etc. See think.

mine. *nattaihe*, it is mine (it belongs to me); pl. an. *nattaiheog*, inan. *nattaiheash*, they are mine; *nattaihân*, it is ours. See belong to.

mingle, mix. *kenukshau*, it is mingled or mixed with; *kenukshuog penwrohtea-ut*, they are mingled among the heathen, Ps. 106, 35 (*wuk-kinukkinum*, I mingle or mix, C.; *wânnickshau*, to mingle; *wânnickshaus*, mingled, R. W.); from *kenugke*, (it is) among.

minister. *nohtompwântog* (*nohtomp-pwântog*, one who leads in prayer).

mink (Putorius vison), *nottomog* (?), Judd, in X. E. Gen. Reg. xi, 219 (= *mîkêz*, *œnreuil*, of Rasles ?).

mire. See mud.

mirror. See looking-glass.

mirth. *pâwataw*, he makes mirth, Ezek. 21, 10; vbl. n. *pâwittamowonk*, mirth; *ney pâwicheg*, they who make merry, Jer. 30, 19. *mishe muskonnatam*, he makes great mirth, Neh. 8, 12. *wêkontamowonk*,

mirth—continued.

gladness, mirth [*wêkontam*, he is glad]. See glad; merry; play.

miry. *saupieu, subaw*, it is soft (softened by water?); *saupêe, sabêe*, soft, miry. Cf. *samp; sappaw*.

mischievous. *woskehawnok*, hurt, injury done; *woskehittuonk, woskehdownok*, hurt, injury suffered. See hurt.

miserable. *kittumongkenaukpaat*, miserable (pitiable), C.; *kuttamoukee yêie*, miserably, *ibid.* See pity.

mishap. *mussuhkawanu, miskawan*, it happens to (him); applied only to the encounter of evils or mischance. See happen.

miss. See want.

mist. See fog; vapor.

mistake. *nup-puhâtam*, I mistake, C.; vbl. n. *puhâtamowonk*, mistaking, *ibid.*; cf. *puhâtam*, he is caught, ensnared, trapped. *panuen*, he errs, goes wrong or astray. See astray.

mistress. *sonkisy, sonkusy, sonksy*, mistress, queen; *kehche sonksy* (great mistress), queen, Esth. 1, 9, 11, 15, = *kehchis-sonkisy*, v. 12 (Narr. *saunks*, the queen, or sachen's wife; pl. *saunksqutawog*, R. W.; *saunk squawh*, queen, Stiles; *saunk squa*, Conn. Rec. II, 289) [*sonlim-squa*, master-woman, or *sonkyaau* (*sahkau*), she prevails or has the mastery]

mock. *momontawan, momonchtawan*, he mocks, derides, makes a mock of (him); suppos. part. *woh momontawont*, one who mocks; suffix *womomontawôuh*, they mocked him; inan. *momonchtam, momontam*, he mocks (it), he makes a mock of (it); v. i. act. *momontuhsu, momontussu*, he mocks, is mocking; n. agent. *m'montuhsuen, momonchtasuen*, a mocker. *ôontôhkonnawan*, he mocks at, derides (him) (elsewhere, *ôôtahk, ôiantuhk, ôiantogk, ôontogk*, etc.); *wuttôontôhkonnôuh*, they mock him; *kuttôontôhkonnch*, thou mockest me; v. i. act. *ôôtôhkossu, ôontogkossu*, he mocks, is mocking; n. agent. *ôontôhkossawawen*, a mocker.

moist. *ogqushki*, (it is) moist, wet. See wet.

moldy. *ogquonkshâeu, ogquonkshau*, it is moldy; adj. *ogquonkshâu*; vbl. n. *ogquonkshuk*, mold, 'mildew'. Cf. *og-*

moldy—continued.

quoukquag, 'rust', Matt. 6, 19; *ogquash-ki*, it is wet.

mole, *maneechumit*, Lev. 11, 30.

money. "The Indians are ignorant of Europe's coin; yet they have given a name to ours, and call it *monéash*, from the English money", R. W. Eliot translates money by *teáquash*, *teauquash* (pl. of *teág*, thing, object), res; and Roger Williams gives *nut-teauguash*, 'my money'. See *wampum*.

month, *népáuz* (the sun), a month (*pausuck n'páúus*, a month; *nquit pausuck-en'páúus*, one month; *nees pausuck n'páúus*, two months, etc., R. W.). See *sun*; *moon*.

moon, *nepauzshad*, *nanepauzshad*, *nunepauzshad* (*nanepauzshat*, the moon, the moon god; *munndánnock*, a name of the sun or moon, R. W.; Peq. *weylun*, moon, Stiles); *waske nepauzsar*, new moon (*yó acquittewuk*, a new moon; *paushási*, a half moon; *wegquashim*, a light moon, R. W.). Dimin. from *népáuz*, the sun, = *nepauzeshé* (?).

moose, *mas*, pl. *masóog* (for 'fallow deer', 1 K. 4, 23) ("The Elke, which the Salvages call a *Mose*", Morton, N. E. Canaan. "*Moos*, a beast bigger than a Stagge", Smith, Descr. of N. England, 1616. *moos*, pl. *moosóog*, 'the great ox, or rather a red deer', R. W. Ahn. *mss*, pl. *mssók*, 'original', Rasles.)

more, *ánué* (the sign of the comparative): *ánué wunnege*, better; *ánué onk neu*, more than me; *ánué onk wane*, more than all. *anau*, *anaua*, he is more (than another), he is superior (*nuttān-nūwun*, I overcome or conquer, C.); suffix an. progr. *wut-aneukonh*, he is better than he, i. e. superior to him, Prov. 12, 9. From the suppos. *aneit* (*nukaneit*, he who is above or superior), with the indefinite prefix, comes, perhaps, *manit* [*n'aneit*], a god, something superior. "There is a general custom amongst them at the apprehension of any excellency in men, women, birds, beasts, fish, etc., to cry out *Manittóo*, that is, it is a god, as thus if they see one man excel others in wisdom, valour, strength, activity, etc., they cry out *Manittóo*, a god", R. W. 111. The

more—continued.

progr. form *wataneukonh*, he is better than he, is used in Prov. 12, 9, meaning he is superior, is better off. Compounds: *ánuéodt* [*ánué-wóh-adt*], more than enough, too much; *ánuéde*, overflowing; *anuwatshuwan*, *awitshuwan*, it overflows. *nano* (a sign of the comparative), more and more.

moreover, *wonk*, again, moreover, also.

morning, *mohntonpan* (*nautābon*, R. W.). See *day*.

morrow, *saup* (*saúop*, R. W.; *saup*, C.; Ahn. *schu*, Rasles), tomorrow. *nom-pádeu*, on the morrow (i. e. early next morning); suppos. *nompuk*, *nompuh-keik*, *na nampunk*, (when it was) morning, next morning [from *nompe*, again].

morsel, *chogy*, *kodcháhki*. See *piece*; *spot*.

mortar, *togguhwhank*, *toguhwonk*, *togwonk* (*tíemek* or *wéskauk*, their pounding mortar, R. W.), a mortar or place for pounding corn; *ut togguhwhongauit*, in a mortar, in mills, Num. 11, 8. From *tuckhūmūn*, to grind corn, R. W.; *togguhūm*, he grinds, C. [*togkau*, he strikes, pounds].

mother, *ókashoh*, his mother, the mother of (*ókásu* and *witchwhaw*, a mother, R. W.; *witchéhuwan*, her mother, C.); *nókus*, *nókus*, my mother (*nókace*, *witchwhaw*, R. W.); *kókus*, *kókus*, thymother; *wane okasuah*, she was the mother of all (living), Gen. 3, 20; indef. *wutokasin* (*wuttookasin*, C.), a mother, i. e. any mother, the mother of anyone; collect. *ókasinewuk*, mothers, collectively or as a class, all motherhood. From the same root as *ókhe*, the earth, compounded with *óásu*, animal, animate being, or with *-assu*, the verb of animate activity, the producing animal, the animate producer; but the form is that of the verb *ókasu*, she produces; *ókashoh*, she produces him or her; *ókasuah*, she produces them. Cf. *om*, he goes or proceeds from; *wutchen*, he begins, comes from or out of; *ashoh*, *áshoh*, father, etc. *witchéhuwan* is evidently the caus. an. (*watchéhnau*) from *wutchen*, he proceeds from or originates from.

mountain, *wadchu* (*wadchóh*, C.); in composition *-adchu*: *misadchu* [*missi-adchu*]

mountain—continued.

kah wadehu, 'mountain and hill', Luke 3, 5; pl. *wadehuash*; dimin. *wadehurnes*, a small mountain, a hill; *wadehukonda* (among the mountains), 'in the hill country', Josh. 13, 6 (*utagat-chuwaknen*, I go up hill; *tugutahdwrash*, go (thou) up hill; R. W.; Del. *wachtschitak*, on the hill; *wachtschank n'du*, I am going up the hill, Hkw.).

mourn, *man*, he cries (*mdao*, to cry and bewail, R. W.; *nea numnou*, I bewail, C.); vbl. n. *manonk*, *maonk*, a crying (*manonk*, *moumoonk*, C.). Freq. *man-man*, he mourns for (him); vbl. n. *man-manonk*, a mourning (*moumoonk*, weeping, C.); v. i. *manumattan*, he mourns (*manumomattan*, I lament, C.). See cry.

mouse (?), *nishabpuhquas*, *nishabohquas*, 'the mouse', Lev. 11, 29; Is. 66, 17. Cf. *matthabpuquas*, the bat; Abn. *Sajihigssés*, 'souris'; Ill. *acassiaa*, rat.

mouth, *muttan*, a mouth; *muttan*, my mouth; *kuttan*, thy mouth (Peq. *cuttinnege*, mouth, Stiles); *vuttan*, his mouth (*vuttone*, R. W.).

move, *manouchu*, he moves or is in motion (denoting voluntary motion by animate agency); suppos. *manouchit*, when he moves; *nishuoh oas noh manouchit*, 'everything . . . that moveth'; freq. from *monchu*, he goes. *manontunnu*, he moves, i. e. imparts motion to (it), he puts (it) in motion; *manontunnu nippe*, he moves the waters, John 5, 4; suppos. *manontunuk*, when he moves (his lips), Prov. 16, 30. *ontohtau*, *ontaktau*, (it) is moved (from place to place), it is removed; *pish ontaktau*, it shall be removed. *ontattau*, he moves (it) from its place, he removes (it); *ontattaush*, *ontatoush kusset*, remove thy foot; *noh ontattank*, he who removes (it). *ontashau*, he moves (him), removes (him) from one place to another. *ontappu*, he is moved (from his former place to a place where he is now at rest), he remains moved; *God nben appu*, *mutta pish ontappu*, 'God is in the midst of her, she shall not be moved'; *ontapush*, *ontapish*, be thou removed. Cf. *ontham*, he puts out, extinguishes; *ohlaw*, *uhtau*, it goes out.

move—continued.

See stir. *popomshau*, he moves about, Gen. 1, 2; freq. from *pomushau*, he walks.

mow, *manissimmin*, to cut or mow grass, R. W.

much, *macheke*, an intensive used to express degrees of comparison, El. Gr. 15: *anne macheke*, much more; *macheke onk nen*, more than I; *macheke macheke*, very much, exceedingly; *noh macheke anamauat*, 'to whom much is given', Luke 12, 48. *muttae*, very (valde); *muttae macheke*, exceeding much; *muttae wanngeu*, exceeding good. *anuwadt* [*anuw-wah-adt*?], too much, more than enough. See how.

mud, *pissag*, *pissagquan*, mire, mud (*pissug ut toumāyog*, dirt in the streets, C.); *pissagquanauonk*, a miry place; *pissagquashau*, it is sticky, it sticketh, adhereth. Cf. *puppasi*, dust, dirt.

multitude, *muttāmoog*, *muttāan wog*, (they are) very many, a great many persons; vbl. n. *muttanuonk*, persons collectively, the many; suppos. *muttānakeg*, (when they are) very many, the multitude.

mummychog, *moamitcaug* (pl.), 'a little sort of fish half as big as sprats, plentiful in winter', R. W. *mohmoettinne-ayg*, pass. and recip. of *mohmoetog*, they gather themselves together; schoolfish. The fish described is doubtless the smelt (*Osmerus eperlanus*), but the name, in a corrupted form, has been transferred to another species.

murder, *nushetean*, *nushtean*, he is a murderer, he commits murder; n. agent, *nushetean-in*, a murderer (*shehtēen*, 'bloody man', Ps. 5, 6); vbl. *nusheteanonk*, *shehtēonk*, murdering, murder (*nan-nushtean*, I kill, C.). Intrans. subjective form of *nushau*, he kills. *kenin'achick*, murderers, R. W. [assassins? From *kenen*, in secret?]; *kuk-kenin'auatin*, you are the murderer, ibid.

murmur, *mamaskōruu*, *mamaskquenau*, he murmurs (*mamaskquenawōnate*, to mutter; *mamaskōwōnate*, to murmur; *nam-mamaskōwōram*, I murmur, C.); an. *mamōkomau*, he murmurs at or against (him); inan. *mamaskquentam*,

murmur—continued.

he murmurs at (it); vbl. n. *mamwoskawaonk*, a murmuring; *mamwoskounwaonk*, muttering, murmuring.

musical instrument, *puppēquan*, pl. +ash; *puppequan*, he makes music; *monopahpeg*, a trumpet (*pahpeg*, a trumpet or music, C.). Cf. *pahpeg*, a dance, an instrument of music, Ps. 144, 9. From *pupáhki*, hollow.

muskrat, *musquash* (*musquassus* (pl.)), Smith's Descr. of N. England, 1616. "The *muskewashe* is a beast that frequenteth the ponds", Morton's N. E. Canaan. Abn. *mskēssēs*, Rasles), Fiber zibethicus [*musqui-āds*, red animal].

must, *mos*, shall or must, auxil. Eliot gives "mos, pish, shall or will", as words "signifying futurity, added to the indicative mode to express the time to come", El. Gr. 20; but, strictly speaking, *mos* expresses obligation or necessity, *pish* simple futurity: *mos nunup*, I must die, Dent. 4, 22; *ne mos n'uh*, it must needs be so, Mark 13, 7 (*moce*, *wesh*, R. W.; *wesh wānchem pīyann*, I could not come; *moce*, instantly; *māish*, even now, *ibid.*). *māche*, it

must—continued.

shall or must be, expressing obligation or necessity for future action [for *mos-wutche* or *mo-atche*]: *māche ken pammup-wusham*, etc., thou art to pass over through, etc., i. e. it must be that thou, etc., Deut. 2, 18; *māche nutabattantamunōmm* God, we are bound to thank God, 2 Thess. 1, 3. *nout*, used by Cotton, sometimes for the verb to be, sometimes apparently as a mere expletive, was sometimes employed to express conditional obligation or necessity—should or must—in a conditional or conjunctive proposition: *noh kodtantog aiuskoiantamunat* . . . *nout woh nuk-kodtum*, he who would repent must forsake (his sins), C. *kisnont*, *kununt*, are similarly used by C. Mather (Notit. Ind. 55) and in the title of the Indian Laws. Cotton's Vocabulary gives *pish nunup*, I shall die; *nont pish nunup-pāmm*, 'you [we] must die'; *mukkit-chogqāisug nont puppāg*, boys will play.

myself, *nulhog* [*n'hogk*], my body, my person, myself. Cf. Del. *n'hakey*, my body, myself, Zeisb. See body.

N

nail, *kenuhwheg*, pl. +ash [for *kenehheg*, *kenutheg*, that which is sharp?]. *kenuhdugwaonk*, *kench-uhdug*, sharp wood, a wooden pin. Cf. *wōnkūtug*, 'a pin' to hang things on, Ezek. 15, 3, but lit. a wooden hook (*wōnkiuhdug*, crooked stick). See pin.

mūhkas, *mūhkas*, the nail of a man, the hoof, claw, or talon of an animal; pl. *mūhkossog*; *wūhkossog*, *wūhkassog*, his nails (*mokāssuck*, nails, R. W.) [*āhkasu*, the an. form of *uhquaeu*, (it is) pointed. Cf. *uhquan*, a hook; *uhque*, extreme, etc. See end].

naked, *poskeu*, (he is) naked; v. i. an. *poskissu*, *poskussu*, (he is) naked, i. e., is stripped, made bare, is become naked (*paissesu*, suppos. pl. *pawskesitcheg*, 'naked men and women', R. W.); *nupposkis* (*nūppōskis*, R. W.), I am naked; *poskis kuhkont*, 'make bare thy head', Is. 47, 2; *poskissegek*, make your-

naked—continued.

selves bare; vbl. n. *poskisseuonk*, *poskissuonk*, nakedness (a making bare). *poskinum*, he uncovers, makes (it) bare: *poskinum wuhpit*, he makes bare his arm, an. *poskinum*, *posekinau*, he makes (him) bare, strips (him) naked; hence, he buries (him). See bury. *poskisscheu*, he causes (him) to be naked, makes (him) naked.

name, *wēsaumk* (El., R. W., and C.), the name of a man; *awēsaunk*, his name; *nowēsaunk*, my name; *konēsaunk*, thy name (vbl. n. from *ussowessu*, he is called, he is named; lit. a calling, appellatio). See call by a name (nominare).

namely, *nahnane*, namely, 'viz'; *nene*, 'id est', C.

narrow, *penayogok*, *peūogok* (of a path or way, Matt. 7, 13, 14; *peūāyagāt*, a little way, R. W.). *tottōdchī aigewonk*, 'narrow compass', C. (?).

nation, *wutohtimoin* (*wutohtimoin*, C.); pl. *-mōnēash*; n. collect. *wutohtimoin-neunk*, the nations, collectively or corporately.

naught. See bad; no.

navel, *meurree*; *weenuree*, his navel [*m'ēn-nēn*, the middle or center].

near, *pusco*, *pāhsu*, (it is) near (*pasicu*, 'lately', El. Gr. 21; *pasuverse*, soon, in a short time, C.); *pasache*, a little way off (after verb of motion) [*pasu-ache*]; *monchu pasache*, he went to a short distance, a little way off. *paswohtau*, it is near, it draws near; *pasotappu*, he is near, i. e. he remains near; suppos. *noh pasotappit*, *noh pasuopit*, he who is near; pl. *neg pasotapitcheg*, *neg pasuopitcheg*, they who are near. *pasotshan*, he comes near (quickly, suddenly, or with violence); *pasotshauh*, come thou near. *pasosukan*, he is going near; *noh pasukog*, he who is coming or going near; *pasasukitch*, let him come near, let him approach. *pasuatu*, he brings (him) near to; suffix *up-pasu-uh*, he brought him near to him; *pasuk*, bring ye (them) near; cf. *puultau*, he brings it near.

nearly, *nāhen*, almost, nearly (*nāhen*, C.); *nāhen nuppon*, he is 'at the point of death', Mark 5, 23.

necessary, *needful*, *quēnawet*, it is necessary, Exp. Mayhew, MS (*namat* or *quēnawet*, 'to be wanting or defective', C.; *quēnawet*, necessarily, *ibid.*). *pasuk ne woh aumag*, 'one thing is needful', Luke 10, 42, i. e. one thing which must be so. *nawhonk*, 'it is needful', Acts 15, 5. See want.

neck, *musstippuk* (*missittippey*, C.; *sitchipuck*, R. W.); *wassittipuk*, his neck; pl. *+anash*.

need. See necessary; want.

needle, *ahōmaguēsuk*, *ahamogguēsuk* (*ohhamaguestuk*, C.; *maumichēmanege*, R. W.); adj. *ahōmaguēsuk*, made by the needle, needle-worked.

neglect, *nishanantam*, he neglects, C. See despise.

neighbor, *wēteatamung-anin*, a neighbor; *netatamung* (*netohēamunk*, C. Mather), my neighbor; *wēteatamung*, his neighbor; pl. *+og*.

nest, *wulsh*, *wudch*, a (bird's) nest; *watch awadshat*, from her nest. Cf. *ach*, proceeding from; *wutche*, from; *wudchu*, he comes or proceeds from.

net, *hashab*, *hashatp*, a net for fish, primarily vegetable fiber or fibrous material; pl. *+pog* (*āshāp*, *āshāppog*, C.; *ashōp*, R. W.; Del. *achquāneman*, a bushnet, Hkw.). *quomphunk* (something to dip up with), a scoop net (?).

new, *wuske*, *weske*, young, new: *wuske teag*, a new thing; *wuske monak* (*wāskanuit*, R. W.), new cloth; *wuskoshim*, *wuskishim*, a young animal; *weske kut-chissik*, in the beginning, Gen. 1, 1, i. e. when (what is) nearly began. Related to *asq*, *ashk*, etc.

news, *uinaunchemōkau*, he tells news; vbl. n. *uinaunchemōkaonk*, *auchemōkaonk*, news, tidings (*achmōkaonk*, *ānuh-tamōkaonk*, C.) an. *auchemōkaumu*, he tells (him) news (*auunchemōkar*, tell me your news; *auchemōkauhettitē*, let us discourse or tell news; *tōkettān-chim*, what news? R. W.; *nuttināuchim*, I tell, C.); *nuttinaunchemōkaunūdh* *uinaunchemōkaonk*, 'I communicated to them the gospel', i. e. I told them good news, Gal. 2, 2. See inform; speak.

night, *nukon* (*nukkon*, C.); pl. *+ash*, *nuk-kōden*, *nōhkog*, by night, in the night (*nāūkōeks*, *nōkanūwi*, R. W.); *ne nōhkog*, on that night. From *nōkeu*, he descends or goes down (?), or from *nukkōnu*, he leaves, deserts (?). See day.

night-hawk, *peksq*, Lev. 11, 16; Deut. 14, 15.

nine, *puskagun*, *pusukagun* (*+tohsū* or *tahsh*, pl. an. *tahshog*, inan. *tahshin-ash*). *puskagun tahshinchag*, ninety. *nabo puskagun*, nineteen.

no, **not**, *matta*, *mat*, *matchaog*, 'adverb of denying', no; "also no sometimes signifieth no", El. Gr. 21; *matteag*, *matta teag*, *motag*, *montag*, nothing; *ohtom motag* (Prov. 13, 4), *ohtoon matchaog* (Prov. 13, 7), he has nothing (*machāug*, no or not; *machāge*, nothing, not so; *māttu nowāuwone*, I knew nothing; *matta nickquchick*, I want it not; *machayē nickquchikūnina*, I want nothing; *mat enāno*, it is not true; *mat notcaūgo*,

no, **not**—continued.

I have no money, R. W.; Narr. *mat-tuks*, no, Stiles; *mátta*, no, not; *mat-nequt*, not at all [not one, *mat nequt*]; *matta webe*, not only, C.; Del. *makhta*, *tah*, Zeisb.; *mátta*, no; *tá*, no (a lazy no); *tagú*, no, not; *atta*, *ta*, no, no; *tak-tani*, *taktánni*, I don't know, Hkw.). *wanne*, without, destitute of: *wanne nippeno*, there was no water in it; *wanne wutashé*, without a father, having no father; *wanne howane*, there was no one (left), Num. 21, 35. *ahque*, do not (refrain from, leave off), 'adverb of forbidding', El. Gr. 21. See do not. The negative verb is formed from the affirmative by interposing the diphthong *o* between the radical and the syllable following, as *awadchannunni*, he keeps it; *awadchannunoun*, he does not keep it. It is usually accompanied by *nut* or *matta*, forming a double negative. The 2d pers. sing. of the imperative negative is formed in *-áhkou* or *-úhkou* (from *ahque*, do not), as *kum-matáhkou*, 'thou shalt not steal', etc. Strictly this is the imperative of prohibition or debortation rather than of simple negation.

noise, *wadtautonkqussounek* (vbl. n., the making of a sound, a voice), noise. See voice.

noon, *pohshequawu*, (it is) noon; *pohshe-quáre*, at noon (*paushagáaw*, *puweshagáaw*, R. W.; *pohshequáre*, C.). From *pohshe*, half. See day.

north, *nánnunniyeu*, *nannunniyeu*, *nannunmat*, to, from, or at the north, northward; *nannunít*, the north wind (*nannunmatin* and *sunnádin*, R. W.).

northeast wind, *chepewéssin*, R. W.; *sá-chimoachepewéssin*, a strong northeast wind, ibid. Is this from *cherpie-ussu*, caused by the evil spirit, as contrasted with *sowanishew*, the southwest wind, 'the pleasingest, warmest wind in the climate', from *sowaniniú*, the southwest, where 'the Gods chiefly dwell' (R. W. 83)?

northwest, *wutcheksauu*, northwestward, Acts 27, 12 (*chékesu*, 'the northwest

northwest—continued.

[wind]', R. W.; *chékesitch*, when the wind blows northwest, ibid.; *Chékesu-wand*, the Western God, ibid.; *puh-tadtunneyu* and *maqumáittunneyu*, from the west, Mass. Ps.); *wutcheksauyeu*, westward, to or from the west, Gen. 13, 14.

nose, *wutchau*, a nose, the snout of an animal; *kutchau*, thy nose; *wutchau*, his nose; pl. +*ash* (Peq. *wucháin*, the nostrils; *kuchijage*, [your] nose, Stiles; *wutchán*, a nose, C.).

not. See do not; no.

notwithstanding, *ouch*, yet, notwithstanding. See yet.

nourish, *assamau*, he gives food to (him); *sohkoman*, he nourishes, continues to feed (him). See feed.

now, *yenyeu* (by redupl. from *yeu*, this).

number. See count.

numerals.

[NOTE.—Not completed. See one, two, three, etc.]

nurse, *nanawétra*, a nurse (a keeper, overseer), R. W. [*nánuwéteou*, he keeps (*nannúnuwerhtoo*, I keep, C.)].

nut, *annachim*, pl. +*inash*, nut, nuts, C.; cf. *andacheminwesh*, acorns, R. W. Del. *quim*, 'a nut growing on a tree'(?); *wunachquim*, an acorn, Hkw., who fancifully derives it 'from *wunipach* [*wun-nepog*], a leaf, *nach*, a hand, and *quim*, a nut growing on a tree', meaning 'the nut of the tree the leaves of which resemble a hand' (Corresp. 407). *pad-teatraminash*, nuts, Gen. 43, 11. Abn. *pu-gáin*, pl. *-nar*, noix, Rasles. Del. *n'sim*, hickory nut [*masi-min*, smooth nut]; *ptucquim*, walnut [*petukqui-min*, round nut]; *wapim*, chestnut [*wamp-i-min*, white nut]; *schaunwémin*, beech nut [*noshinne-min*, angular nut?], Hkw. Virginian *sagatamener*, *osamener*, *pum-muckoner*, 'kind of berry like unto an acorn', used to make bread and for oil; *sopummener*, 'kind of berry like unto an acorn', 'of this sort they make bread'; *mangummenauk*, 'the very acorn of their kind of oak', boiled with fish or flesh, Tracts app. to Brereton, 3 M. H. C. viii, 120.

O

oak tree, *naatinis* pl. *naatinisseash* (*paugatemisk*, R. W.; *pohkuhtinis*, white oak; *wesuttinis*, red oak; *wesokkänk*, (red?) oak wood, C.; Abn. *auaskamesi*, oak which bears acorns, Rasles).

oath, *chadehekeyewéonk* (vbl. n. from *chadehekeyemu*, he swears or vows; lit. he speaks vehemently, El. Gr. 21).

obey, *naswétan*, he obeys (him), primarily he follows (him); *naswéctash*, obey thou (him); *naswéctak*, *naswéhtók*, obey ye (*ken naswétah*, obey thou me; *naswéctan Maui*, obey God, C.); with inan. obj. *naswétan*, *naswéhtan*, he obeys (it, as a command, a law, etc.); *naswéctamák*, obey ye; vbl. n. *naswéhtamóonk* (*naswéctamóonk*, C.), obedience, an obeying; *mat naswéhtamóonk*, disobedience. From *naswén*, he serves, he yields. *wunnamptauu* (he believes, trusts to), he obeys (him). "This word they use just as the Greek tongue doth that verb πιστεύειν, for believing or obeying, as it is often used in the N. Testament: *coánáumakons*, I believe you or I will obey you", R. W. From *wunnamptan*, he believes.

object, *teig* (thing, q. v.).

odor, *asumungquót*, *asumunkquok*, smell, odor; *matchemungquót*, a bad smell; *wetimungquót*, sweet smell, perfume; *matchemungquossuonk*, a bad smell proceeding from or caused by an animate being; so *wuttissumunkquossuonk*, 'his smell', Gen. 27, 27.

offer, *pummuunum*, *pumminnum*, he offers, devotes (it) to a superior; freq. *paupamunau*, he offers or presents (him); suffix *uppaupamunenuh*, he offers them. Eliot uses this word to express the offering or consecration of objects to God, not sacrificial. Cf. "*Pámpom*, a tribute skin when a deer is killed in the water. This skin is carried to the sachem or prince within whose territory the deer was slain", R. W. *magou*, he offers; *unmagau*, he offers it; see give. *sephausu*, he offers sacrifice (*sephausu*, it is offered or sacrificed); *sephausineau*, he offers (it) in sacrifice, he sacrifices (it); *sephausanau*,

offer—continued.

he sacrifices (him, an. obj.) to: *nag sephausauog wunnamumauah* . . . *mat-tamittah*, they sacrificed their sons to devils, Ps. 106, 27; vbl. n. *sephausauonk*, an offering, sacrifice; n. agent. *sephausauau*, one who makes offerings, a sacrificer, a priest; *sephamunau*, he offers sacrifice to, or he sacrifices (it, inan. obj.) to. *ampoutinnum magauonk*, he sends an offering (i. e. a gift or a tribute) [*ampurunau*, he is tributary to].

offspring, *neechanog* (pl.); n. collect. *wunneechineuk*, offspring collectively, all children, Rom. 9, 8. See child.

often, *nohnompit* [when it is repeated; suppos. from *nohnompit*], oftentimes. *maehékít nômpe*, when it is many times (*maehékít*, *nômpe*, often, C.; *kôukitchén*, *ayatche* (for *aduhshé*), as often: *ayatche nipécam*, I am (come) often here, R. W.). *aduhshé*, *ahhut tahshé*, *atatche*, *attache*, as often as, as many times as [*aduhshé*].

oil, *pumice* (*pumice* or *samie*, C.). From *pumuo*, the sea, i. e. *pumde*, of the sea.

ointment, *sassequéonk* (anointing; vbl. n. from *sassequ*, he anoints).

old, *kéchéis*, *kutchissu*, (he is) old, an old man; pl. *kechisog*, *kutchisog*, old men, elders, seniores. The inan. form is sometimes, though rarely, used, as *kechizye ketassot*, an old king; pl. *kéchiog* (an. inactive), the old, the ancients (*kitchize*, R. W.; *kechius*, C.; Del. *kigeyi lemo*, an aged man, Hkw. "*Chise* is an old man, and *kichise* a man that exceedeth in age", E. Winslow's Relation, 1624. *kutchinnu*, a middle-aged man (?), R. W.). *kechisiqua*, *kutchisiqua*, an old woman (*wénise*, pl. -suck, R. W.; Del. *gichtochquén*, an aged woman; *chauchschisis*, a very old woman, Hkw.). *hómes*, pl. -suck, an old man, old men, R. W. *mahtantam*, *mohtantam*, (he is) old; *nammohtantam*, I am old; suppos. *mahtantog*, when old (*matatantam*, 'very old and decrepit', R. W. Del. *nihilusis*, 'an old man worn out with age', Hkw.) This word has nearly

old—continued.

the same relation to *kechis* as the Latin *senium* to *senectus*: *mohhtantam* primarily signifies he fails, decays, is passing away (Ger. ein alter Greis; Fr. un vieillard, un barbon, Notes to EL. Gr. xvii; see *fale*; decrepit); *kechissu*, an. of *keche*, chief, superior, denotes age entitled to respect, a superior by reason of age. *sepeumantam*, (he lives long, is long lived) he is grown old, 'stricken in years', Gen. 24. 1. *nukkukquigen*, he is old, with reference to a measure of duration (*toh munukkoohquigen noh nonksq*, how old is that girl? C.). *nukkône* (= *negonne*, first), old, ancient (of inan. obj.): *nukkone seip*, 'ancient river'; *nukkone mayash*, the old ways; *ne negonueageush*, 'that which waxeth old'; *yeush nukkôncyewukish*, 'these (are) ancient things'. Cf. *nukkônuu*, he leaves, forsakes, he is left, is forsaken. *cutawâs*, 'it is old' (cloth), R. W.; *cutaâbana*, old traps, *ibid*.

old age, *kechhiyeunneat* and *kechiseunneat* (to be old; infinitive for noun), old age: *ut kukkechhiyeunneat*, in thy old age; *ut weanne kutchiseunneat*, in a good old age, Gen. 25. 8. *mahhtantamôonk* (vbl. n. from *mohhtantam*), old age, decrepitude, senium. *nukkukquieunok*, old age.

oldwife (*Anas glacialis*). See *duck*.

on. See *stand*.

once, *pasûkqut*. See *one* (*pasuk*).

one, *negut* (*pasuk*, *negut*, C.; *nguit*, R. W.; Peg. *nuquît*, St.; Muh. *ngwittah*, Edw.; Del. *gatti*, *n'gatti*, *pasuk* [for *pâsuk*, a diminutive?] (*pâsuck*, R. W.; '*negut*, a thing that is past; *pasuk*, a thing in being", C.; *pâschuk*, "a true Mohicanni word for one, and so I suppose *negut* to be, in its proper place", Hkw.; Abn. *pezekš*; Chip. *paizhik*; Cree *pâyuk*, one; *piuk*, ten). See Heckewelder's observations on *negut* (*n'gatti*), *pasuk*, and other Delaware words for one, in Notes on Eliot's Grammar, xiv. The distinction indicated by Cotton does not seem to have been observed by Eliot, Williams, or other early writers of the lan-

one—continued.

guage, yet it is not improbably well founded.

one by one, *muntsen* (an.), *nandse*.

onion, *wecnewâsog* (pl.).

only, *webe*: *ken webe nussa*, thou only; *matta ne webe*, (not that only) not only so. *nont*(?) *webe nont God*, 'but [except] God only', Mark 2. 7; *pasuk nont God*, 'there is but one God', one God only, Ind. Primer (*pasuk naîut Manit*, there is only one God, R. W.). *nuk-quttegheon*, only son, Luke 7. 12; 9. 38.

open (adj.), *wôshwi*, (it is) open; *wôshwohtâe* (*wôshwohtean*, it is) open, i. e. made or become open, opened: *wôshwohtâe mulltan*, open mouth; suppos. part. *wôshwohtag*, (when it is) open: *wôshwohtag wisq*, an open vessel, i. e. a vessel when open; *wôshwetashine*, opened, open, as a door or gate, Rev. 3. 8. *pohquacu*, (it is) open, manifest, clear; adv. openly; *pohquadehit* (*puequatchick*, R. W.), in the open air, out of doors. See *clear*.

open (v.), *wôshshianum*, *wôshwunnum*, he opens (it): *wôshwunnumak kenoykatueq*, open the window; *wôshwunnum squont*, = *wôshshitanum*, he opens the door (*nawôshwânnum*, I open, C.); suppos. *wôshshinuk*, *wôshinag*, when he opens (it); caus. inan. *wôshshitanum*, *wôshwetatum*, he opens (a door, gates, etc.), i. e. he makes it open: *wôshshitanush* or *wôshshitanush squont*, open thou the door; an. *wôshshitanuman*, he opens the door to (him) (*paugwanamîinnea*, open me the door, R. W.).

opposite, *anagubit*, (when he is) opposite; *anaguohtag*, (when it is) opposite; see before. *piushake*, over against, opposite to; freq. *pâpiushake*, reciprocally opposite, over against each other; see against. *aaque*, *aahquien*, *ayenquien*, (he is) opposite, on the other side, he opposes: *howan aaque?* 'who is my adversary?' Is. 50. 8; suppos. part. pl. *nag ayenqueagig*, 'our adversaries', opponents, Nch. 4. 11; hence *ayenwhkonnu*, he opposes, goes on opposing, makes war upon, fights with; *neg nut-tayenwhkonukquog*, *aahkounkueog*, our enemies; see against; war; cf. *wah-*

opposite—continued.

quacu, he looks toward, faces, = *n'aash-quacu* (?).

or, *asuh*.

order (n.), *kukhkuhruonk* (order of succession or position).

order (v.). See command; shape.

orderly, in **order**; *hohtócu*, *hohtócu*, 'from time to time', Ezek. 4, 10, 11; 'in order', ex ordine, Acts 11, 4. *kukh-kénuure*, *kukhkwáre*, in order, orderly [*kukhkenaiihéau*, freq. from *kenaiihéau*, *kenauwehheau*, he shapes, forms, fashions].

ordure. See dung.

orphan, *toiéés*, *toiwiéés*, *tauwiéés* [*tauéu-ussu*, he is deserted, left alone; or dimin. from *toúen*]; pl. + *og* (*toiwiéerock*, fatherless children, R. W.). See deserted.

other. See another; other side.

other side, *ogkomáé*, *ogkome*, on the other side of (beyond): *ogkomáé pum-meneutinkuóit*, on the other side of the wall (*acéwemuck nótéshem*, 'I came over the water', I came from the other side [*ogkomut*], R. W.; *acawnenéakít* [*ogkome-ohkít*], 'from the land on the other side', England, *ibid.*). *onkoue* (*onkkáue*, C.), beyond, behind, on the other side of.

otter, *ukeke*, pl. *ukéquock*, R. W.; *uké-quashanuck*, an otter-skin coat, *ibid.*; Alg. *nikik*, Lahontan. From *nekikan*, *nenekikan*, he tears, scratches.

ours, *nuttaihéén*, it is ours (partic. pl.); *kuttaihéén*, it is ours (gen. pl.) (*nénauuén*, ours, C.).

out. See draw out; pour out; put forth; spread out; stretch out; wear out.

out of, *wutche*. See from.

out of doors, *pohquadehít*. See clear; open.

outside, *pohquadechiyeu*, (it is) on the outside of, in an open place; see clear. *woskeche*, without, outside of: *woskeche* . . . *wunonk*, *qut anomut*, 'the outside of the dish, but within', Matt. 23, 25, 26; and *woskeche* . . . *anomut*, outwardly . . . within, v. 28.

over. See above; other side.

overcome, *sohkom*, he overcomes, conquers (it); an. *sohkan*, he overcomes (him). See conquer.

overflow, *anuwetchuwan*, *anitchuwan*, it overflows; *anitchuwanne*, overflowing. See flow.

oversee. See oversee; govern.

overseer, *nanowétea*, 'an orderer and ruler of their worship', R. W.; *neen-nanowéwánnéuau*, I oversee it, *ibid.*; *nanówétea*, 'a nurse or keeper', *ibid.*

overwhelm, *núhkukkom*, it covers, overwhelms (it); *wun-núhkukkom-un*, it covered it, Ex. 24, 15, 16. From *nákeu*, it descends, goes down.

owe, *nanamontukquohwhau*, he owes (him), lit. he is owed. *namontukquah-whau*, he owes, is in debt; suppos. part. *anuntukquohwonche*, one who owes; *toh kúttinamontukquohuk*, how much dost thou owe to (him)? (*kúttinamontukquahé*, I am in your debt, C.; vbl. n. *nammon-tukquahwhuttuonk*, a debt, *ibid.*; vbl. n. pass. *nóhtukquahwhuttuonk*, debt, *ibid.*; *kúnnanamaítuckquash*, I will owe it to you, R. W.; *nanamautukquahégínash* (pl.), debts, *ibid.*). See debt.

owl, *ah-mauus* (*ahómous*, R. W.), *káwh-kákhlaus*; *kícheewees*, *keche káhkákhlaus*, a great owl (*Strix virginiana*?); *wéwés*, the screech owl.

own, *watchanuun*, he owns (it), he possesses, has in keeping. See keep.

owner, suppos. *nóh wáddéhamút wáddchu*, 'the owner of the hill', 1 K. 16, 24; *nóh wádtáiheunítche*, he who owns (an. obj.); suppos. *nóh wádtáihet*, *nóh wádtáihéit*, the owner of (an. obj.); pl. *nag wádtáihéitcheq*, the owner. See belong to. *nóh óhtunk* (he who possesses; suppos. part from *óhtau*), the owner of (it); pl. *nag óhtunkéq*, the owners. See have (v.).

oyster, *chúmká*, *apronmah*, C.; *oppone-naúhock* (pl.), oysters, R. W.; Narr. *uh-pónúhpug*, Stiles; Peq. *a'páumyhaug*, Stiles. From *apwonau*, he roasts, and *hug*, shellfish: the shellfish which are for roasting.

P

paddle (n.), *wattuhhunk* (*wátkunck*, R. W.; *paútons ne wátchank*, bring hither my paddle, *ibid.*, = *pauúlash wattuhhunk*).

paddle (v.), *chemáú*, he paddles or rows; *menúhke chemáúg*, they were 'toiling in rowing' (rowing hard), Mark 6, 48; suppos. part. pl. *weime nohtóe chema-chey*, 'all that handle the oar' (who are skillful rowers), Ezek. 27, 29 (imper. *chémosh*, paddle or row; pl. *chéneck*, paddle, R. W.).

pain, *onkquannuásonk*, *unkquannuásonk*, vbl. n. from *unkquannuá*, he suffers or is in pain; elsewhere *onyquomomá*, he is in pain; *nut-onkquomomá*, I am in pain; vbl. n. *onkquomomásonk*, pain, torment; from *unikue*, sore, grievous, extreme. See extreme. *nehésumum*, *nehésum-mottam*, I am in pain, R. W. See sore; torment.

paint (n.), *wunnám*, 'their red painting which they most delight in', R. W. From *wunne*, handsome.

paint (v.), *wassúckurhómmen*, to paint, R. W., whence "*wassúckurhómmen*, a letter, for having no letters, their painting comes the nearest"; *wassúckhósu*, (he is) painted, *ibid.* *anogka*, he is painted; he paints himself (*anákésu*, he is painted; pl. *anuakéck*, they are painted, R. W.; *nut-anogkánun*, I paint, C.).

pale, *wompékushoná*, to be pale; *wompékushau*, he is pale; *wuskesuk wompékushonó*, his face grows pale (*wompékish-eéé wosketomp*, a pale man; *nawomp-pohkisham*, I am pale; *wompishkuwónk*, paleness, C.). From *wompi*, white, *k'* progressive, with *-ish* denoting a bad quality. Cf. gray.

palsied, *nuunukussu*, *nónunkussu*, (he is) palsied, has a palsy; suppos. *noh nuunukúit*; pl. *ney nuunukúitcheg*, they who have the palsy. From *nuunuk-kunum*, freq. of older form *wikkunum*, he shakes, with an. active *usu*. Cf. *mukkená*, it is shaken; *nuunukshau*, he trembles, quakes.

pant, *mechnehsheánnau*, he pants; *nuumechnehsheánnáup*, I did pant, Ps. 119, 131.

parched corn, *appumíneéwásh* (pl.), *appum-* (*appínnamíneéwásh*, R. W.; *appínnamíneéwáshamp*, 'the parched meal, boiled with water, at their houses, which is the wholesomest diet they have', R. W.). From *apawon*, *mín*: he roasts or bakes corn or other fruit.

pardon. See forgive.

parents, *achetunonguh*, *wutchetunonguh* (gen. construct), the parents of, his parents; *katchetunonguáwóog*, your parents (*wutchetunongúngog*, ancestors, C.). From *watchen*, *watchiyeu*, suppos. *wad-chit*, he comes from. See come from.

part, *nawutehe*, some, a part; opposed to *wume*, all, the whole. *chippi*, *chippe*, a portion, part, division; suppos. *inan. chippag* (when it is divided or parted): *yauw chippi*, *yauw chippag*, a fourth part; *piukue chippe* (or *chippag*), a tenth part; adv. *chippag*, partly, in part.

partridge, *pohpohkshaus*, *pohpohkussu* (*pau-puck*, pl. *pau-pocksuug*, R. W.; *Peq. papouquateere*, quail; *cutquawss*, partridge, Stiles. In Ex. 16, 13, Eliot has *chachawog*, quails; but *quailsog* (obj. *quail-soh*) is transferred in Num. 11, 31; and *pohpohkshattog* is used for quails, Ps. 105, 40. Muh. *pahpohcogh*, Jeff.; L. I. *apacis*, partridge; *ohocodes*, quail, Wood; Del. *pohhacku*, pheasant; *pupucus*, partridge (i. e. quail), Hkw.).

pass away, *mahtsheau*, *mahtsheau*, it fails, fades, passes away. See fade.

pass by, *pómsheau*, it is passed, it passes, 'is over and gone', Cant. 2, 11; 'is past', Jer. 8, 20. *pamushau*, *pamushau*, he passes by; *pamukawan*, he passes by (him); *up-pamukawóh*, he passes by him, he goes by him (*pomushau*, he walks, he goes onward). See walk.

pasturage, *tannuáttupponk*, pasturing, 'a pasture, vbl. n. from *tannuáttupponog*, they feed or graze.

patch, *meshasheánnau*, to patch, C.

path, *may*, a way, a path (*máyi*, R. W.): *ayim may*, he made a way; *neen may*, I am the way; *kishke mayut*, by the wayside (*mayuó*, is there a way?; *nut mayamínno*, there is no way; *tonnishin*

path—continued.

méyi? 'where lies the way?' R. W.). From *au*, he goes to, *au*, he goes, with *m'* indefinite. "From *aan*, 'to go', is derived *eyaya*, 'whither I go'" (Chip.), Schoolcraft.

patient, *manunnissu*, he is patient; vbl. n. *manumigeuonk*, patient, being patient; *maninnissuonk*, patience in exercise, acting patiently. See *slow*.

pay, *óadtuhkan*, he pays (him); *óadtuhkah*, pay thou me (*óadtuhkah eyeu*, pay me now, C.); inan. *óadtchteau*, *óadtchteauon*, he pays (it), as money, tribute, a vow, etc., he makes payment of (it); *óadtchteash*, pay thou; *pish kutóadtchteau*, thou shalt pay (it) (vbl. n. *óadtchteauonk*, payment, C.). *kun-naámupatous*, *kuk-kóóskuhash*, I will pay you; *keéskuhim teauagesin*, pay me my money, R. W. *páum*, he pays, "a word newly made from the English: *cuppáimish*, I will pay you", R. W. Eliot gives a paradigm of this verb in the suffix an. form (Gram. 28-58): *kup-paunush*, I pay thee; *nuppayum*, I pay him, etc.

peace, *aqúñe*, R. W.

peag. See *wampum*.

peak, *kusohkóit*, *kusohkóiyen*, on a high peak or summit.

pekan. See *fisher*.

pen, *nequn* (a feather) (*méck*, a pen, C.); *méquinchuog*, a penknife.

penny, *ompiskot* (*ómpscat*, R. W.; *ompiskut*, C.); *nequt-ompiskot* (*nequtonskot*, Matt. 20, 2), one penny (*neqúttómpscat*, R. W.), i. e. one penny's worth of wampum (= a span?). Cf. *necs-aúmsat*, two pence; *necs-aúmsensayi*, two spans (of wampum), R. W.

people, *ninnimissináwock*, 'folk or people', R. W. See *man* (*missin*). *chip-pissang*, a people, a tribe (they who are separate or by themselves), from *chippe*, separate, and act. an. *ussu*. Cf. *chippawonk*, a tribe (collectively).

perform. See *do*.

perhaps, *paguodche*, *paguodche* (*pogquátche*, C.), it may be, perhaps. *namiat*, 'it may be that', Gen. 16, 2 (*ammiat*, perhaps, it may be; *ammiat mattedg*, maybe not, C.).

periwinkle, *meteahhook*, 'the periwinkle [Pyrula carica or P. canaliculata], of which they make their *wómpun* or white money', R. W. The *wómpun* was made from "the stem or stock of the . . . *meteahhook*, when all the shell is broken off". Possibly from *méhdánog*, ear, and *hogk*, shell: ear-shaped shell; possibly from *muttée*, abundant, as distinguished from the rarer black *peay* or *suckauhook*.

permission, *unonuykonnaittónk*, C.

permit, *umandam*, he wills, intends, purposes (it); an. *unannumam*, he permits (him); suppos. *unannumit*, if he permit (him); inan. *unandog*, if he permit (it), i. e. if he will (*unannumeh*, permit me, C.). See *think*.

person, *howan*, anybody, any person, somebody; see *any*. N. collect. *muttannunk*, persons (as distinguished from cattle, animals, or inanimate objects); an. pl. *muttánanog* (they are many), the multitude, many persons.

persuade, *nupreshanau*, he persuades (him); suffix *uran-nupreshan-uh*, he persuaded him (*nunupreshan*, I persuade, C.); act. an. *nupreshassauu*, he exercises or uses persuasion (*nupreshassanónat*, to persuade, C.); vbl. n. *nupreshassawonk*, persuasion.

perverse, *panneu*, (it is) out of the way, contrary; suppos. *neh pannéot*, 'he who is perverse', who goes out of the way, Prov. 14, 2. See *astray*; *different*.

pestilence, *eminnéonk*, pestilence, contagious or infectious disease. *wesau-shónk* (*wesauasháonk*), the plague, R. W.; vbl. n. from *wésauasháui*, he hath the plague, ibid.). *wésóshónk*, 'a fever', John 4, 52; from *wésau*, *wesáde*, yellow, with *-ish* of derogation or bad quality. See *fever*.

pestle, *quinahsin*: *nushpe quinahsinunuk*, 'with a pestle', Prov. 27, 22 [i. e. a 'long stone', *quani-ussun*].

physic, *maskchtu*, *maskchtu* (*maskit*, R. W.), i. e. herbs. See *medicine*.

physician, *ponaskchtuén*, one who gives medicine [from *ponam*, he puts, applies; *maskchtu*, medicine]; *ponaskchtu-wosach*, one who is giving medicine, a physician in practice [*ponam-maskht-ussu*].

pickerel, *quínúsuog* (pl.), 'a fresh fish which the Indians break the ice in fresh ponds, when they take', R. W. (Peq. *quínúmoose*, 'pickerel or long-nose', Stiles; Abn. *kšúššé*, pl. *-suk*, brochet, Rasles). From *quínúsuu*, he is long.

piece, *kodchúhki*, a piece, portion, or fragment of (*kodchúhki weyas*, a piece of meat, C.); *kodchúhki ohtéuk*, a part of a field, Gen. 33, 19, = *kodchuhkrohke*, Josh. 24, 32; *kodchuhkeu petukquimuk*, a piece of bread, Prov. 6, 26. *chogq*, a bit, a small piece or fragment, 'a farthing', Matt. 5, 26 (*chohki*, a minute of time, C.)

pierce. See prick.

pigeon, *wuskúthrhun-an* (*wuskúthán*, R. W.).

pike, Alg. *kinonge*, Lah., whence *muskelonge*. See pickerel.

pillow (?), *appuhquassumun*, *appuhq*-. Cf. *ábnhquosik*, *appóhquos*, a covering; *ábnhquósinush*, mats used for covering the wigwams, R. W.

pin, *kruukúrhonk*, *kímunkúrhonk*; pl. *-ongash*, (wooden ?) pins (cf. *kénúwhég*, a nail, from *kruú*, it is sharp; also Abn. *kúššis*, *kúššiak*, épine, Rasles). *ohlonuquásunuk* (for *ohkom*-?), a pin or needle, C. *wúnkántug*, a pin (to hang things on), Ezek. 15, 3; lit. a crooked stick [*wonki-uhug*] or wooden hook. In Num. 3, 37, and 4, 32, the English word pin is transferred, *appinnunúwásh*.

pine tree, *kaw*, *kawá* (*wáwáw*, R. W.; *cowáwáshuk*, young pines, ibid.; *kawéds*, pine tree, C. Abn. *kšé*; Del. *ewre*; L. I. *ew*, Jeff.).

pipe, *hopwóónk*, R. W.; *áhpumúkash*, pipes, and *áhpwóónk*, tobacco, C. Cf. *kogkehoáponat*, to be drunk, C.; *appw*, he feels, eats. See eat. *wúttánuu-gon*, a pipe, R. W.; Peq. *wúttánuu-ne*, Stiles. Cf. *wúttánuuog*, tobacco, R. W. See smoke; tobacco.

pit, *passóhthég*, *passóhthég*, *passóhthég* (*passáhtunwog*, they dig a pit); *wáwogq*, a hole (*petshonut ogquuat*, to fall into a pit, Matt. 12, 11). See hole.

pitcher, *potháush*: *appótháush*, 'her pitcher', Gen. 24, 15, 20; adj. *pothón-chue níppe*, a pitcher of water, Mark 14, 13. Elsewhere 'pitcher' is rendered

pitcher—continued.

by *wisq*, *wiskq* (see vessel), and *wúttuh-hupáitch*, Eccl. 12, 6 (see draw water). See Rasles, s. v. cruche: "*pothútsš*, espèce de cruche d'écorce, ronde en haut", etc.

pity, *kittcamonteunum*, he pities. See mercy.

place (n.), *ayenonk*: *kutayéumk*, thy dwelling place; *ayenonjanit*, to the place. Vbl. n. from *ayen*, he is located, he is in this or that place. See dwell; high place.

place (v.), *ponum*, *ponam*, he puts (it); *appouamun*, he puts it; *nupponum* (*nup-ponum*, C.), I put; *ponsh*, put thou (it); *ponuk*, put ye (it); an. *ponu*, he puts or places (him); suffix *appoum*, he puts him; *ponch*, put thou me; *kuppon kuh-hog*, thou placest thyself, Ps. 139, 5. Cf. *appu*, he sits, rests, is placed (?).

plague. See pestilence.

plain (adj.), *pahke*, clear, manifest. See clear.

plain (n.), *mukkoshqet*. See meadow.

plant, *ohkhtéan*, *ohkhtéan*, he plants (v. i. and t. inan. obj.): *ohkhtéang ohtéuk-kónash*, they plant the fields (*aukhtéatámen*, *quttánuumun*, to plant corn; *aukhtéatámitsh*, planting time, R. W.; *nutóhkehtéam*, I sow or plant, C.); *pish kutóhkehtéam*, thou shalt plant; suppos. part. pass. *ahkhtéamuk*, when it is planted, hence a plant; n. agent. *ohkhtéan-in*, a planter, one who plants. *ohkhtékonan*, he plants a field. See field.

play, *panochau*, he plays, he is playing; *panocháitog*, they are playing, R. W.; *nippanochánuen*, we are dancing, ibid. Cf. *ney póáchég*, they who make merry, Jer. 30, 19. See merry. *ponpm*, *polmpit*, he plays; *ponmpuog*, *polmpuog*, they play (*puhpūog*, C.; *nuh-puhpum*, I play, ibid.); vbl. n. *polmpuonuk*, *ponmpuonk*, play, sport (*ponmpuonuk*, recreation; *puhpūonk*, playing, C.; *polmpuoonuk*, Ind. Laws). *auk-kissáitous*, I play, C., i. e. I play at a game, I gamble; *akésuog*, 'they are at cards, or telling of rushes'; *n'takésemín*, 'I am telling or counting: for their play is a kind of arithmetic', R. W. *wánuung-onhónmín*, 'to play at dice', i. e. by

play—continued.

throwing painted plum stones (*asûan-ash*) into a tray (*wannûag*), R. W.

please (?), *wusskittahhuûnat*, C.; *nasse-kittah*, I please, *ibid.* *wêkontam*, he is pleased. See glad.

Pleiades, *asishquttuag*, Job 38, 31; Amos 5, 8; but Roger Williams gives this, *shurishcuttuwûuag*, as the name of 'the golden mete-wand' (i. e. the belt of Orion), and *chippûpuock*, 'the brood hen' (or Pleiades). The latter is more probably correct, since *shurishcuttuwûuag* or *asishquttuag* seems to be derived from *shure*, three, and *sqatta*, fire (*shurishcuttuor*, a wigwam with three fires, R. W. 46), and *chippûpuock* (= *chippappag*, El.) means they keep apart, are by themselves, are separate.

plenteous, *mussegen*, *missegen*, (it is) plenteous, abundant: *missegene ohke*, a plentiful land; *suppos. ne masegik*, that which is plenteous or abundant, abundance or plenty (as of a harvest, etc.).

plenty. See abundant; abundance.

plough, *anaskham*, he digs. See dig.

pluck, *pahpasinutun missunukpunninnuash*, he plucks ears of corn (*pohsunuknenuum*, Matt. 12, 1). *kodtûhkum*, he plucks; *nuk-kodtûhkum*, I pluck, C. (?). Cf. *kodtinnuum*, he draws or plucks (it) out, as a sword from the sheath, etc.; *an. kodtinnuch*, pull me out, Ps. 31, 4; *kodtunk natuunt*, pull ye (them) out of the fire, Jude 23.

plunder. See rob.

point, *uhquuten*, *uhquâc*, at the point or extremity of; *rad. ûhk*, *uhq*, a sharp extremity, a point, the point of. See end; extreme. *naiyag* (when it is angular or cornering), an angle, corner, or point (e. g. of land). See angle.

poison, *ûhquoskeht*, *uhquoshket*, *unkquas-ket*, poison (of serpents, Ps. 140, 3; of arrows, Job 6, 4): *unkpur unkquoshket*, 'cruel venom', Deut. 32, 33. From *unkque*, cruel, sore, grievous.

pole, *quumuktag* [*quumi-uktag*, a long stick].

polished, *kussenanusue*, Is. 49, 2.

pond, *nippisse*, *nips* [dimin. of *nippe*, water], a small body of water, a pool or pond, often compounded with 'pog', 'pang: *nippissepog*, *nippissipag*, *nippissi-*

pond—continued.

pog; *on nippissepangut*, into the lake, Luke 8, 33; *yûat nippissepangut*, on one side of the pool, 2 Sam. 2, 13; *nippisse nippe*, water of the pool, Is. 22, 11; *nips*, a pool, John 5, 2, 4, 7 (*nippis*, Mass. Ps.; *nips*, pond, pl. *nipsash*, R. W.; Peg. *nappsurang*, pond. Stiles): *nippissepog*, 'standing water', Ps. 107, 35, i. e. *nippisse-aypog*, *suppos. inan.* from *appa*, he sits, remains in a place. See water.

poor, *matchêku*, (he is) poor; pl. *matchekang* (*matchêkûe*, poor; *roh matchekaa*, he is poor; *nun-matchek* (*nun-matcheke*, R. W.), I am poor, C.); *vbl. n. matchekunok*, poverty. From *matchê*, when it is bad, or *matchê*, bad, with 'k progressive, he is going on badly (?).

poplar tree, *metre*, *metre*.

porgy, *misheip*, pl. *mishenappahog*, 'bream', R. W., corrupted to 'scup', 'scuppaug', and 'porgy' or 'paugee' (*Pagrus argyrops*, Linn. and Storer). The name is derived from the large, close scales, *mishe-kuppi*.

porpoise, *tatuckommûag*, porpoises, R. W. (*tatagkom*, he strikes repeatedly, keeps striking or beating; freq. from *togkom*, he strikes).

possess, *ohtan*, he has. See have (v.). *radchinnam*, he has in possession, he keeps (it). See keep.

possible, *roh unnag* (if it may be so), if it be possible; *wanie teanteaguâsinash roh n'nhyeuash*, all things are possible (may be so). *noshkonnigquot*, *noshkunukpuodt*, (when it is) impossible, an impossibility; *matta noshkonukpuodtino*, it is not possible.

post, *nepattuhquonk*, *nepatunkquonk*, a post, pillar, stake, standing upright. From *nêpattau*, it stands upright. See stand.

posteriors. See behind; hind parts.

pot. See vessel.

pottage, *sâlahég*, *sebahég*, *sêlahég* [*suppos. inan.* from *saupîeu*, *sahîe*, it is soft, thin, melting, when it is made soft or thinned].

pound. See beat.

pour out, *sokenum*, *sokanum*, he pours (it) out; *nussokin*, *nussokum*, I pour (it) out; *sohkenush*, pour thou; *sokenuk*,

pour out—continued.

pour ye; suppos. *uoh sohkenuk nippe*, he who pours water; suppos. part. inan. *sokenny* (that which is poured out), 'a heap of corn', R. W.; *sokenipash* (for *sokenush nippe*), pour thou out water; an. *sokenimauau*, he pours (it) upon (him). From *sokenum*, it pours, it rains. See rain.

poverty, *mathechnook*. See poor.

powder, *sohquay* (suppos. inan. from *sohque*), when it is made fine or like dust; *sohquigcu*, *sukquigcu*, in powder, powdered. See fine. *saipuck*, R. W., *sabuck*, C., gunpowder.

pox, *manuskishatli*, he hath the (small?) pox, R. W.; *manuskishatnook*, the pox, ibid.; *manuskishatnitch*, the last pox, ibid.

praise, *waruan*, he praises; suffix an. *waruonaduh*, they praised, commended him; *waruanau*, he praises (him); *waruonadum*, *waruonadum*, he praises (it). See flatter.

pray, *peutam* (*peagutam*, R. W.), he prays; *nuppeatam*, I pray; *peutamak*, pray ye; an. *peutamauau*, he prays to (him); suffix *kappeutamoush*, I pray (to) thee; vbl. n. *peutamnook*, praying, prayer; suppos. part. *uoh peamtoy*, he who prays.

precious, *mishadutue*, *mogoadutue* [of great price, *misho-adutau*, *mogko-adutau*]; pl. *waunigugish*, *waucugugish*, precious things; *nompakut*, a jewel, a precious thing, a treasure; pl. — *umush*. See treasure.

predict, *quoshodtum*, he prophecies (v. i. or v. t. inan. obj.), he foretells or predicts, he promises; vbl. n. *quoshodtunook*, a prophecy, a promise, prediction; n. agent. *quoshodtanuwaen-in*, one who predicts, a prophet; suppos. *uoh quoshodtuk*, he who predicts. See promise.

pregnant, *wompquacu*, *wompquacu*, she is pregnant; adj. *wompquide* (*wompquide*, C.), pregnant, with child; vbl. n. *wompquawonk*, *ruuonk*, conception, pregnancy. See conceive.

prepare, *nanashwemtau*, he prepares (it), makes it ready; v. i. *nanashwau*, he prepares, makes ready; *nanashwish*, prepare thyself; v. t. an. and inan. *nanashwetamau*, he prepares (it) for (him);

prepare—continued.

nanunushwetamau awectumk, I prepare him a habitation, Ezek. 7. 14. *quoshawetam*, *quoshawetam*, he makes (it) ready beforehand, he prepares (it); freq. *quagquashwetam*, *quagquashwetam*, *quagquashwetam*, he prepares (it); *quagquashwetamuk unumay*, prepare ye his way; an. *quoshawetamau*, he prepares (him), makes him ready. See ready.

prepuce, *uhquicu*, *uhquide waduhquah*.

presently, *teanuk*, immediately, quickly (*teanu*, R. W.).

prevail over, *onskauan*, he prevails over (him), he puts (him) to flight; suffix *wat-onskau-oh*, he puts him to flight; v. i. act. *onskauin*, he prevails, is the conqueror. See conquer.

prey, *tohquunumook* (vbl. n. from *tohquunum*, he seizes, lays violent hold on).

price, *badtcheamk*, payment (vbl. n. from *badtcheau*, he makes payment).

prick, *konittequom* (*konaittequom*, C.), he pricks (it); *konukshau*, it pricks or pierces; suppos. *kanukshauk*, *kanukshauk*, when it pricks or pierces, piercing, penetrating; v. t. an. and inan. causat. *konukshetahau*, he causes (it) to prick or pierce (him), he pierces (him) with (it); *ukkonukshetahuhoh ukquauhtagk*, he pierced him with his spear.

priest, *paupau* (a wizard, witch, magician, etc., in Eliot's translation), pl. *paupauog* (*powauu*, a priest; pl. *paupauog*, R. W. "These priests they (the Indians of Cayenne) call *prongos*; we call them sorcerers."—De Vries, Voy. to Guiana). Roger Williams gives *taupowar*, 'a wise speaker'; pl. *taupowauog*, 'their wise men and old men (of which number their priests are also) . . . they make solemn speeches and orations or lectures to them concerning their religion, peace or war', etc. (p. 112). For *khepowarog*, chief priests (?).

prisoner, *kupshagkinan*, he puts (him) in prison; suffix *ukkupshagkinuh*, he puts him in prison; pass. *kupshagkinan*, he is in prison, and *kupshagkinansa*, he is a prisoner; suppos. part. *uoh kupshagkinan*, he who is in prison, one imprisoned; neg. *kobshagkinutchey*, they who are in prison, and *kobshagkinansa*.

prisoner—continued.

utcheq, prisoners; vbl. n. pass. *kobshag-kiinutlaonk*, imprisonment (being imprisoned); vbl. n. act. intrans. *kobshag-kiincusutlaonk*, imprisonment (being prisoner). From *kuppogki*, it is closed, thick, impenetrable, with 'sh of forced or violent action, i. e. he is forcibly shut up.

proceed, *watclen*, *watchen*, *watchiyen*, he proceeds from, i. e. originates in or is caused by; inan. pl. *nish watchiyen-ash Godut*, these things are God's, i. e. belong to him, proceed from him as their origin or source; suppos. *noh wajhit*, *noh wadchit*, he who proceeds from (*noh wajhet* *mittanvossissit*, he that is 'born of a woman', Gal. 4, 4). See from. *ontsen*, he proceeds from, is the offspring of; *wanne ontsen*, he is 'without descent', Heb. 7, 3; *nutonsen kah nom Godut*, 'I proceeded forth and came from God', John 8, 42; vbl. n. *wut-onseonk*, (his) descent or lineage. *ohhontsen*, he proceeds or moves onward from one thing to another: *ohhontsog wutch machuk en machukut*, they proceed from evil to evil. Cf. *ontappu* (*ontappu*), he is removed (*nut-antsēap*, I move, C.); *onthamun*, it is put out (as fire or a candle), it is extinguished; *ontattan*, he moves (it); *ontushan*, he moves (him); *ōntonuk*, the matrix. *kutchittōshan*, he proceeds onward, goes forward. See begin; come from; go; move.

procure (?), *nut-ahcheuuehtcom*, I procure; *nut-ahcheuuehtcomun*, we procure, C. Cf. *adchaen*, he hunts (*nutahchun*, I hunt, C.)

produce, *wutcheken*, *wutcheren*, it produces, bears, yields, brings forth (inan. obj.): *wutcheren meechum*, it bore fruit. *aittanegen*, *dtanegen*, *tamigen*, it brings forth or produces (as the earth plants, or a tree fruits): *wutchegeu sonkuk onk dtanegen meechum*, the blade sprung up and brought forth fruit, Matt. 13, 26; *na pish tamigen* . . . *mehtugquash*, there shall grow . . . trees, Ezek. 47, 12; imperat. *dtannekej ohke moscht*, let the earth bring forth grass, Gen. 1, 11. *unneechumūmāw*, it produces fruit; *wann-umneechumūmāw*, it produces good fruit; *watt-umneechumūmāw*, it produces bad fruit, Matt. 7, 18.

profit, *teng noochin*, what am I profited?; *achin*, it profits, it is profitable. From *watchen*, it comes from (*wanne teng watchien*, it profiteth nothing, Job 34, 9, i. e. nothing comes from it). Cf. *atchenn*, he made from (it), Gen. 2, 22. *awenham*, he gains (it); suppos. part. inan. *awenhamuk*, that which is gained, profit; pl. *nish awenhamugish*, things gained, profits; vbl. n. *awenhamutlaonk*, gaining, profiting, profit.

progress. See come from; go; proceed.

promise, *quōshan*, *quōshau*, he promises (*kone quōshorūmāw*, you promise well, C.); an. *quōshomau*, suffix *ukquōshamoh*, he promises him; *kukquōshom*, thou promisest (it); vbl. n. *quōshōmūonk*, *quōshūmūwōonk*, a promising, promise; *quōshodtūonk*, promising something, the subject of a promise, the matter or thing promised. From *quōshār*, (it is) beforehand, in advance or anticipation. So *quōshār naun*, he foresees (it).

pronounce, *matta wussampwe mussohhamāun*, he does not pronounce it right, Judg. 12, 6. *sampwōhquathmūnat*, to pronounce right; *wuttianohquathmōonkāmāw*, their manner of pronouncing, C.

proper (?), *ne ānni*, that is proper or right; *nenih* or *sampwi*, right, C.; but lit. *ne umi*, that which is so or such as.

property. See goods.

prostitute. See fornication; harlot.

prostrate one's self, *pūneu*, he falls prostrate. See fall.

protuberance. See swell.

proud, *pehtuānmau*, he is proud; suppos. *noh pehtuānmauwī*, he who is proud; vbl. n. *pehtuānmauonk*, pride. See haughty.

prove. See try.

provoke, *māsqueheu*, *māsqheau*; freq. and intens. *māmāsqheau*, he provokes (him) to anger, causes him to be angry (*nun-māmāsqheh*, I provoke; *māmāsqhehūonāt*, to provoke, C.); suffix. *unmāmāsqheouh*, they provoked him. Caus. from *māsqunmau*, he is angry with (him)?

pudendum virile, *ukkosue pompuchaeiyeum*; *ukkosuonk*.

pull. See pluck.

punish, *samatahwehu*: freq. and intens. *sassamatahwehu*, he punishes or chastises (him); *nussassamatoh*, I pun-

punish—continued.

ish him (*nussoshamatoh*, I chastise; *nussasunitahhōam*, I punish, C.); vbl. n. pass. *sasandatahehutteakonk*, punishment received, chastisement, being punished; n. agent. *sasamatuhhuwaen*, one who punishes or inflicts punishment.

pure, *pohki*, *pahke* (it is) clear, open, pure; an. act. *pahkesu*, he is pure. See clear.

purify, *pahkheau*, he purifies (him), makes him pure; *pahketeau*, he purifies (it) [caus. from *pahke*].

purple, *sucki*, black, R. W.; Peq. 'suggyo, dark or black, Stiles; but the *suckaiuhock*, 'black money' was in fact 'black inclining to blue', R. W. ('of a violet colour', Morton, N. E. Canaan), made from the purple margin of Venus mercenaria, the round clam.

purpose, *kesontam*, *kesantama*, he purposes, intends; *nukkesontam*, I purpose; vbl. n.

purpose—continued.

kesantambonk, purpose. *unnantam*, he intends, thinks, purposes, wills. See think. *pakodtantam*, he purposes (resolves, determines); vbl. n. *pakodtantamwōonk*, purpose, determination.

pursue. See follow.

put. See place (v.).

put away. See cast away.

put forth, *sohuvuam unnutcheq*, he put forth his hand; an. *sohhuwunau*, he puts (him) forth, thrusts (him) out (*kussarhoki*, do you put me out of doors? *turhitch*, *kussarhokiēan*, why do you put me out? R. W.). *sonkheau*, it puts forth, springs out, as buds or leaves from a plant.

put into, *petau*, he puts (it) in or into; suppos. inan. *petunk* (when it is put into), a bag.

put to flight. See prevail over.

Q

quahaug. See clam.

quail, Peq. *panishooms*, meadow quails (meadow larks), Stiles. See partridge.

quarrel, *mekonau*, he quarrels with (him); recipr. *mekōnūtaog*, they strive together, they quarrel; suppos. part. *noh mekonout*, he who strives or quarrels (*mecaūteu*, a fighter; *wepē kumnécautch*, you are a quarreller, R. W.). See fight. *miskisauwau*, a quarrelsome fellow, R. W.

queen, *sonkisq*, *sonksq* (*saunks*, R. W.), *kehche sonksq*, *kehchissunkisq*. See mistress.

quench, *ontham natau*, he quenches, extinguishes, puts out the fire; *onthamun*, it is quenched, extinguished. Cf. *natau uhtea*, the fire goes out, Prov. 26, 20. See extinguish. *ūhtappadtamunau*, it is quenched, extinguished; pass. part. neg. *matta woh ūhtappattawōonuk*, (the fire) shall not be quenched, Mark 9,

quench—continued.

46, 48; *natau matta uhtappatōon*, the fire is not quenched, v. 44 (*tahippadtawānat*, to quench; *mattahtāppōdtou*, I quench, C.; cf. *tahippadtou nenan*, he cools my tongue, Luke 16, 24).

question, *nataotomanau*, he questions (him), asks him a question; *nataotomuhkau*, he continues to question, makes inquiries [*k* progressive]; vbl. n. *nataotomuhteaonk*, a question (*nataotomuhcheaonk*, C.). See ask.

quickly, *teānuk*. See immediately; presently.

quiet, *cheqanappu*, he is silent, he is still (*nut cheqānuap*, I am silent, C.). *nanunnappu*, he is quiet, gentle, patient, still, etc. See silent; slow.

quiver, *petan*; *kappetan*, thy quiver; *up-petanwōonut*, in his quiver. From *petau*, he puts it into; cf. *petunk*, a bag.

R

rabbit, *Peq. tupsaús*, Stiles. See coney.

raccoon, *aisup* (*ausapp*, Wood), pl. *pánuoy* (for *panuoy*?), R. W.; *mohé-wonck*, a raccoon-skin coat, *ibid.*

rage, *nun-nishquet*, I rage, C. Cf. *nish-quttin*, *nashquit*, a tempest, violent storm.

rain, *sokawon* (*sokénum*, *amaquat*, R. W.; *sokénum*, C.; *omúhquat*, raining, *ibid.* *Peq. sohghetan*, Stiles; *Abn. ssgherain*; *Del. soketaun*, Hkw.); *nugkinuwa*, much rain; *nishinnun*, a great rain (*nogkasse sokénum*, a shower of rain, C.); *nishennon*, *nishkenon*, vapor, fog, mist (*soken-óuni*, it rains, C.; *sun sokénum*? does it rain? *ibid.*). Lit. *sokawon*, *sokenon*, impers. verb, it rains, it pours out (act. *sokenum*, he pours (it) out; *sokawon noutan*, he rained fire, Gen. 19, 24; *nus-sokun* . . . *nussékon*, I cause it to rain hail, Ex. 9, 18. See pour out). N. collect. *sokenumuk*, rain; *nishkenumuk*, 'small rain', mist, Deut. 32, 2.

rainbow, *akquangquon*, Rev. 4, 4; 10, 1.

raise, *wapenew*, *wapinun*, he raises (it) up, he lifts (it) up; suppos. *wapinuk wamutcheq*, when he raised up his hand; an. *wapenun*, he raises (him), lifts (him) up [from *wadéan*, *wápu*, it rises, goes up]. *tahshinun*, he raises (it), lifts (it) up; *tahshinush kenutcheq*, lift up thy hand; suppos. *tahshinuk*, when he raises (it) up; an. *tahshinun*, he raises or lifts (him) up, and pass. he is raised or lifted up; *watshshin*, I lift up myself; *tahshin kuhlog*, lift up thyself; suppos. *tahshinout*, lifting or raising (him) up; pass. part. suppos. *tahshinimuk*, when lifted up. The radical or primitive form *tahshen*, *tahshé*, he lifts up, is employed in forming the numerals from five to nine and their derivatives, denoting the number of fingers 'held up'. *onohkintan*, he raises (him) up, causes (him) to rise. See rise.

ransom, *manaham*, he redeems or ransoms (it); *manahak óhtek*, if he redeem the field, Lev. 27, 19 (*manmahamóh*? have you bought it? *manmahamósh*, I will buy it of you, R. W.); an. *manawhan*, he ransoms (him); suffix

ransom—continued.

nun-mamowhánh, he ransoms him; vbl. n. *manawhánk*, a ransom. Cf. *wamawhan*, he values (him), fixes a value on (him); *wamawhan*, he makes an agreement with, he covenants with.

rap, *chuhchoukquttahham*, he raps or knocks (at the door), Rev. 3, 20 (*nutehohchoukquttahham*, I knock, C.).

rather, *taogku*, 'rather, unfinished,' El. Gr. 21.

rattlesnake, *sesc*, R. W. (*sescék*, *sescék*, 'adder', 'viper', El.; pl. *sescúog*).

raven. See crow.

raw, *aske* (*asken*), (it is) raw, not ready for use, immature (*askén*, R. W., *askin*, C., it is raw; *Abn. skísh*, crument, éant cru, non cuit, Rasles); related to *ashup*, *asq*, *usquum*, not yet, before; *wuske*, new, young; *askéht*, grass; *askosque*, green). *askeyawis* [*aske-wegawis*], raw flesh; *ashkédamunnean*, he eats it raw. Cf. Ex. 12, 9. *-osketanuk*, in compound words, 'a raw thing' (i. e. to be eaten raw), C.; *manoskétanuk*, cucumbers, 'or a raw thing', etc., C. See squash.

read, *ogkétan*, he reads, i. e. he counts (the letters); suppos. *noh ogketog*, he who reads (*nuttogkétan*, I read; *sun woh kutlogkétan*, can you read? C.).

ready, *quoshappu*, he is ready [*quoshawappu*]; *quoshahetan*, it is ready [*quoshahetan*]; *quoshinun*, he makes (it) ready, prepares (it); caus. an. *quashanwéwan*, and freq. *quashanwéwéwan*, he makes (him) ready, puts him in readiness, prepares him; caus. inan. *quosorchtan*, *quashorchtan*, he makes (it) ready. *manushoren*, he makes ready, prepares; *manushorunum*, he makes (it) ready. See prepare; wait.

reason, *unomuti*, *enomai* (*unomunai*, *enomatigewank*, C.; *enomatigew*, reasonable, *ibid.*), a reason.

rebellion, *cheketamawuk* (*cheketamúwé*, rebellious, C.).

receive, *attunumun*, *attunumun*, he receives (it); suppos. part. inan. *attunumunuk*; *ahquompí ne ahbit attunumunuk*, 'time for receiving', 2 K. 5, 26.

recompense, repay, *onkquattantam*, *onkquattantam*, he recompenses or rewards (it); an. *onkquattou*, *onkquattou*, he recompenses, rewards (him), he pays (him) wages or hire; *katonk-quattoush*, I will give you hire; *kappu-pasku onkquattoush*, I will render to you double (*kattuu-neckpuittanuch*, I will pay you, R. W.); vbl. n. *onquattunk* (*onquattunk*, C.), a recompense, a reward, wages.

recover (from sickness), *keteau* (he revives, is made to live), he recovers: *sun woh nuk-keteau?* (*pitih n'keteau?* R. W.), shall I recover? *asq kongketeau?* is he (yet) well? *asq keteau*, he is well, Gen. 29, 6 (*nicketeu*, I am recovered; *kongketeau*, they are well, R. W.). See live; well.

red, *misquiti*, *mishque*, *misquiti*, (it is) red; suppos. *misquag*, *misquag*, *mishquag*, when it is red (*misquiti*, R. W.; *mishque*, C.; Peq. *mesh'piou*, Stiles). From a caus. form, *n'squ'hheau*, it makes red, comes the verbal noun *misquicheuk*, *n'squ'hheuk*, blood.

refrain, *ahqueteau* (*ahquichou*, C.), he refrains, leaves off, desists. See do not (*ahque*).

refuge, *uspihwarionk*, *uspihwarionk*, *spih-hwarionk*, etc., a refuge (vbl. n. from *uspihwarion*, he flies to for refuge); adj. *uspihwarion ayewonk*, a place of refuge. See fly (v.).

refuse, *sekreum*, *sekreum*, (1) he refuses, rejects; (2) he hates. *jishantam*, (1) he despises, abhors; (2) he rejects, refuses. See hate.

reins, *muttanturussog* (pl.), the kidneys, the reins. See kidneys.

rejoice, *wikontam*, he is pleased, he rejoices. See glad. *muskouantam*, *muskouantam* (*mishkouantam*, C.), (1) he rejoices greatly, is very glad; (2) he boasts, makes his boast of (intrans. *muskau*, he boasts; vbl. n. *miskatouk*, boasting); *muskouantash*, rejoice thou; *wekontamwak kah aheche muskouantamwak*, 'rejoice ye, and be exceeding glad', Matt. 5, 12.

relation. See cousin; kinsman; uncle.

release, *onpeneau*, *onpinneau*, he releases (him), looses (him). See loose.

remain, *appa*, he remains or rests in a place. See sit. *sequannu*, *sequanneau*, he

remain—continued.

remains, he is left. *sequannu*, he leaves remaining; *sequannu sequantouk*, he leaves a remnant; *sequantouk*, *ashquch-tahau*, *sequantou*, he remains (is a remainder or remnant) of; suppos. part. pl. *ney sequantouhuch chey*, *ashquch-tah-huchey*, they who remain, they who are left (others being gone); *ne sequantouk*, that which remains, the remnant or remainder. See left. *misssequanneau*, *misssequant* [*missa-sequant*], he remains alone; *nen webe-nussequant*, I only remain, 1 K. 18, 22.

remember, *mechquantam*, he remembers; *mechquantash*, remember thou; vbl. n. *mechquantamouk*, remembrance of inanim. objects; an. *mechquantamau*, he remembers (him); suffix *kanamechquantamoush*, I remember thee; *kanamechquantamuch*, remember thou me (*mechquantamuch*, C.; *mechquantamouka*, R. W.; *kanamechquantamuch* do you remember me? *ibid.*); vbl. n. *mechquantamouk*, remembrance of persons, a memorial.

remnant. See remain.

removed, *outappu*, he is moved (from his former place to one where he now remains); *outohtau*, it is moved; *outoh-tau*, he removes (it) from its place. See move.

rend. See tear.

repair, *ouchtau*, *ouchtau*, he mends, repairs (it); *ouchtauunat wek*, to repair his house; suppos. part. *noh ouchtauuk*, he who repairs or mends; vbl. n. *ouch-tauuk*, a repairing. In the title of Rawson's revision of Eliot's translation of *The Sincere Convert*, *ouchtauunau* is used for corrected or revised.

repay. See recompense.

repeatedly. *nompie*, again, after a numeral, serves to express repetition, as *nishewull nompie*, three times, i. e. to the third time; *so mochekit nompie*, oftentimes. The primary meaning of *nompie* appears to be he repeats, it repeats: *noh nompiegit ne teag* (suppos.), 'he who repeateth a matter', Prov. 17, 9. Secondly, it means he is in the place of, substituted for: *sun nen manompie God?* 'am I in the place of God?' Gen. 30, 2; 50, 18.

repent, *aiuskoiantam*, he repents; *untaiuskoiantam*, I repent; *aiuskoiantash*, repent thou, El. and C.

reply, *nampahau*, he answers, he replies; an. *nampahamau*, he replies to (him) (*nunampāham*, I answer, C.); suffix *wun-nampahau-au-oh*, he replied to him.

reprove, *auuskontam*, he reproves (it); an. *auuskomau*, he reproves (him), he chides (him); vbl. n. *auuskontuonk*, reproof, correction; *auuskomuonk*, *aushkōmuonk*, reproving, reproof administered; n. agent *auuskomuon*, *aushkōmuon-in*, a reprover, one who gives reproof.

request, *wehquittun*, he requests (it); vbl. n. *wehquittumōonk* (asking for), a request, a supplication. See ask for.

rescue, *tamheau*, he rescues (him). See deliver.

resemblance, *ogqueneunk*, *agqueneunk*; an. *ogqueneunkquassu*, he is made like to; vbl. n. *ogqueneunkquassuonk* (the making a resemblance or likeness), a similitude, a parable.

rest, *awōhsin*, he rests, takes his rest (*untamūwossuunuch uuhlog*, I ease myself, C.); *awōhsinook*, rest ye; vbl. n. *awōhsinōonk*, a resting, rest. See remain; sit.

restore, *nompenu*, he restores (it), renders it back [*nompn*, it is in the place of].

return, *qushkēu*, he goes back, he returns, turns back; *nukqushkem*, I turn back (*nukquishkem*, I return, C.); vbl. n. *qushkeonk*, a turning back, return (Cree *kēw-ayoo*, he returns, Howse 81). *nippitākōmamun*, I must go back; *pittākish*, go (thou) back; *pittāketuck*, let us go back, R. W.

revenge, *amōtau*, he revenges, takes revenge (*nuttamūōtome*, I revenge, C.; *kut-tamūōtus*, I will revenge you, R. W.); an. *amōtauau*, he takes vengeance on (him); vbl. n. *amōtaonk* (*amōtaonk*, C.), revenge.

revive. See recover.

reward. See recompense.

rib, *nuhpeteg*, *nuhpeteg*, a rib (*peteāigan*, R. W.; *nuhpeteak*, C.); *nuhpeteg*, his rib; pl. *nuhpetegash*, *uhpetegash*, his ribs. See side.

rich, *wēnauwetu*, (he is) rich (*wēnauwetu*, C.; "a *Winnagwe*, that is a rich man, or man of estimation, next in degree to a Sachem or Sagamore", Morton, N. E. Canaan, book 1, xix); vbl. n. *wēnauwetuonk*, riches, wealth. Cf. *wunnetu*, (he is) good, excellent; *wunnetuonk*, goodness; *wēnauwetu*, for *wunne-wetu*, well housed (?).

riddle, *nuhpōonk* (*nuhpōonk*, a proverb, C.). *siogkawonk*, a riddle, a proverb, from *siogk*, it is hard or difficult. **ride**, i. e. be borne or carried. See bear (v.); horse.

right (rectus), *sampwi*, (it is) straight, right, just (*sūampi*, R. W.; *sampwi*, C.); *ayimook sampwi wayash*, make straight the paths; *sampweyeu ephah*, 'a just ephah', Ezek. 45, 11; act. an. *sampwesu*, (he is) straight, upright, right-doing [*sampwe-ussu*]; vbl. n. *sampweusconk*, right doing, uprightness, righteousness; n. agent *sampweussuon-in*, a right doer, one who acts justly or uprightly; caus. inan. *sampwehtau*, he makes (it) straight or right; caus. an. *sampwehhtau*, he makes (him) right, causes (him) to be just or right, justifies him; suppos. *noh sampwehhtau*, he who makes right or justifies; *noh sampwehit*, he who is justified; vbl. n. pass. *sampwehhtuonk*, the being made right, justification; caus. act. an. *sampweussahhtau*, he causes (him) to do right, makes him righteous; *sampweog-quamunau*, he accounts (him) right or just, i. e. he justifies (him), from *og-quamun*, he counts or reckons.

right hand, *wuttimohkōu*, (his) right hand; *nuttimohkōu*, my right hand (*yō mtānnoek*, to the right, R. W.); *kuttimohkōu pish nukkogkōunuk*, (freq.) 'thy right hand shall hold me', Ps. 139, 10; *wutch nuttimohkōuweiyeu*, from the right side of (it), 2 Chr. 23, 10. From *kōunum*, he carries; *noh kōunuk*, he who carries; *ne kōunuk*, that which carries (but *kōu* belongs to an earlier intransitive form of this verb).

ring, *pehtekhemutach*, *petekhemutach*, pl. +*ash*. From *petau*, *pehtauun*, (it is) put into, and *nutch*, hand. *wayēōag*, *wohwayēōag*, pl. + *ish*, rings. Cf. *wowēau-shin*, it winds about. See bracelets.

ripe, *kesauah-teau* (*kesauñōta*, C.), it is ripe (?); suppos. inan. *kesauah-tag*, *kesauatag*, when it is ripe; pl. *nish negonne kesauatagish*, those which are first ripe. *annatag* [suppos. inan. from *annoh-teau*?], when it is ripe; *figsash negonne annatag*, when figs are first ripe, Nah. 3, 12. *altuh-tag*; *negonne altuh-tag wēnomineash*, when first (was the season of) ripe grapes; *kesuñtētaash*, ripe (grapes), Gen. 40, 10. *kākenūnunne wēechammonk*, ripe fruit, Mic. 7, 1; *kākenūnunneash*, the first-ripe fruits, Num. 18, 3 (cf. *keueumunneash*, first fruits, Lev. 2, 12, 14). *kepuunanonk kesukuu*, the harvest is ripe, Rev. 14, 15, i. e. is fully grown, mature. See grow. *unūunūatout*, the harvest is ripe, Joel 3, 13; cf. *nūunūwea*, harvest time, R. W., from *unūēu*, it is dry (?).

rise, *waápeu*, *wāben*, he rises, goes upward (without regard to the mode or act of rising); inan. subj. *waupemō*, it rises; *nippeash waupēmōash*, the waters rise up (*unūwēbem*, I rise, C.). *omohku*, he rises, gets up (*nuttomukhem*, I arise, C.); suppos. *nōh omohkēt nompōde*, he who rises early; inan. subj. *omohkemō*, it arose. *nepepi*, he rises to an erect position, stands up. See stand.

rising sun. See sunrise.

river, *śép*, *seep*, *śép*, *sepu*, pl. *sepuash* [*sepeu*, it is long, extended] (*śép*, R. W.; Peq. *sepe*, *sebe*, Stiles); *ut sepuut*, at, to, or by the river; *nashauē sepuwchtu*, in the midst of the rivers; *sepupog*, a river of water, Ps. 119, 136; Rev. 22, 1. *tuk-kō*, *tuk* (not found in Eliot except in compound words), a broad river, as distinguished from a long river (*śép*). Its primary signification nearly corresponds to the Latin *fluctuosus*, rising in waves, and the pl., *tukkoog*, is used by Eliot for waves. The radical verb *tukko* may be translated by fluctuat, it flows in waves (so Rasles has *tegs*, pl. *tegs'ak*, flot, for the Abnaki). Heckewelder says that the Del. *hit-tuck*, "when placed at the end of a word and used as a compound", means "a rapid stream", as in *Lenapewihittuck*, the river of the Lenape (Delaware river), and *Mohicanuittuck*, river of the Mohicans (Hudson river), Hist. Ac-

river—continued.

count 33. *nōah-tuk*, *nōóhtuk* [*nōēu-tuk*], in the middle of the river; *ut kishketuk*, at the bank of [*kishke*, by the side of] the river; *keltchitukqut* [*kehtr-tukut*], to the great river.

roar, *chequttumwog*, they roar (as lions), Jer. 51, 38. *onquōndowau*, *ogpūntōwau*, he roars (as a wild beast). *anōw*, he howls or yells (as a beast).

roast. See bake.

rob, *mukkōkinuau*, he robs, spoils, plunders; *ahque mukkōkinu*, do not rob (them); suppos. *nōh mukkōkinuut*, one who robs; pl. *neg mukkōkinuoncheg*, *maygōkinuoncheg*, they who rob, 'spoilors'; n. agent. *mukkōkinuwarau-in*, a robber (suppos. *mukkōkinuwarauuit*, 'if he rob', i. e. if he be a robber, Ind. Laws, xvi). From *mukkukki*, he is bare, stripped bare; cf. *mukkōkey*, strip yourselves, Is. 32, 11. *checheau*, he uses force to (him), he compels (him) by violence (freq. impers. *chechequāttin*, there is a robbery committed; an. *agūie chechequunuwash*, do not rob me; *chechequunuwāchick* (*neg chechequunuwacheg*), robbers, R. W.); *neg chechequunukquene-y pish chechequunag*, 'they that prey upon will I give for a prey' (they shall be preyed upon or despoiled), Jer. 30, 16. From *chēkve*, by force, violently; cf. *chichēgin*, a hatchet, R. W.

robin, Peq. *quopūsquitch*, Stiles.

rock. See stone.

rod, *pogkomank*, a rod, a stick [suppos. inan. from *pogguhham*, *pogham*, he beats or threshes(?); cf. *pockhōmmīn*, to thresh or beat out corn, R. W.]

roll, *unnequannum*, he rolls (it), moves (it) by rolling; *unnequannumak mogke qussukquunash*, roll ye great stones. *tatuppequannum*, he rolls (it); pass. part. *tatuppequannumuk* (that which is rolled), a wagon or cart. *ompōchēnut*, to roll, C. **room**, *tauhapīmmīn*, there is room enough, R. W. [*tāpī*, *taipi*, there is enough]. *mohchoi weck*, is there room in the house? Gen. 24, 23 [*mohchipeu*, it is empty].

root, *wachēhābuk*, *wutchāubuk* [*wutch-appu*] (*wutchāppekk* or *wottapp*, C.; *wattāp*, R. W.). In composition *-achēhābuk*, *-alchaubuk*: *unachēhābukaog*, they take

root—continued.

root, Is. 37, 31, — *owadehahakooog*, Jer. 12, 3; *pish nukkootahchahpähkonöog*, I will pluck them up by the roots, 2 Chr. 7, 20; *kotohchahbühkohham*, he roots (it) up. *wetchukhquom* (and *watchonguom*) *matugput*, at the root of the tree, Matt. 3, 10; Luke 3, 9; i. e. to the lowest part, the base [*watchönqut*, to the bottom].

rotten, *mit* (when it is corrupted, 'it is putrefied', R. W.); adj. *anittue*, corrupt, rotten. See corrupt.

rough, *kóshki*, *kushke*, (it is) rough: *kushke hogkamik*, a rough garment (*koshkeñe*, 'roughly (a coat not soft)', C.).

round, *petukpi*, *petukhi*, *puttukpi*, El. and C.

round about. See around.

row (n.), *pumohwahsh* (pl.), inanimate objects in a row or rows; an. *pumikkom-poog*, (they stand in) a row. See walk.

row (v.). See paddle (v.).

rub, *waukquimune-luat*, to rub, C.

rule (n.), *kukkehheg*, pl. — *ash*, a rule, rules, C. [*kukkehheg*, a bond, a limit; *kukham*, he marks (it) out].

rule (v.), *nananannu*, he rules or governs. See govern.

ruler, *nananannuacn*, *nananannuacn*, *nananannuacn*, a ruler or governor; *neg nananannucheg*, *nananannucheg*, they who rule (*nananannucheg*, magistrates, rulers, Ind. Laws). *ataúskawauw*, a lord or ruler, R. W.; pl. *ataúskawauw*. See master; sachem.

rump, *wadtan*, *wadtan*.

run, *quogqaru*, he runs; *quogquish* (*quaguish*, R. W.; Peq. *kuqáish*, Stiles), run thou; *quogquati*, let me run (*auq-quogqueem*, I run, C.); adj. or adv. *quogqueere* (*quogquere*, C.), running. *assishau*, he runs to, hastens to or toward a place or persons, he goes swiftly or in haste to (it or him). The primary signification is to make violent exertion, from *assu*, he acts, with 'sh of violent or rapid motion: *nú assishash*, *nú ushshash*, fly thou thither, escape thither, Gen. 19, 22; Num. 24, 11; *aháó-sukye assishang*, 'they run to and fro', Joel 2, 9; *massishau* (*massen-assishau**), he runs alone or by himself; *moushauog* (*mocu-assishau**), they run together; *negonshau* (*negmuc-assishau**), he runs first or in advance; n. agent, *negonshuén-in*, a leader. These two verbs, *quogqaru* and *assishau*, distinguish the action from the act of running. The former denotes merely the mode of locomotion or the physical action; the latter, the action as means to an end or a voluntary act as referred to the animate actor or agent.

* [NOTE.—" Perhaps these compounds may be properly referred to *au*, he goes to, with 'sh of swift or violent motion prefixed: *nussen'-sh-au*, etc."]

run (as water). See flow.

rushes. See flags.

S

sachem, **sagamore**, *sáchem*, a king; pl. — *auog*, R. W.; *sachimánuock*, a kingdom, ibid.; Narr. *sauchem*, Stiles; Peq. *sínjam*, Stiles; Del. *sachiman*, he is a chief, Hkw. Related to *sokkom*, he has the mastery; *sokkau*, *sonkghuau*, he prevails over or has the mastery of (them); or to *sagkompanuau*, he leads (them); n. agent. *sagkompanuau*, a leader. (Cf. *sonksqui*, a queen. *sokkomnu* and *sonkghuau* are easily corrupted to *sagumore* and to *sauchem*.)

sacrifice, *séphausau*, he offers sacrifice; *séphausineau*, he sacrifices (it);

sacrifice—continued.

séphausauau, he sacrifices (him) to; *séphanauau*, he sacrifices (it) to; n. agent. *séphausineau*, one who sacrifices, a priest. See offer.

safe, *nanorigyeu*, in safety [*nanben*, he is safe?] (*nánuarigyeu*, safely, C.); cf. *nanauantamöc*, careful, C.; *nanauauau*, he oversees, keeps, rules over, etc. *pá-paneu*, safely (?), Prov. 31, 11 (*pápáne*, wholesome, C.). *pashque*, safely, Acts 27, 44.

sail (n.), *séphahunk* (*sephahunk*, C.; *sépalchig*, R. W.), a sail; suppos. part. inan.

sail (n.)—continued.

from *seppagham*, he sails, lit. he goes by spreading out, from *sepe*, suppos. *sepak*, when it is spread out or extended (*sepagehommata*, let us sail, R. W.; *seppaghaminat*, to sail, C.).

sail (v.), *pummohham*, he goes by sea, as distinguished from going in a boat or by oars or paddles; hence n. agent. pl. *pummohhamwacnuog*, mariners, Jonah 1, 5, those who go on the sea [*pummoham*].

salmon, *mishquammaiquock* (pl.), red-fish, salmon, R. W. [*nusqui*, red; *an-muig*]; Abn. *meskamegs*, pl. + *ak*, Rasles.

salt. The English word is transferred by Eliot, the Indians not having then learned the use of salt. In a single instance 'salt water' (James 3, 12) is rendered *shippog*, i. e. sour water [*shé-'pog*].

same, *nan*; inan. *nenan*, *ne nan*, that same; pl. *ne nenoush*; an. *noh nan*, the same (person); *netur*, so, in the same manner as (*nenan*, *nunh*, *nout ne*, the same; *mat uchnaw*, not the same, C.). See as; like; such.

samp. See soft.

sand, *nigunt*, *nigout*, sand, a sandy place; *nagontu*, in the sand.

sassafras tree, *sasaunkpamuck*, R. W.

satisfy, *tápi*, *taupi*, there is sufficient, enough; *tapantam*, *tapantam* [*tápi-antam*], he is satisfied, is satisfied with (it); *tapcheau*, he satisfies (him) with (it); *tapheuanu*, he satisfies (him), makes (him) satisfied; suppos. *noh tapheunt*, he who satisfies; *tapeneau*, he is satisfied with (him). See accept: comfort; enough. *tapepu*, he is satisfied with food, he eats enough. See eat.

saucy, *aisuskeyeue*, saucily, C.; *mat quutámmu*, (he is) saucy, ibid. (?).

save, *tomheau*, he saves (him); *tomwehtau*, he saves, rescues, or delivers (it) [caus. an. and inan. from *tomen*, he saves himself, escapes]. See deliver. *wadchanum*, he keeps (it) safe, he saves (it); an. *wadchanau*, he keeps or saves (him), pass. he is saved; n. agent. *wadchanuac-in*, one who saves, a savior.

saw (n.), *poksunkquonk*, *tussonkquonk*.

say, *nussin*, he says, he speaks; *nussin*, I say; *kussin*, thou sayest; *nussin*, if I say, when I say; *attoh asean*, whatever thou mayest say (*teagua kissin*, what do you say?; *nissimnu*, we say, C.); *nag us*, say thou to them, tell them; *nussip*, I said, I did say. See think. *nuttinuh*, he says to him; *nuttin*, I say to (him); suffix *kuttinsh*, I say to thee, I tell thee; *nuttinóuh*, they said to him (*nuttinowap*, I said, C.; *teagua n'tán-nawen* or *n'tawen*? what shall I speak? R. W.). *nawau*, he says; *nawag*, they say; *nawash*, say thou; *nawagk*, say ye; *nawadt*, if he say; *nawop*, he did say; vbl. n. *nawauok*, a saying. *nawau* introduces a quotation or has regard to the thing said (*nawau*, 'Sibboleth', Judg. 12, 6); *nussin* and *nuttinuh* to the speaker or the person spoken to; he says, he says it to him. *anunnuu*, *un-nunau*, he says with authority to (him), he commands, directs, or speaks as a superior to an inferior. *nawau* . . . *Jehovah toh ánuque*, *ne nussin*, 'he said . . . what the Lord saith to me that will I speak' (or tell), 1 K. 22, 14. See command; send; speak.

scab, *mukkee*. Cf. *maggúen*, a swelling; *mogki*, (it is) relatively great.

scabbard. See sheath.

scales (of a fish), *wuhhogkash* (pl.); *weg wuhhogkiitchey*, those (fish) which have scales [*wuhhogki*, it covers the body or it is covered, from *hog*, body; *hogko*, it is clothed; cf. shell].

scare, *kus-siashkisashch*, thou scarest me (with dreams), Job 7, 14.

scatter, *scáhhau*, he scatters (it); caus. an. *seahachau*, he scatters (them); suffix *us-seahachoh*, he scatters them; pass. *nag seahachóog*, they are scattered; caus. inan. *scáuhtau*, he scatters (it), i. e. he causes it to scatter; suppos. part. inan. *scáuhteamuk*, (when it is) scattered, sprinkled; an. progr. *scáuhkau*, he scatters (them) in flight or disperses them (*scáuhkómat*, to scatter; *scáuhkómat*, to sprinkle; *nusserwáuhteam*, I sprinkle, I scatter, C.). *scáuhóog*, (they are) scattered (*scáuhog*, *scáuhóashick*, loose beads (wampum unstrung), R. W.; elsewhere collect. *seawan*, *sewan*, loose

scatter—continued.

beads). *naswiv*, *nasrayene* scattered [*ne sécherhan*, or *ne secheu*?].

scold, *auuskoman*, he reproves (him); see reprove. *nunnishquwam*, I chide or scold; *nunnishquet*, I rage, C.

scornful, *mananówantam*, he is scornful, a scorner [*momontauu*, he mocks (him)].

scratch, *wehnekinan*, he tears or scratches (an. obj.) as a wild beast; suffix *wehnekin-uh*, he tears him (*wehnekin-núnd*, to scratch; *nunnegunum*, I tear, C.). *nukkithekem*, I scratch, C. (?).

scum, *pehtam*. See foam.

scuppaug, *nishchup*, pl. —*paúog*. See porgy.

sea, *kehtoh*, *kehtoh*, *keitoh* (*kítthan* and *wehékum*, R. W.; Peq. *kikhommohk*, Stiles; Del. *kitáhiem*, Hkw.); pl. *khtahhauash*; *nóu* *kehtahhannú*, in the midst of the sea; *kishke kehtahhannú*, by the sea; *keechippam kehtahhannú*, on the seashore (=at *ohquannupam*); *kehtahhannupog*, the water of the sea [*kehtoh*, it is very great, vast]. See chief. *púmmoh*, *púmmoh*, *púmmoh*, a name of the sea which is not found except in compound words. It is probably derived from *pá*, the particle of indefinite, undirected, or variable motion or activity. From it are derived *púmmohham*, he goes on the sea; *púmmohhamwan*, a mariner; *woskechepam* (*wosketupam*, Is. 18, 2), the surface of the sea (cf. *woskeche manoi*, Gen. 1, 2); *ohquannupam*, the shore or border of the sea [*uhquae*, on the edge or margin of]; *kechippam*, *keechepam*, on the shore [*katchepam*, where the sea begins], John 21, 4; Gen. 22, 17; *púmpáguussit*, 'the Sea God,' R. W.; *púmmen*, oil [*púmmúe*, of or from the sea]; *púmpusq*, *púmpisk*, a rock in the sea, a sunken rock, etc. *wehékum* (R. W.) was perhaps a name given by the Indians of the sea coast to the ocean as the great 'producer' (*wehéken*, it yields, produces) of their staple food, fish.

search for, *natineham*, he seeks (it), searches for (it); *natinehamok*, search ye for (it) (*natimahas*, search thou; *táqua ammatime*? what do you look for?; *utaulaunawattinehómmín*, I can

search for—continued.

not look or search, R. W.; *nun-nat-tineahetam*, I search, C.); an. *natineahau*, he seeks for (him); vbl. n. *natineahetoonk*, search (for inan. obj.). See look.

season. See time.

seasonably, *ottache*, *ahhuttache* [*ttache*], in due season, seasonably; *ottachequon*, there is a season, time, or opportunity.

seasons. There was no division of the Indian year exactly corresponding to our somewhat arbitrary assignment of the months to four seasons of equal length. A comparison of the several vocabularies gives the following arrangement as probably correct: Seed-time, *aukeeteannitch*, spring, R. W. [im-perat. of *aukeeteannem*, R. W., *quttúnnemun*, *ohketem*, El.: let him plant]. Early summer, *séquam*, spring, R. W. and C.; summer, El. Summer, *népon* (*nepinnúe*, C.), El., C., and R. W.; *quagussquam*, R. W. Harvest time, *ánnuora* and *annóhant*, R. W.; *'uinawwáet*, fall, C. [from *wúnden*, it is dry]. Fall of the leaf, *tuquónek*, R. W. Winter, *pópon*, El.; *popóne*, R. W.; *poponúe*, C.

seat, *appoonk*, vbl. n. from *appa*, he sits. See sit.

seawan. See scatter.

second, *nahohtóen* [next after, next in order, *ne hohtóen*] (*náhohtóen*, C.); *noh adtókkit*, the second (son or daughter) in order of age, the next to the eldest or first born.

secret, *kemou*, (it is) secret, private; *kéne*, secret (*kemeyéne*, secretly, C.); suppos. inan. *ne kemeyetoonk*, *kemeyetook*, that which is secret, a secret; *nish kemeygish*, secret things.

see, *ndum*, he sees, he sees (it); *nun-nam*, I see (*sun kenánuu*? dost thou see? C.); suppos. *naik*, *nug*, when he saw; *nunmog*, if we see; *nunmóg*, if ye see; *naish*, see thou; *nunmók*, behold ye (*chuh nanuk*? behold! C.); an. *ndun*, he sees (him) (*kunánuu*? have you seen me?; *kun-nánuus*, I have seen you, R. W.); *nók*, see ye (him); vbl. n. *nunmóonk*, a seeing, sight.

seed, *wuskuanem*, (its) seed; *wuskuanem* mustard, a mustard seed; pl. *wuskau-*

seed—continued.

nemuncash, ekaménuash, seeds (seed corn, Gen. 47, 19, 23, 24). *weepannuawee wuskannem*, semen virile.

seek. See look; search for.**seethe**. See boil (v.); immerse.

seize, *tohquum*, he seizes, lays hold of (it); *tohquau*, he seizes (him); vbl. n. *tohquumóonk*, prey, that which is caught or seized. See catch; stay; take.

seldom, *chekéwe*, C. (?).**select**. See choose.**self**, *hog*, body. See body; myself.

sell, *magou*, *magou* (he gives), he gives in exchange for money or other things (*nun-mag*, I sell; *náguat*, to give or sell, C.). See give. *kodtauwampasu*, *kodtauwampasu*, he sells or barter; *kodtauwampash*, sell thou (it); suppos. *noh kodtauwampasit*, he who sells; n. agent. *kodtauwampasuten-in*, a seller (*cattatááamish*, I will buy this of you, R. W.). See buy; trade.

send, *annanau*, he sends (him), i. e. gives him an order, command, or message; prim. he commands (him), employs (him); *nut-annau*, I send (him); *annanuch*, send thou me; *kut-annanum-wo*, I send you (*kut-annanush*, I will hire you, R. W.); inan. *annatam*, he sends (it). See command; hire; messenger. *negontocau*, he sends to (him); lit. he sends in advance or beforehand [*negonne*] (*nekonchuónat*, to send; *nun-níkonchúam*, I send, C.); cf. *negonshau*, he runs before or in advance; *negonshaten*, a leader.

sentence, *doom*, *pagkodchimau*, he sentences, condemns (him); suppos. *noh pakodchimit*, he who sentences. From *pakodcheu*, he finishes, makes an end of it. See condemn; judge.

separate, *chippi*, *chippi*, it is separate or apart; *chippinam*, he divides or separates (it); v. i. act. *chippacháusu*, he makes a division or separation. See divide.

servant, *wuttinnám* (he serves), a servant (*wuttinnamin*, *wuttinnámin*, a servant, C.); *wuttinnéum*, *wuttinneum*, my servant, i. e. one who belongs to me; *nut-tinnam*, my servant, i. e. one who serves me or does me service; *wuttinneum*, constr. *wuttinneumoh*, his servant,

servant—continued.

the servant of (him), who belongs to him; *wuttinnau*, constr. *wuttinnauoh*, his servant, the servant of (him), who serves him (*wuttinnáminoh*, his servant, C.); *ananden wuttinnamun*, a hired servant; n. collect. *wuttinnamunauk*, the servants, collectively, Ex. 21, 7; *wuttinneumunauk*, owned servants, collectively, Eph. 6, 5.

serve, *annanau* [pass. of *annanau*, he sends or commands or employs], he is employed, he is hired; n. agent. *anupáuten-in*, one who serves for hire. *naswítan*, *naswéhtan*, he obeys or serves, primarily, he follows (him); *naswéretash*, serve thou (him); *naswéretok*, obey, serve ye. See obey. *wuttinnau*, he serves, he is a servant; *wuttinnamánnéat*, infin. to be a servant; v. i. act. progr. *wuttinnámukháusu* (he continues to act a servant), he does service habitually (*wuttinnamókossinat*, to serve, C.); vbl. n. *wuttinnámukháusun*, (his) service, a serving (him); *wuttinnámukháusunuk*, service performed, the doing of service. From *wuttinnam*, (his) servant, he serves (him).

set free. See deliver; loose.

seven, *nesásuk tshshe* (*nēsasuk*, C.; *enada*, R. W.; Del. *nishoasch*, *nischasch*, Ilkw.; Alg. *nissomasson*, *ninshorassoo*; Peq. *nez-záugusk*, Stiles); an. *nesasuk tshsuog* (*enadítasúog*, R. W.). *naho nesasuk aittahshe*, seventeen (*piuck-nah enada*, R. W.; Peq. *piugg-naubat shwomsk*, Stiles). *nesasuk tahshinchag* + *-kodlog* (an.), *-kodtash* (inan.), seventy.

sew, *asequam*, *ushquum*, he sews; *asequam*, *ushquum*, he sews (it); *kut-ushquum*, thou sewest (it) up (*ushquumáut monag*, to sew one's clothes, C.); v. i. an. act. *usquontosn*, he is sewing; pass. *usquosin*, it is sewed; *mattu usquosinoh*, (it) was without seam, not sewed, John 19, 23. Cf. *usquóut*, *squontau*, a door.

shad, Abn. *magahaghé*, pl. *-gak*, 'bar'; *ketamégs*, pl. *-gsák*, 'gros', Rasles. Cf. *Sardaghé*, a scale, 'écaille'.

shadow, *onkawóhtau*, *onkawóht*, *onkawóht*; *onkawóhtie* *mchtagguash*, shady trees [*onkham*, it covers, and *óhtau*, it

shadow—continued.

is a covering or it is covered]. Cf. *ank-qe-quahhōn*, a veil; *ank-ahcay*, a cover.

shake, *nukkuunin*, freq. *nunukkuunin*, he shakes (it), causes it to shake or tremble; inan. subj. *nukkenaw*, *nunuk-kemaw*, it shakes, it is shaken; derog. *nunukshcaw*, *nunukshcaw*, he shakes, trembles; vbl. n. *nunukshdonk*, trembling. See tremble. *nenemuhkonaw*, he shakes (him); *pish ken'emuhkōnish*, I will 'shake you, C. *tattawūnuu*, he shakes (it); *tattawūnuu wathogkoonk*, he shakes his garment; caus. inan. *tattawohtcaw*, *tattawohtcaw*, etc., he shakes (it), makes it shake; *tattawohtcaw kuh-hog*, shake thyself; *tattawohtcaw pup-pissi*, shake off the dust, Mark 6, 11 (= *papawohtcaw puppissi*, Matt. 10, 14; Luke 9, 5) (*tat'gyanish*, shake this, R. W.).

shall, aux. *mos*. See must.

shallop, *wawwunānānawek*; dimin. *waw-nawunānānawek*, a skiff, R. W. "Although they themselves have neither, yet they give them such names, which in their language signifieth carrying vessels."

shallow. See ford.

shape, *kukkenawcheu*, he shapes, fashions, forms (it); *kukkenawcheu*, he forms (him). Caus. an. and inan. from *kukkhaw*, he marks it out, or *kukkenawce*, placed in order; he causes (it or him) to be made in order or by rule. *nissu*, *nawissu*, he is shaped or formed. See form.

sharp, *kēnai*, *kēnch*, (it is) sharp; suppos. *kenay*, (when it is) sharp, that which is sharp: *wussetauk* . . . *kenay*, the haft . . . the blade (of a knife), Judg. 3, 22; *kenchquoy* (*kenchquoy*, C.), a sharp knife; *kenompsk* (*kench-ompsk*), a sharp stone. See edge; point.

sharpen, *kēhtauu*, *kēhtauu*, he sharpens; *kēhtauu*, it sharpens; pass. part. *kēhtauu*, (it is) sharpened (*kēkōdtauu*, to whet or make sharp, C.).

shave, *mosum* (he smooths (it), makes (it) smooth), he cuts or shaves the hair: *mosum ummesunk*, he shaves off his hair; *mosuk*, when he shaves his head (*mosomau*, to shear, C.); an. *mosurau*

shave—continued.

wuhhogkuk, he shaves himself. From *masi*, it is smooth. *perghumānat*, to shave; *wuppegthum*, I shave; *sun woh kuppegwhitcawmaw*? will you be shaved? C. *chequodtwegahcaw* [caus. an., *chequodtwchcaw*], he shaves (him); *chequodtwchcaw*, he shaves (his head, his face, etc.) inan. obj.; suppos. inan. *chequodtwegdahcay*, that which shaves, a razor, 1s. 7, 20 (= *chequodtwchcaw*, Ezek. 5, 1; *chequādwchcaw*, C.).

she. See he.

sheath, scabbard, *pechchquogkuk*, *pechhequogronk*.

shell (?), *wuhhogki* [it covers; or is it causative, makes a covering? From *hogkō*, it clothes, covers], a shell (*wuhhogke*, a shell, C.); pl. + *ash*, scales (of fish), *suckaihook*, R. W. [*sucki-wuhhogki*, black shell], 'black money'; *poquāhook* [*kuppegki-wuhhogki*, thick shell?], 'a little thick shellfish', R. W. (the round clam); *metcāhook* [*-wuhhogki*], 'the periwinkle', R. W. (Pyrula). *anna*, a shell, C.; *awāwuck*, shells; *suckanānānawek*, the black shells, R. W. (bivalves?).

shield, *oggunney* [when it covers; suppos. inan. from *ogkō*, *hogkō*, it covers, clothes, is worn on the person]. *muttakkit* (*muttugk-it*, on the shoulders), a shield or 'target' hung on the shoulders.

shin, *mississikoshk*, C.

shine, *wohsam*, he shines, emits light (*wepauz wohsam*, the sun shines, C.); *wohsamaw*, *sohsamaw*, it shines; *wegwai sohsamaw*, the light shineth; suppos. inan. *wegwainney wohsamawronk*, a candle when it shineth; adj. and adv. *wōhsuāc*, *sohsuāc*, shining, light-giving (*wossuāc*, C.); vbl. n. *wohsuāwōnk*, *sohsuāwōnk*, a shining forth, light emitted; *awōhsuāwōnkwegwainney*, the light of a candle. *pumohsam*, it shines, emits light about it. *wohsittau*, it shines, is bright; *wātau wohsittau*, 'the fire is bright', Ezek. 1, 13. *wōhsippōhtcaw*, it shines, glitters, reflects light; adj. *wōhsippōhtcaw*, *wōhsippōhtcaw*, bright, glittering, as a sword, Nah. 3, 3; a stone, I Chr. 29, 2, etc.; inan. caus. *wōhsippōhtcaw*, he makes (it) shine, he furbishes or polishes (it).

ship, *kehthanog*, *kutthanog* (*kitônuuk*, R. W.; dimin. *kitônuukquesse*, a little ship, *ibid.*). From *kehtho-ônu*, *kehthohau*, he goes by sea; *kehthohau-wag*, when he goes by sea (?). But see shallow. Is *kehtho-ônuuk* a great 'carrying vessel'?

shoe, *mokus*, *mokis*, *mokkussin*; pl. *mokkussinash*, *moçinash* (*mocüssinass* and *mokkussinass*, shoes 'made of their deerskin worn out', R. W.; Peq. *múckassons*, Indian shoes, Stiles); *munukus*, his shoe; *kummokus*, thy shoe.

shoot (with a bow or gun), *pumau*, he shoots; freq. *pepumau*, he shoots often or repeatedly (*pepumô*, 'he is gone to fowl', he is shooting, R. W.); *pumuwog*, freq. *pepumuwog*, *pepumuwog*, they shoot; *pumash* (*pumam*, R. W.), shoot thou; *pumamak* (*pummoke*, R. W.), shoot ye; *nok pépemit*, one who shoots; *ney pepemutheg*, they who shoot; n. agent. *pepumuwacen*, *pepumuwacen*, a shooter, an archer; an. *pepumuwon*, *pepumowan*, he shoots at (him); suffix *up-pepumuwôh*, they shoot at him. See fly (v.); gun.

shore, *kehchippau*, *kehchepau* [*katchepumôh*], where the sea begins, the sea shore. *ohquampau* [*ohquaw-pumôh*], the sea margin, the edge of the sea; *ohquaw kehthahauit*, on the sea shore, Mark 2, 13. See bank; haven.

short, *tiôhqui*, *tiôhque*, (it is) short (*tiôhkasûe*, (he is) short, C.; *tiôquôkqussa*, low and short, R. W.).

shorten *tiôhquiteau*, *tiôhquhteau*, he makes (it) short, he shortens (it) [caus. inan. from *tiôhqui*, short].

shortly, *teauuk*, soon, quickly.

shoulder, *mohpeyk*, *muhpeyk*, the shoulder; *uppeyk*, *uhpeyk*, his shoulder (*uppeke*, pl. *uppequôck*, R. W.); *uhpequon*, Gen. 49, 15: *nanashane ohpequauit*, between his shoulders, Deut. 33, 12. *mutugk*, *m'tuk*, the shoulders, i. e. the upper part of the back: *ut wuttuket*, *ut wuttukit*, on my shoulders; *wuttukit*, *wuttukit*, on his shoulders (*mittik*, a shoulder, C.).

shoulder-blade, *tipinon* (?): *wutch wuttipinonit*, from my shoulder-blade, Job 31, 22.

shout, *mishonto*, *mishontawan*, he shouts, cries out with a loud voice; vbl. n.

shout—continued.

mishontawanok, a shouting, a loud noise (*mishantowash*, speak (thou) out, R. W.; *mishontowant*, to roar, C.). See howl.

show, *nôhtinau*, he shows (it) to (him); suffix *wunnohtinôh*, *wunnohtinôh*, he showed (it) to them; *kenohtinush*, I show it to you; *nohtus*, show thou; *natusseh*, show to me (*nunnohtin*, I show; *nahtussch keek*, show me your house, C.). Caus. from *nunum*, he sees, *nâtau*, he sees him; *nâhtinan*, he causes him to see it; so, *nachtau*, show thyself to (him), 1 K. 18, 1. See inform; teach.

shower, *nâpânon*, C. *na tiadtinon*, 'there cometh a shower', Luke 12, 54. *pâpâd-tinuk*, showers, rain in showers (n. collect. droppings). See rain.

shrill, *sashkontawônk*, a shrill tone or voice, C.

shut, *yâwittunum*, he shuts (it), as a door, gate, or the like, to or together; often, he shuts the door (without *squont* expressed): *yânittunuwog*, they shut the gate, Josh. 2, 7 (*yâwûsh*, shut the door after you, R. W.). *yâwittunum*, he shuts (it), as the hand, the eye, etc.): *yâwittunush wuskesukawash*, shut thou their eyes; hence, *yânequôhkon*, a veil.

shut up. See close.

sick, *mahchinau*, he is sick (*wunmahchem*, *mummohtchinum*, I am sick; *wunmattinawens mahchinuui*, my wife is sick, C.; *mummaûchem*, I am sick; *mauchinuui*, he is sick, R. W.); *mummachinam*, *nen machinam*, I am sick; suppos. *ney mahchinucheg*, the sick; vbl. n. *mahchinôuk*, sickness. See fade; have (anxil.); old; pass away.

side, *muhpetey*, rib, side; *uppeteyauit*, *uppeteyauit*, to his side. *sussippoen*, *sussippoe*, (it is) on the side of: *sussippoen wadehen*, on the side of the mountain; *nequt sussippoi*, on one side; *kus-sussippôyem*, on thy side; *sussippônkonuk*, *sussippômgonuk* [*sussippôen-konuk*], the side of the house. *wutuhshame . . . ongkoue*, on this side of . . . beyond or on the other side of: *wutuhshame sypunt*, on this side of the river (*wutuhsham-yen*, on this side, C.). *yôteu*, *yôdi*, *yôde*,

side—continued.

on one side of: *pasak gōm* . . . *auka-tak ogkomācu*, one on one side . . . another on the other, Ex. 17, 12. *acur-anōakūt*, 'from the land on the other side'; *acwumuck nōteshūm*, 'I came over the water', R. W. [*ogkomacu-ohke*]. See other side. *acetaure*, *acetaur*, *ēhūū*, on both sides of; *ēhūūkenag*, two-edged, sharp on both sides; *acetaur seep*, on both sides of the river.

sight, *naumamook*, a seeing, sight; vbl. n. from *naum*, he sees.

silent, *cheqinappu* (he remains quiet), he is silent, he stands still; *chequnapsh*, he thou quiet, be silent (*autcheqūanap*, I am silent, C.).

sin, *matshuk* (evil), *matshesruk* (evil doing). See bad.

since, *nādtenh* (*natech*, lately, C.); *nad-teuh ne kesokoh*, since that day.

sinew, *matshohd*, *matshahd*, a sinew; pl. -ash.

sing, *anahom*, *anachom*, he sings (songs, etc.); *anachomok*, sing ye; suppos. part. *noh anachomout*, he who sings, he singing; vbl. n. *anachomānōok*, a song. *ketahonom*, he sings; *nakketahomom* (*nakkatōhāmom*, C.), I sing; *ketahomok*, sing ye (sau kenauau kukketahom-omwō? can you sing? C.); vbl. n. *ketahomānōok*, a singing; n. agent. *ketahom-awen-in*, a singer.

sink, *quttauu*, he sinks, it sinks, as in water, in mud, etc.: *kuttauoggnawsh kad quttauucōg*, the vessels were ready to sink (on the point of sinking), Luke 5, 7; *quttauu ut pissocogquut*, he sinks in the mire, Jer. 38, 6. Cf. *quttukham*, he weighs (it). With particle of derogation or disaster, *quttatunshan*, *quttatshau*; *quttatshauog onatuh qussuk*, they sank to the bottom like a stone, Ex. 15, 5. See dip.

sip. See sup.

sister, *wetaktu-oh*, her brother or sister. *wetompasu*, *wetompasu*, his or her brother or sister. See brother. *wetukisquoh*, *wetukishquah*, her sister; *wetukusqu*, my sister (*weticks*, a sister, R. W.). *unumissis*, *unumissis*, his or her sister; *unumissisoh*, the sister of (him or her), *unumissis*, my sister, *kunumissis*, thy sister, *unumissis-in* (the

sister—continued.

sister of any one), a sister; *wesunuwsoh*, his or her younger sister, Judg. 15, 2 (*wet-summis*, a sister, R. W.; Muh. *n' nuce*, my elder sister, Edw.). Abn. *nitsē k'iss*, ma sœur, ait mulier; *nebācūemšm* (-šm s. v. parentée), ait vir, Rasles. See younger brother or sister.

sit, *appa*, he sits, primarily he abides, remains in a place, is at rest, he is or remains inactive; hence with an. subj. often used to express passive existence, 'he is', as *usu* (agit) expresses active existence or animate being with potential or implied activity, and *ohvau* (it has itself), inanimate passive existence, 'it is'; *nattap*, I sit; *nattappin*, I sit here or there, I am sitting; *watappin*, he sits here or there, he is sitting; *appuog*, they sit; *apsh*, sit thou; *yeu apēgk*, *yeu apēk*, sit ye here, abide in this place; suppos. *noh apit*, he who sits (*yo āppitch evō*, let him sit here; *nut apēh*, he is not at home, R. W.; *ne āppinac*, to tarry; *appa*, he sitteth, C.); vbl. n. *appūnōk*, a seat. *unumattappu*, he seats himself, he sits down; *unumattapsh*, sit down (*unumunmāttap*, I sit; *unumattāpūnat*, to sit, C.; *māttapsh*, sit thou down; *māttapsh gōteg*, sit by the fire, R. W.; *pish māttapuoq*, they shall sit, be seated, Ind. Laws xii). *wetappu*, he sits down with (him); without object expressed, *wetappemo*, Luke 22, 55 (*wetapreduwcas*, 'sit down and talk with us', R. W.). *kishkappu* [*kishke-appa*], he sits near or by the side of (him). *quenappu*, he sits on or upon (it), he rests on (it) (vbl. n. *quenappūnōk*, a chair or stool, C.).

skin, *matūhquah* [*m'adt-ahquaw-appa*, that which is on the outside or the extreme exterior], the skin of man; *watūhquah*, his skin. *waskm*, *iskon*, *askon*, a raw hide or undressed skin (of an animal); *utaskon*, his skin (*oskōn*, a hide, C.); n. collect. *askunk*, skins: *sheepsoaskunk*, (undressed) sheepskins, Heb. 11, 37. From *wasks*, new, or *askun*, it is raw, unprepared for use, see raw. *ohkan*, a skin dressed or prepared for use as clothing (*acōh*, a deerskin worn as clothing, R. W.), adj. *ohkanne*, made of skins (cf. *onkhom*, he covers or hides; *og-*

skin—continued.

kumnat, to be clothed; *agkaw*, he is clothed; vbl. n. *agkawok*, *hogkawok*, (clothing). N. collect. *ohkawuwuk*, skins.

skull. See head.

skunk, Peq. *ausonuch*, *a'ssowush*, Stiles; *sqauk*, Josselyn. 'Chip. *shí-kang*, *she gog*, *shegang*, polecat [related to *chohkag*, spotted?]. Abn. *segaúks*, Rasles [related to *segúti*, pisses, and *sugket*, El.].

sky, *kesuk*, the visible heavens, the sky. See sun. *pohkuk*, the clear sky (lit. when it is clear), suppos. inan. from *pohki*, it is clear: *pohkuk usqui*, the sky is red, Matt. 16, 2, 3. See weather.

slander, *kekomonau*, he slanders (him), lit. he talks about (him); n. agent. *kekomonau*, a talebearer, a slanderer.

slaughter, *unshauk*, a killing, from *unshau*, he kills.

sleep, *koueu*, *kaweu*, he sleeps; *nuk-koueu* (*nukkáuerm*, C.), I sleep; infin. *kouénat* (*kauénat*, C.; Del. *gawén*, Zeib.); suppos. *uoh kait*, *kairit* (Del. *garit*, Zeib.), he who sleeps; pl. *neg kairchey* (Del. *gewitshik*, Zeib.); *káwán*, when thou sleepest (*yó cowish*, sleep thou here, 'do lodge here'; *kukkoré-tous*, 'I will lodge with you', R. W.); vbl. n. *kouenok* (*kauénok*, C.), sleep; n. agent. *kouénén-in*, a sleeper; *kussuk-koueu*, he sleeps soundly, he is fast asleep [*qassuk-koueu* (?), he sleeps like a stone]. See soul.

sleepy, *kutlukquomnat*, to be sleepy, C. (Del. *n'gafungrau*, I am sleepy, Hkw.); cf. *unukquomimnat*, to dream.

slide, **slip**, *tawequshen*, *tawukpushen*, he slips; *unsscet tawequshin*, my foot slips; suppos. inan. *tawukpushik*, when it slips. From *taweqe*, it is slippery, with 'sh of derogation. *osséopósue*, he slips or slides backward; adj. *osséopósue*, *asséopósue*, backsliding. Cf. *assóúshau*, he goes backward.

sling, *sawumpáguqchey*, pl. + *ash*; *sawumpáguqsham*, he slings (it); n. agent. *sawumpáguqshamwau*, a slinger.

slip. See slide.

slippery, *taweqe*, (it is) slippery; *taweqohtau*, (it) is slippery.

slothful, *sesegenam*, *sasegenam*, more rarely *segenam*, he is slothful, sluggish, indolent; *ahqu sesegenamók*, *ahqu sasengkwámók*, he not slothful; *ahqu segenamók*, he not remiss or idle (in a particular matter; the freq. *seso-* or *sasa-* denotes general or habitual slothfulness); vbl. n. *sesegenamóok*, *sasay-* (*Asckencumóok*, C.), slothfulness, indolence; n. agent. *sesegenamwau*, an indolent or slothful person. See slow.

slow, *cheke*, *chechike*; *chechike kim-mus-quandam*, thou art slow to anger; *cheke kukkouneau*, 'you sit up late', Ps. 127, 2, i. e. you are slow to sleep. *manumau*, *manumau*, (he is) slow, moderate, patient, quiet, gentle (*manime*, gently, C.); *manunappu*, he is (and remains) quiet, slow, etc.; *manunissu*, he acts slowly, he is slow (in action) (*manúshesh*, go slowly, R. W.); n. agent. *manunegeneu*, one who is slow, patient, gentle, etc. (cf. *manunaw wottau*, 'slow of (my) speech', Ex. 4, 10, and *cheke ketetahkouch*, 'let him be slow to speak', James 1, 19). *sassagushátuog*, they are slow; *cassásagus*, you are slow, R. W.

small, *pécheau*, he makes (him) small; pass. he is made small; *péuh*, 'bring thou him low', make him small, Job 40, 12 [caus. an. from *peawe*, *peuen*, it is small]. See little.

smell, *munmóndam*, *manóndam*, he smells (it) (*munmóndam*, I smell, C.); *nquít-maúntash*, smell thou, R. W.); vbl. n. *munmóndamóok*, smell. *ussumungquatt*, *asumungquatt*, he smells of, has the odor of; *ussumungquattash myrrc*, they (inan. pl.) smell of myrrh, Ps. 45, 8; *asumungquok* (when it smells of), smell, odor, of inan. obj.; *asumungquassu*, he smells of, emits an odor of; vbl. n. *asumungquassuonk*, smell, odor, of an. obj. *matchemungquatt*, it smells badly; *matchemungquok*, a bad smell (*machimongquatt*, a stink, C.). *wetimungquatt*, it smells sweetly; *wetimungquok*, a sweet smell (*wetimungquatt* or *wrechimungquatt*, C.).

smelt, *moamúttatig*, 'a little sort of fish, half as big as sprats, plentiful in winter', R. W. This was probably the smelt (*Osmerus eperlans*); but the corrupted name 'mummychog' has

smelt—continued.

been transferred to another species.

From *mohānōog*, pass. and recip. *moh-moitōog*, they are gathered together.

smoke, *pukut*, *pukit* (*pick*, R. W.); *pukittawā*, (it) smokes; *pukittawāsh*, they (inan. pl.) smoke (*kek pūkkuttāñō*, your house smokes, C.); adj. and adv. *pukut-tūc*, smoking, of smoke; dimin. *pukkut-taemes*, vapor, fog. Cf. *pukque*, ashes, mire; *pukquohke*, a clod of earth.

smooth, *māsi*, *māse*, *māsiyeu*, *māsen*, (it is) smooth, bare (*māsi*, bald, C.); pl. *māsiyeuash*, they are smooth; but *māse qusukquāwesish*, smooth small stones, 1 Sam. 17, 40; *māsompsk*, a smooth stone [*māsi-ompsk*]. See bald. *māsum*, he smooths, hence he shaves his head, cuts his hair. See shave. *māsurau* [for *mā-seshuan*, caus. an.], he makes smooth, an. obj., hence he shears or shaves. *māsumwūchquok*, that which makes smooth, a razor.

snail, *askequttum*, Lev. 11, 30.

snake, *askak* (*askūg*, R. W.; *asconke*, Morton, N. E. Canaan; Peq. *skeogs*, Stiles; *askook*, C.; Del. *achgook*, Hkw.; *māskag* [*māsi*, black], a black snake, R. W.; Del. *suckwīgook*, Hkw.); pl. +*og*; dimin. *askākse*, a small snake, a worm. *sēsekq*, *sēsekg*, pl. *sēsequāog*, a poisonous snake, 'adder', 'viper' (*sē-sek*, rattlesnake, R. W.) [*sēsekaw*, he rattles, makes a noise (?), 'he peepel'. Is. 10, 14; *sahsauag*, when it tinkles, 'tinkling', 1 Cor. 13, 1]. Cf. *ahk*, *ahy* (*oohke*, C.), a worm.

snare, *appch*, *ahpch*, *appchān*, a snare, gin, or trap. See catch; trap (n.).

sneeze, *wshikōw*, he sneezes (*sauwēg-kāonk*, sneezing, C.; *auwōnk*, sneezing, ibid.). *pāpātaudōonk*, sneezing (violent blowing, blast of air).

snow, *kōn* (*cōne*, R. W.; Del. *gōn*, *guh*, Hkw.). *sōchepo*, R. W.; Peq. *souch'pon*, Stiles; *sōchepirutch*, when it snows, R. W. *muhjāwī*, it snows; *son māhpu*, does it snow? *mattu māhpinu*, it does not snow, C.; *muhpōe kesukōd*, a snowy day, El., 1 Chr. 11, 22 (cf. *tohpu*, frost). Cree *nisjoon*.

so. See as; like; such.

sob, *nohtimrinneat*, to sob or sigh; *unn-nohtimrup*, I sob or sigh, C.

so far as, *nōhquen*, *nōhque*, *unnōhquen*.

See far.

soft, *nōhki*, *nōkiyeu* (*nōhkie*, C.), it is soft; an. *nōhkēsū*, he is soft or tender; caus. inan. *nōkohtēu*, he softens (it), makes it soft. *sāupāen*, *sābēu*, it is soft, i. e. it is made soft, perhaps primarily softened by water: *sāupāe mā-nānsk*, softened clay, 'mortar', Gen. 11, 3, etc.; hence, suppos. inan. *sābahēy*, *sobahēy*, pottage, that which is soft or thinned, and *nāānup*, R. W., 'a kind of meal pottage, unparched. From this the English call their samp.' Dutch *sappan* (*sappan*, *sepan*, *sepon*, Webster), 'the crushed corn, boiled to a pap', Deser. of N. Netherl., 1671; further corrupted to *pone* (Abn. *nsān-bān*, *sagamitē*, Rasles). See drink (v.).

softly, *mānunne*. See slow.

soldier, *matwau*, an enemy (in arms), a soldier (*matwauog*, soldiers, R. W.; cf. *matwāonek*, a battle, ibid.). See enemy.

solitary, *townushin*, *tonishin*, it is solitary, desolate, deserted: *ohke pish tonishin*, the land shall be desolate; suppos. *wēk ne townshik*, my house that is waste, Hagg. 1, 9; as adj. *townushinne*, solitary, desolate. See alone.

so long as, *nisohke*, *ne sohke*, *tohsahke*, so long as, while. Cf. *nesāhtēag*, the length of.

some, *nawhutchē*, *nawutchē* (*nāwhitchē*, C.), a part of, some of (it) [*nā wutchē*, therefrom, as a less taken from or out of a greater]. *pāishe*, R. W. See half.

somebody, *hōran*; pl. *hōranig*. See any.

sometimes, *monānch*, *mānānsh* (*mānā-nish*, C.), sometimes, now and then, at times.

son, *wān-nāwān-on-uh*, his son, the son of; *nāwānūn*, my son; pl. *nāwānūnōnōg*, my sons; *nāwānūnōn wānānānōnūh*, my son's son; *kenāwānōn* (*kenānōn*, C.), thy son; *nāwānūnūnūn*, a son, i. e. the son of any, any son; n. collect. *wān-nāwānūnūnk*, sons; *wānē nāwānūnūnūnk*, all my sons. *nāwānūnūnkēse*, *nāwānūnūnkēse*, my son, R. W. See boy; younger son.

son-in-law, *wāssūnūn*, he is the son-in-law (daughter's husband) of; *pish ken*

son-in-law—continued.

wasenamukqich, thou shalt be my son-in-law, 1 Sam. 18, 21; suppos. part. *wasenamukqiche*, a son-in-law (*nos'ne-muck*, he is my son-in-law, R. W.).

soon, *teanuk*. *quenau*, *quende*, as soon as (*kittanmai*, *kittungti*, R. W.). See immediately.

soot, *penoh*, C. (?).

sore, *kehkechui* (it is sore), a sore; an. *kehkechau*, (he is) sore; vbl. n. *kehkechisauok*, *kehchesauok*, soreness, a sore (*n'chesanman*, *n'chesanmattam*, I am in pain; *n'chesanmam n'sete*, my foot is sore, R. W.).

sorrowful, *uuantam*, he is sorrowful, he grieves; v. i. and v. t. inan. he grieves, he grieves for (it); vbl. n. *uuantamwauk*, sorrowing, sorrow. See grieve.

sorry, *aukskoiutau*, he is sorry; v. t. he is sorry for (it). See repent.

so soon as, *quenau*, *quende*, as soon as, scarcely.

soul, *ketathogkui*, (he is or it is) a living creature, a living self [*ketac-hogk*]. This word is used by Eliot for 'soul', (living) 'creature', a human being, etc. It is doubtful if it was known to the language before he employed it. Cotton, however, has *ketathogkan*, soul. *comat'auuk* [= *kom'auk*], the soul, "because they say it works and operates when the body sleeps [*komen*]. *nichatchauk*, the soul in a higher notion, which is of affinity with a word signifying a looking-glass or clear resemblance, so that it hath its name from a clear sight or discerning."—R. W. *nashauuk*, the spirit of man, lit. breath, *πνεῦμα*. See spirit.

sound. See voice.

sour, *sé*, (it is) sour; suppos. *séoy* (when it is sour), that which is sour: *sé putak-quauuk*, leavened bread; *sé wine*, 'vinegar'; adj. *séine* [*sé-uine*, sour-like], sour: *seme wauom*, sour (unripe) grape, Is. 18, 5. Cf. *siogke*, hard, difficult.

south, *sowanáyen*, *sómaiyeu*, southward, to or at the south, but (*sowaniniá*) according to R. Williams, 'the Southwest', where 'the Gods chiefly dwell'. *sowanohke*, the south country.

southeast wind, *nanóckquatin*, R. W.

south wind, *sowanush*, *sowanishin*, there is a south wind, the south wind blows (*sowanushew*, the southwest wind; *tou-wáttin*, the south wind, R. W.).

sow, *ohkteau*, he sows or plants. See plant.

span, *ómskinausa*. See measures of length.

sparrow. *maneesashques* is used for 'swallow' and 'sparrow'; *manéshash-quish*, Ps. 102, 7 (*maneesashquits*, Mass. Ps.).

speak, *kuttaw*, he speaks, he utters speech; vbl. n. *kuttawauk*, *kuttawauk*, speech (a word, C.; the Word, *ὁ λόγος*); with *k'* progressive *ketakui*, he talks, goes on speaking; *ketakash* (*kattókash*, R. W.), speak thou (*nah wauue kekétákui*, he speaks well or is fair-spoken; *nakkétetakom*, I speak, C.). *annanau*, *annawau*, *annawau*, he speaks to (as a superior to an inferior), he tells or commands (him); *unók*, speak ye to (them); *nah auant*, he who speaks to or commands; *áuau*, when I speak to (him) (*nul-annauauk*, he commands me; *annawóuat*, to say, C.). See say; think. *kenanau*, he speaks to (him), he talks with (him); *kenauauk*, speak ye to (them); *kenau*, speak thou to (them); suffix *kuk-kenanush*, I talk with you, I speak to you (as a superior to an inferior); n. agent. *kenanuaen-in*, a counsellor.

spear, *quauhtog*, pl. + *quash* [*quauhtogk*, long stick]; *auagauhtuk*, a fish spear, Job 41, 7 (Del. *notameshiau*, Hkw.).

species. See kind (n.).

speckled, *mámóm*, 'freckled', Lev. 13, 39; *mámómou*, (he or an obj. is) speckled (*mámómou sin*, Gen. 30, 33); suppos. part. pl. *ney mámómesycheq*, they which are speckled. See spot.

speech, *kuttawauk*, speech, utterance; vbl. n. from *kuttaw*, he speaks; *kekétakauok*, continued speech, talk; vbl. n. from *kekétakui*, he goes on speaking; *hettawauk*, *uuantawauk*, speech, language. See language.

spider, *manuwupit*, *manunaypht*.

spill, *quoishau*, *quoishau*, it is spilled, Luke 5, 37; Mark 2, 22; *u quauhtauuk*, that which is spilled, 2 Sam. 14, 14.

spin, *tuppenwahlean*, *tutuppenwahlean*, (he) spins, twists. See string; twist.

spirit, *nashānauk*, breath, the spirit of man (πνεῦμα, spiritus). Apparently a verbal from *nashān*, it is between, medium; because intermediate to the material and immaterial or to animate and inanimate existence, a 'tertium quid'? See soul.

Spirit of God, *waw-nashanawātanohi* God, Gen. 1, 1 (cf. Dan. 4, 8, 9; 5, 18); *nashanauit*, Matt. 4, 1 (cf. *matanait*, the devil, ibid.).

spit, *suhkau*, he spits (*eskunousinnat*, to spit, to be spiteful, C.; *nuttreskōnons*, I spit; *nissuke*, I am spiteful, C.); *saky*, *sohq*, spittle.

spoil (n., booty), *seqtutahhamōuk* [vbl. n. from *seqtutahham*, he leaves (it) behind].

spoil (v.). See hurt; rob.

spontaneously, *nehearonche*, of himself, of itself, sua sponte.

spoon, *wattattamwādech*, pl. -*wash* (but *nahattamwādech*, my cup, C.) From *wattattamwādech*, -*nehean* [caus. from *wattattam*], it makes him drink, enables him to drink (?). *kunām*, pl. -*māuag*, R. W.; *kunām*, *quawaw*, and *kupoh-hauk*, spoon or ladle, C.

spot, *chohkag*, *chogg*, a small bit, a trifle, a spot, a jot; *wompi chohkag*, a white spot; freq. *chohechohkag* (suppos. inan., when it is spotted or has many spots), that which is spotted; an. *chohkesu*, *chohechohkesu*, (he is) spotted; suppos. *chohechohkesit*, when he is spotted; pl. *weg chohechohkesitcheg*, the spotted (animals). *mōmāochohkesu*, (he is) spotted; *weg mōmāochohkesitcheg*, they (animals) which are spotted [*māi-chohkesu*, having dark or black spots?]. See speckled.

spread about, *penēkinu*, it spreads about (as a vine), Ezek. 17, 6. From *pannean*, it goes astray.

spread out, *sepatgenum*, *sepatkinum*, he spreads (it) out; suppos. inan. part. *sepatkewamuk*, spread out; inan. subj. *sepatgenan*, *sepatkewan*, it is spread out, it spreads itself; v. i. an. *sepatkōg*, they spread themselves. See sail (n.).

spring (a season). See seasons.

spring (of water), *tohkekum*, a spring, a fountain, pl. -*wamash*; *tohkekommupay*, springs of water, running water. Num. 19, 17; Josh. 15, 19.

spring up (as a plant), *sonkin*, *sonkuu*, it springs up; *tennuk sonkenushi*, (those) spring up quickly, Matt. 13, 5; suppos. part. *sonkuk*; *kutche sonkuk*, 'in the beginning of the shooting up', Amos 7, 1; caus. inan. *sonkenwahlean*, he makes it spring up. *sonkehlean*, it springs forth, puts out (as a bud from a plant).

sprinkle. See scatter.

square, *gaue māi* (four-cornered), square. See angle; corner.

squash, "*askūtasquash*, their vine-apple, which the English from them call squashes", R. W. "*Isquonter squashes* is their best bread in summer when their corn is spent", Wood, N. E. Prospect "Squashes, but more truly *squonter squashes*", Josselyn, N. E. Rar. 57 Eliot gives *askatasq*, pl. *askatasquash*, cucumbers, Num. 11, 5; *nonaskatasquash*, melons; *quawawsq*, a gourd, etc. Cotton derives this *asq* from *aske*, raw; *manaskētāmuk*, 'cucumbers or a raw thing', and this etymology is established by Rasles' Abn. *ēskitamek ša' šasē*, pl. *ēskitamēghir*, 'melon d'eau, i. e. qu'on ne fait pas cuire' (*skīr*, crud). See raw. It was probably a general name for the Cucurbitaceae or melon-like plants, derived either from *aske*, raw, i. e. which may be eaten uncooked, or from the kindred word *askeht*, *askeht*, that which is green. Cf. *wame ashkash-quash*, 'all the green grass', Rev. 8, 7. *askūtasq* (pl. *askūtasquash*) is perhaps compounded from *askak*, snake, and *asq*, snake-like plant; perhaps from *askeht-asq*, green melon-like plant. The English adopted the plural *asquash* as a singular and formed a new plural *squashes*.

squeteague (*Labrus squeteague* Mitch.) is supposed to be an Indian name of a species of fish common on the coast of New England, but I have not found it in any early writer. The same species is in some places known as *checcout* or *cheppit*.

squint-eyed, *pānikquā*, C. [*panne-nah-quaw*, he looks astray or wrong].

squirrel, *auēqus*, a little colored squirrel; pl. *auēquassuck*, R. W.; the chipmunk or striped squirrel, *Seiurus striatus* [*auag-kesu*, he is painted]. *mīkšē*, *čœurnil*; *auikšess*, *suisse*, Rasles. "The Suisse

squirrel—continued.

squirrels are little animals resembling rats. The epithet of Suisse is bestowed upon 'em in regard that the hair which covers their body is streak'd with black and white and resembles a Suisse's doublet, and that these streaks make a ring on each thigh which bears a great deal of resemblance to a Suisse's cap."—Labontan 1, 235-236 (ed. 1703). *nisháuncke*, R. W.; *nisháunck*, pl. *wog*, C.; *m'asháuneege* and *shenueage*, a squirrel, Stiles [*nishe-anéqs*, great squirrel].

staff, *nuróhhou* (*wut-áúho*, R. W.), a walking staff (cf. *awóhshin*, he rests). *qnu-núhtug*, an upright staff, stick, or pole [*qmoni-tugk*, long stick].

stagger, *chaniúshau*, he staggers, as a drunken man, C.; vbl. n. *chachaniúshau-muk* and *chanehehachauwuk*, staggering or reeling, ibid. *kehkepschau*, *quchquch-chikau*, he staggers.

stand, *neppau*, he stands, he rises up (erect); *numneppoh*, I stand; *népaush*, stand thou ('up' Judg. 8, 20); *népaitch*, let him stand; suppos. *nóh népaúit*, he who stands (*numneppau*, I stand, C.; *yó népaush*, stay or stand here, R. W.); inan. subj. *neppauwá*, *neppáúwa*, it stands; *nish neppáúwáush*, these things stand; inan. caus. *neppáútau*, *neppáútau*, he makes (it) stand, he stands (it) up, and with inan. subj. it stands (i. e. it is made to stand up): *mutta pish neppáú-táunash*, they (inan.) shall not stand up, Is. 27, 9; hence *neppáúhquwuk*, a post, a stake.

kompau, he stands erect, as a man stands. This verb, related to *omp*, man, is not found except in compounds, of which there are a considerable number. Heckewelder observes that in the Delaware 'ap or *ape*, for walking in an erect posture', is one of the regular terminations of the names of animals; 'hence *lenape*, man', Corresp. 411. *sampakompau* [*sampaw*, straight, upright], he stands upright. *quenikompau*, *quesikompau*, he stands upon (it); *pish kukqiesikompau qissak*, thou shalt stand upon a rock, Ex. 33, 21. *ohpikompau wusseetash*, he stands upon his feet, Dan. 7, 4; cf. *ohpáuta*, he walks or treads upon, Job 9, 8. *chequinikom-*

stand—continued.

pau, he stands still, Josh. 10, 13. *og-qukompauog*, they stand like or in the manner of, Job 38, 14. *pumikompauog*, *-ping* (they stand in a row), a row of men or animals; cf. *pumóhtauish* (they are in a row), a row of inan. objects. *nanwakompau*, *nanóstkompau* [*nanwau*, *nanwáú*, he bends or stoops], he stands bent or stooping. *wáenikompáúwog*, they stood round about (it); *wéinukompáúwog*, Gen. 37, 7 [*wáenau*, it is round about, around]. *quimnappekompau* [*quimnappu*, he turns about], he stands turned about; hence 'he is converted', and *quimnappekompáúwau*, 'a convert'.

quenuhtau, it stands (is supported) on; suppos. inan. *quenuhtug*, a foundation.

star, *anogqs* (*anúckqs*, pl. *anúcksack*, R. W.; *anúqs*, C.); pl. *anogqsoq*; *nish-ánogqsa* (*nisháúwóck*, R. W.), the morning star [*nishe-anogqs*].

starve, *paskáúwótau*, he suffers extreme hunger, he starves; *nóh náhen nappáw paskáúwótau*, he is like to die with hunger, Jer. 38, 9; vbl. n. *paskáúwótau-móuk*, starvation, extreme hunger.

stay, *appu*, he stays or remains. See sit. *togkogku*, *togkogqshau*, it is stayed, is stopped: *enúnuwáuk togkogqshau*, the plague was stayed, Num. 16, 48, 50, = *togkogqshótau*, Num. 25, 8.

steal, *kunuwáto*, *kunuwáto*, he steals; suppos. part. pass. *kunuwáto-muk*, (that which is) stolen; neg. imperat. *kunuwátohkom*, thou shalt not steal (*nuk-kunuwáto*, I steal, C.; *wépe rukúúmmat*, you have stole, R. W.); vbl. n. *kunuwáto-wóuk*, stealing, theft; n. agent. *kunuwáto-wáen-in*, a thief.

steel, *menuhkequog*, *wisshechuog*. See iron.

sterile, *méheheu*, *mehchéyau*, (it is) sterile, barren, empty. See empty.

stick (n.). See rod; wood.

stick (v.), *pissogqpsheau*, *pissogqshau*, it cleaveth, sticketh, it is adhesive or sticky; adj. *pissogquane*, niry, sticky. *mosogqpe*, it adheres, sticks close; *mosog-quóhtau*, it adheres to (it), sticks close to (it); inan. pl. *mosogquáhtauish*, they stick together, adhere (*numnúsogqu-*

stick (v.)—continued.

tam, I cleave to or stick to, C.); from *mussumam*, he touches (it).

still (adj.), *chequapput*, he is still, he remains quiet. See silent. *chequussu*, he is still (in action), he does or acts quietly. *ahlotapagodut* (?), 'beside the still waters', Ps. 23, 2, = *manumashae nippeit*, Mass. Ps.

still (adv.). See yet.

sting, vbl. n. *chokkawoonk*, a stinging [chogg, a spot, a very small thing, and *kô*, sharp ?] (*chokkûlho*, a sting, C.).

stir, *monomuturam*, *ma-*, he stirs, moves, causes motion in (it): *monomuturam nippeash*, he troubled the waters, John 5, 4; *monomuturam wassissittanash*, when he moved his lips, Prov. 16, 30. *manonehu*, he stirs, he moves; *manonechemo*, it stirs. *outahlean*, *outahlean*, it stirs, it is moved from its place. *wogkannau*, he stirs up, incites, sets in motion (him); *wogkannam*, he stirs (it) up, sets (it) in motion; inan. subj. *otan wogkownean*, the city was moved (excited), Acts 21, 28; *nippe wogkameauk*, when the water is troubled, stirred, John 5, 7; vbl. n. *wogkounauk*, stir, commotion. See move.

stockings, *caukôanash*, R. W.; Peq. *cuagorantch*, a stocking, Stiles. See leg-gings.

stomach, *muppachinan*, C. See bosom.

stone, *qussuk*, a rock, pl. *qussukquash* (*qussûk*, a stone, R. W.; *qussuk*, rock, C.). *hassun*, a stone, pl. *ash*; dimin. *hassunnes* (so El. Gr. 10, 12; but the distinction is not uniformly observed in his translation). *qussukquashit*, among the rocks; *qussukquashitauk* (*qussukquashitauk*, C.), a wall (Del. *awchek achinûk*, at the big rock, Hkw.); *qusshequ*, it is heavy, R. W.). *hassunneq*, a cave; *hassunneutruk*, a stone wall. *ompsk*, *ompsq*, in compound words, an upright rock, a stone (not found separately in Eliot's Bible; but *missitche ompsqut*, 'a great rock', occurs in Sam. Quinnup. p. 156); *wawashquompsk*, the top of a rock [*wawashquompsk*]; *toywankwompsk*, a mill stone, etc. *chapiskq*, chip-

stone—continued.

pipsk, in compound words, a rock [a detached, separate (*chippi*) rock ?]; *waskochepisk*, the top of a rock, 2 Chr. 25, 12; Ezek. 24, 7; *ut chippipsqut*, 'on the rocks' (on a rock), Acts 27, 29 (*machipsent*, a stony path, R. W., = *may-chippiskqu?*). *pumipsk*, *pumipsq*, pl. *pumipsquash*, a rock, rocks; *kenigke pumipsquethu*, among the rocks, Job 28, 10; pl. *pumipsquethuash* (?), 1 K. 19, 11.

stoop, *sukoshkottuen*, *sukoshkottassun* *onatah gunnonon*, 'he stooped down, he couched as a lion', Gen. 49, 9; *wish-quossun*, he couched (as a lion), Num. 24, 9. See bend one's self; bow down.

storm, *mishehtashin* (it storms), a storm of wind, a tempest (*mishtâshin*, there is a storm, a storm, R. W.; *mishehtâshin*, winds, C.); *waabin mishehtash*, there arose a tempestuous wind, Acts 27, 14; suppos. *mishehtashinut*, when it storms: *wutehe mishe tahshinut*, from the storm, Is. 25, 4 [*mishe-tahshin*, it is greatly lifted up, there is a great uplifting]. *nashquittin* (it destroys, it rages with violence), a violent and destructive tempest (*nashquittin*, *nashquittin*, a northerly storm or a tempest, C.); suppos. *nashquitt*; cf. *nashquittug*, fire; *quittu*, R. W.

story, *uwetongquut*, a story; pl. - *ash*, C.

straight, *sampwi*. See right.

strange, *penawre*, different, unlike, foreign; *penawohkonnuk*, a strange place. See different; foreign.

stranger, *penawohleau*, he is strange or a stranger, he is different, unlike; contract. *penawohit*, *penawot*, a stranger (*penawohleau*, C.); pl. *penawohleatug*, strangers, 'the heathen', Ezek. 36, 3, 4 (*nippenowinturam*, I am of another language; *penowantowahleatuck*, they are of a divers language, R. W.).

strawberry, *wutahminneoh*, C.; pl., *wutahminneash*, R. W.

street, *taumag*, *tuamagag*; *in taumagay-quethu*, into the streets.

strength. See strong.

stretch out, *summagunum*, *samogkinum* (*summagkinum*, C.), he stretches

stretch out—continued.

out (his hand, a staff, etc.); suppos. *summaguonuk wamutcheq*, when he stretched out his hand; *ne sumogkinu-muk*, that which is stretched out; *summagotcheau*, it stretches out or is stretched out, extended (*summagquissin-nūnat*, to lie along, C., i. e. to stretch one's self; *nussummagquissin*, I lie along, *ibid.*) [*sok-magun*, he offers or presents it forth]. *sesekeu* (?), he stretches himself. *sesepeu*, he stretches himself, lies at full length; suppos. part. pl. *neg sese-pauécheq*, they who stretch themselves, Amos 6, 7 [from *sese*, *sese-appu*, extended, at length]. See spread out.

strife. *penauittuonk*, contention, strife; vbl. n. recipr. from *penauunuan*, he has a difference with (him). See contention.

strike, *togku*, he strikes. This, the primary intransitive verb, is rarely found in use. The infinitive *togkonat*, 'to hurl' (stones), occurs in 1 Chr. 12, 2, i. e. to strike with, whence the suppos. inan. *togkuonk*, an ax, an instrument to strike with (or to be hurled?), and vbl. n. *tog-wonk*, *togquhewonk* [= *togkuonk*], a mortar for pounding corn, lit. a striking. *togkomau*, he strikes (him); *nuttogkom*, I strike, El. and C.; suppos. part. *noh togkomout*, he who strikes; intrans. *noh togkomit*, he who strikes or smites (with a rod, etc.), Is. 30, 31; freq. *tuttagkomau*, he strikes (him) repeatedly, he beats (him); suffix *wuttattagkomáth*, they beat him (*nuttattagkom*, I beat, C.); vbl. n. act. *togkomawuonk*, a blow; pass. *togkomittuonk*, a blow received. *togkodum*, he strikes (it); suppos. part. *noh togkodtog*, he who strikes; freq. *noh tohtogkodtog*, he who strikes often, who beats; suppos. inan. *togkodtog*, that which strikes, when it strikes, a sword; vbl. n. *togkodtuonk*, a blow, a stroke; *tut-togkodtuonk*, a beating (*tuttagkodtuongash*, stripes, Ind. Laws). *tutchoitnat me-nut-cheq*, to strike with the hand; *pish tád-teach*, to strike with (it), Is. 3, 17. See shake.

string, *penunnecht*, *penunneat*, a cord, a string (*penunnecht one*, a fishing line; *peámengahd*, a cable, C.); pl. *-ash*,

string—continued.

onash. *tuttappua*, *tatappin*, a (spun or twisted) thread; *msquí tuttappin*, a scarlet thread, Josh. 2, 21; adj. *tuttappoude*, twined or spun.

strip, *paskinan*, he strips (him), uncovers (him). See naked. *mukkakinuu*, he strips, plunders, robs (him). See rob.

strive, *mekonau*, he strives, contends, quarrels with (him) (*nut-chekeageuit-team*, I strive, C.); recipr. from *cheke-heau*, he uses force. See fight; quarrel.

strive after, *ahchu*, he strives, exerts himself, is diligent; *ahchue*, 'do thy diligence', exert thyself, 2 Tim. 4, 9; *ahchue tapakon*, 'labor not to comfort me', Is. 22, 4. See hunt.

strong, *menukki*, *menukken* (*menukhe*, Exp. Mayhew), it is strong, firm, hard; an. *menukkesu* (*minikéssu*, R. W.), he is strong; n. agent. *menukkesunen-in*, a strong man, 'mighty man of valor', 2 Chr. 32, 21; vbl. n. *menukkesuonk*, animate strength, might (dimin. *minio-quésu*, weak, R. W., i. e. a little strong).

strong drink, *onkuppe*, *onkup*; *menukhe wuttattamóonk*.

stronghold. See fort.

stuff, *chetham-áuat*, to stuff, C.; cf. *chétimau*, he compels (him).

stumble, *togkusittassun*, he stumbles (*nuttogkissittassin*, I stumble, C.); *togkusittassunichetlit*, when they stumble [*togku-séetash*, he strikes with his feet? Cf. *togkishkom*, he kicks at].

stump, *wchquawunquy*, the stump of (a tree); cf. *wchque*, as far as; *wchqshik*, the end of.

sturgeon, *káiposh*, pl. *-áing*, R. W.; *káiposh* and *kaskóhut*, C.; Abn. *kabassé*, pl. *-sak*, Rasles.

substitute, *nonapateau*, he substitutes (it), puts it in the place of something else. From *nonpe*, again, instead of.

succotash, *msickquash*, R. W. (who translates it 'boiled corn whole'. Its etymology, however, proves that the Indian *u'sickquash*, like the modern, was made from shelled corn or corn separated from the cob: *u'sukquash-hash*, the beaten-to-pieces (corn), inan. pl. from *sukquashauu*, he beats it to pieces or beats it small).

suck, so.

[NOTE.—Definition not completed. *Secanôhque*: *anuy*; *uq*; *nan*; *neaw*; *unehkuk*; *ne uy*; *untitini*; *uk*; *unung*; *unacitunent*; *untitini*; *geu nunc*.]

suck, *nanontam*, he sucks (it), he takes by sucking, he sucks up (*mukkoies nanontam*, a child sucks, C.; *nanitunwat*, to suck, ibid.); an. *namu*, he sucks; pass. she is sucked, she suckles or nurses at the breast; *pish kenan sogkodtunk*, thou shalt suck the milk; part. *nanonutche*, one who sucks, a sucking child; pass. suffix *nanonuh*, she suckled him, gave him suck, 1 Sam. 1, 23; suppos. *nanuk*, when he sucks or is suckled, a suckling; adj. *nanukie*, sucking (*nanukis*, *nônan*, a sucking child; *mun-nimung* [*nanuk*], milk; *nanunung-ganush*, breasts, R. W.; Narr. *unmese* [*nanun-nsu*], a baby, Stiles; Peg. *in-zans*, 'sucklings of men and beast', ibid.).

suddenly, *trauuk*. See immediately. *tudche*, *tudche*, unexpectedly [*muttandehne*, not sought for].

suffer, *nuteheguchtam wuttanchpunnank*, I suffer affliction, C.; *nutehequinechtam*, I suffer, ibid. *unkpammowan*, *unkpammaw*, he suffers pain; *untonggonowon*, I suffer pain, I am in pain. See pain.

suffice, **sufficient**. See enough.

summer, *nepan*, *sequan*. See seasons.

sun, *nêpâuz*, (1) the sun, (2) a month; pl. *saog* (*nippâuns*, *nippâuns*, *nâpâus*, R. W.) [*nêpan*, he rises up?]. *Kēsuck-quand*, the sun as a god, R. W. [*kesuk-ait*, the god of day]. *munmânuck*, a name of the sun and moon, R. W. Peg. *meçin*, sun; *weghan*, moon, Stiles. See day.

sunrise, *nepâuz pashpishan*, the sun rises (*pâshisha*, it is sunrise, R. W.); suppos. *pashpishont*, *pashpishont* (when he rises), sunrising: *wij pashpishont onk you pajeh wiyout*, from sunrise to sunset, Ps. 50, 1 (*upposhishatunk nepâuz*, sunrising, C.). From *peshan*, freq. *pashpeshan*, he bursts forth, he blooms: *pishpeshawan*, it blossoms, Is. 27, 6; 35, 1.

sunset, *wiyout* [= *utânit*, when he goes out of the way or is lost, suppos. from *wânû*, *wânûn*]; *wiyau*, it is sunset (*wiyauwî*, the sun is set, R. W.; *awiyaga-*

sunset—continued.

onk nepâuz, sunsettng, C.); *ash wawong-kup*, before it was sunset, Judg. 14, 18. **sup**, *munmahquacu*, he sups (it) up (*munmahquacu*, to sup up pottage, etc., C.).

superior. See chief; more.

supplicate, *wehpuetunau*, he asks (him) for (it). See ask. *nanopassunau*, *nanopassunau*, he entreats, supplicates (him); *nanunopassun Watashimau*, 'I will pray to the Father', John 14, 16; suffix *nanunopassunah*, they entreated him (*kenanunopassunush*, I pray or entreat you, C.). *cowanukamish* and *cuckqu'nanish*, I pray your favor, my service to you, R. W.

suppose, *nanutah*, he wills, thinks, supposes. See think.

surface, *waskêche*, on the top, on the surface, on the face of (*waskêche*, R. W.); *ut waskêche ahkêit*, on the face of the earth; suppos. *wasket*, *weskêit*: *nub wesket ahkêit*, that which was uppermost, Gen. 40, 17; *wasketahkêit*, on the face of the earth. From *wuske*, new, at beginning; cf. *wuskesuk*, face. See outside; without.

surround, *waçenug*, (it is) round about, it surrounds; *waçenukawung*, they encamp round about (them), Ps. 34, 7; *wenuhkkan*, he encamps around (it), besieges, surrounds it.

swallow (n., a bird), *mançashques*, a swallow, a sparrow; *papaskhos*, swallow, Ps. 84, 3, elsewhere partridge (*mançashquas*, sparrow; *wapunnuk-quas*, swallow, Mass. Ps.). See sparrow.

swallow (v.), *qussesashkê*, *qussesashkon*, *qushushkê*, he swallows; *kukpasseash-kunawo*, you swallow; *nisseashkê*, *nisseashkê*, he swallows it up, swallows (it) completely or entirely; suppos. inan. *ne museashquut*, that which is swallowed.

swan, *wegnash* (*wegnash*, pl. + *uioq*, and *wômpatuck*, pl. + *quioq*, R. W.; *wômpâtuck*, a goose, C.). From *wegui*, light, bright: *weguiassus*, *wegui-ouas*, bright creature.

sweat, *kassittanawce*, 'in the sweat of the face', Gen. 3, 19; *uk-kissittan*, his sweat, Luke, 22, 44; *kassittan*, it is hot (*kissittushômit*, to sweat; *nukksisâtishôn*, I sweat, C.). *pesuppatang*, they

sweat—continued.

are sweating, R. W., i. e. they are taking a sweat in the *pésaponck*, 'hot house' for vapor baths.

sweep, *chekham*, he sweeps (it); an. act. *chekhansu*, *chekhâsu*, he sweeps, is sweeping, and pass. it is swept; suppos. inan. *chekhikunk* (when it sweeps), a broom.

sweet, *wêkon*, *wêkon*, (it is) sweet; pl. *wêkonush*.

swell, *mogquên*, *mogquên*, it swells, rises up, protuberates, i. e. it becomes relatively great, from *mogki*, it is relatively great; *mogquênân*, it became a boil, Ex. 9, 10 (an. *mogpêssu*, he is swelled; *wâmê wuhêk mogpêssu*, all his body is swelled; *mununêkquês*, I have a swelling, R. W.; *mununêkquês*, I

swell—continued.

swell, C.). *patôênân*, it swells. See boil; heel.

swift, *kenupshau*, intens. *kakenupshau*, he makes great haste, goes very swiftly; adj. inan. *kenûpsûê*, *konupshê*, swift; suppos. part. *noh kenupshant*, *kakenupshant*, one who goes swiftly; pl. *nêg kakenupshoncheg*, the swift (*nockquêtu*, swift; *kunûmûmuckquêtu*, you are swift, R. W.). See hasten.

swim, *nêg wôh asawêcheg*, they who can swim, Acts 27, 43. *pâmâsawatu*, *pâmâsawatu*, *pâmâs-*, *pâmâsaw-*, etc., he swims (*nup-pâmâsawêcem*, I swim; *sau wôh kûp-pâmâsawêcemwô*, can you swim? C.). Lit. he swims in the sea (*pûm-môh*)?

sword, *tokkodteg*. See strike.

T

tail, *wassûkquy*, (his or its) tail, El. and R. W. [*asûkkan*, it follows after].

take, *nemûnum*, he takes (it); *nemûmush*, take it; *nemûnitsh*, let him take it (*sau kemûmûmûn-ôs?* did you take it? C.); suppos. *nemûnuk*, when or if he takes. *attamûnum*, *attumûnum*, he takes (it), i. e. he receives (opposed to *amûnum*, he gives, presents, bestows, and *nemûnum*, he takes, i. e. performs an act of taking, takes up, takes hold of); *ahquompi ne ahhat attumûnumuk*, a time for receiving, 2 K. 5, 26. *amûnawum*, he takes (it) away; an. *amûnumaw*, he takes (it) away from (him); *amûnawish*, take it away, El. and R. W.; *amûnumamun*, I take it away [*amû*, it goes away]. *amûn*, *amûnum*, he takes hold and holds an an. obj.: *wuttamûn wussêclash*, she held him by the feet, 2 K. 4, 27; suppos. *noh amûnwôh amûn-ant wêhtauogut*, he who takes a dog by the ears, Prov. 26, 17; mutual *amûn-ûttuog*, they take hold of one another. *tohquum*, he takes hold of violently, seizes, catches. See catch. *nôkinum*, he takes (it) down [*nôkeu*, it goes down]. *kodtûnum*, he takes (it) off or out; *kodtûnum ummukis*, he drew off his shoe Ruth 4, 8. See draw out.

talbearer, *kehkonwâên-in*, n. agent. from *kekuman*, he talks of, he slanders.

talk, *ketôkan*, he talks, he goes on speaking; freq. *kekêtokau* (*noh wanne kekêtokau*, he speaks well or is fair-spoken, C.; *kekêtokûntu*, let us speak together, R. W.); n. agent. *kekêtokêkên-in*, a talker; vbl. n. *kekêtokaonk*, *kekêtokêkaonk*, talk, much speaking; pl. *ongash*, 'babblings', 1 Tim. 6, 20. See speak.

tall, *qumûnkqussu*, (he is) tall (*qumûnkqussu*, R. W.); suppos. *noh qumûnkqussit*, one who is tall (pl. *qumûnkqussêchik*, the tall, R. W.).

talons. See claws.

taste (n.), *spûhquodt*, the taste or flavor of anything; suppos. *âshpûkquok*, *spûhquok*, when it tastes of anything (*tê-quâ aspûkquât?* what does it taste of? R. W.).

taste (v.), *qutchehtam*, *qutchtam*, he tastes (it), lit. he tries it, makes trial of it; suppos. *qutchehtamôn petukquwêg*, if I taste bread; *quâtjot*, *quâtjot*, if or when he tastes (it); vbl. n. *kutchehtamôonk*, 'tasting, taste, C. See try.

tautog, *tat*, pl. *tautâog*, 'sheep-heads', R. W. (Peq. *tautaugr*, black fish, Stiles); the name of a fish the plural of which

tautog—continued.

has been retained for the singular and has given a name to the species *Labrus tautoga* Mitchell (*Labrus americanus* Bloch). Dr J. V. C. Smith says "tautog is a Mohegan word meaning black"! (*Fishes of Mass.* 255).

teach, *kukhkatam*, he shows (it), makes it known; an. *kukhkatamau*, he makes (it) known to (him) (caus. inan. *kukhkatamwchteam*, he teaches, C.; *nuk-kukhkatamwchteam*, I teach, *ibid.*); n. agent. *kukhkatamwchteden*, a teacher; vbl. n. *kukhkatamwchteamk*, teaching, instruction. See *inform*; *show*.

tear (n., lacrymal secretion), *mussippewash*, *mussippewash* (pl.); *wussippewash*, his tears [*w'sipuk*, that which flows or drops down (?)]. See *water*.

tear (v.), *nēnēkinum*, *nēnēkinum* he tears (it) (*nunēkinum*, I tear, C.); *nēnēkshau*, it is torn; as n. a rent; with 'k progressive *nēnēkikkom*, he tears (it) in pieces, i. e. goes on tearing it; v. i. an. subj. *nēnēkikkōau*, he tears to pieces (as a wild beast, etc.), and pass. it is torn in pieces; suppos. *ne nēnēgikaušik*, that which is torn (*nēnēkikkōau*, cutting, cut, C.); an. suffix *wanēnēkukkauoh*, he tears him in pieces. *sohqushadtan*, *sōkshadtan*, *sohqushadtan*, he tears (it) in pieces, violently or as a wild beast tears its prey; suppos. *sohqushadtank*, when he tears; v. i. an. *sohquhkausu*, *sōkukhkausu*, he tears, pass. it is torn (*sōkshau*, it is torn, I K. 13, 5); suppos. *ne sohquhkausušik*, that which is torn in pieces (by wild beasts), Lev. 17, 15; 22, 8; v. t. an. *sohqushanau*, *sōkshanaui*, he tears (him); an. progr. *sohquhkanau*, *sōquhkanau*, he goes on tearing (him). The root is *sōquēu*, *sohquēu*, it is in small pieces. See *fine*. *tanuagkinum*, he tears (a garment, a skin, cloth, etc.) (*tanōki*, *tanōkshau*, it is torn or rent, R. W.; *kum-mahche-tanwakunamons*, I have torn it off for you, *ibid.*); *tanuagshau*, *tanuagshau*, it is torn (by violence or by mischance).

teats (ubera), *sogkōdtingush*. See *milk*.

tell. See *command*; *inform*; *news*; *speak*.

tempest. See *storm*.

temples, *wuttatukquosh*, his temples.

tempt. See *try*.

ten, *piuk*, *piog*; adj. *piukque*, *piogque*, the tenth; *piogqu* *nompe*, ten times, i. e. to the tenth repetition; *piogque chipag*, a tenth part; pl. an. *piukqussuog*, inan. *piukqussuash*, *piukqustash* (*piuck*, pl. *piuckšūog*, *piuckqustash*, R. W.; Peg. *piugg*, Stiles; L. I. *payuc*, *payak*, Wood). See *chief*.

tender. See *weak*.

tent, *upōhquōs*, *obohquōs*, *abohquōs*, a covering, an awning, a tent; *abohquōs sokanon*, 'a covert from rain', Is. 4, 6. *wetu*, a dwelling, a house. See *house*.

terrible, *unkqueneukquassu*, *unkqueneukquassu*, (he is) terrible, an object of terror [*unkqueneukquē*, grievous, cruel, severe, from *unkquē*, sore, sorrowful].

testes, *wannaussuog*. From *nersuog*, a pair (?).

testimony, *wauwauonk*, witnessing, bearing witness. From *wauwau*, he testifies.

than, *ouk*: *missi onk*, greater than.

thank, *tabuttantam*, he is thankful, he gives thanks; an. *tabuttantamauau*, he gives thanks to (him), thanks (him) (*kuttatōtōmish*, I thank you, C.; *tabōt-wannawāyau*, I thank you, R. W.); vbl. n. *tabuttantamauonk*, thanksgiving, thankfulness. From *tāpi*, *taupai*, sufficient, and *-antam*, verb of mental condition: he is satisfied in mind.

that, *u*, that (thing); *nah*, that (man); pl. inan. *nish*, these; with reference to place or time, *na*: *nant*, *na ut*, thereupon, on that; *na wātche*, hence, from that time; *ne wātche*, because, therefore, from that (thing); *ne naj*, 'even so', let that be so; *ne teag*, that thing, anything.

thaw, *nichokat*, a thaw (*nichokatch*, when it thaws, R. W.).

then, *uit* [*uc-ut* or *ne* with form of suppositive, upon that, when that].

thence, *noche*, *na och* (proceeding from that), thenceforth, therefrom. See *begin*.

there, *na*, at that place, at that time (*u kōs*, there, C.?). adv. of place, *nait*, therein, thereon, thereat, El. Gr. 21. See *that*.

therefore, *newātche*, *ne wātche*, from that.

they, *neg*, *nag* (*nahah*, *nagoh*, El. Gr. 7; *nag*, *nahag*, or *nagumau*, C.), they who; *nagoh*, then who, them.

thick, *kuppi*, (it is) thick, close, dense (*cuppi-machung*, thick wood, a swamp, R. W.); *kuppahtu*, in or among that which is thick or close, 'in thickets', 'in covert'; *kuppoquodt* (*kippaquat*, R. W.), thick or cloudy weather; *kup-pugki* (*kohpoghi*, C.; *koppúeki*, R. W.), thick, dense. See close.

thicket, *kupphokouuk* (a place shut in or inclosed or a place where trees are thick or close). Cf. *kuppahtu*, 'in thickets'.

thief, *konnatoowen*, -in, n. agent. from *konnato*, he steals. See steal.

thigh, *nehquau*, *nehquau*; *nehquau*, my thigh; cf. *mohpu*, the hip. *apóme*, pl. *apómash*, the thigh, thighs, R. W.

thin, *saupe*, *sabde*, thin, not hard or dense, in a liquid or semiliquid state, soft. See soft. *wossabpe*, *wosappe* (*wossippi*, C.; *wussippi*, R. W.), thin; *wossappechau* (inan. caus.), he makes it thin; pass. it is made thin.

thing, *teág*; *ne teág* . . . *matla teág*, matter, something . . . nothing (*teáqua*, what thing, R. W.); pl. *teáguash*, *teanguash*, 'money', movable property. *teaguas*, a matter or thing not material or tangible; pl. *teaguassinish*, things, matters, res; with redupl. *wame teanteaguassinish*, all matters, all things, Gen. 24, 1 [*teag* and *ussu*, a thing related to or dependent on animate action].

think, *anántam*, *anántam*, he thinks, purposes, wills, supposes, has in mind; *nútenántam*, I think; *nútenántamun*, I think it, I will it; *ne anántamup*, that which I did think; *matla 'ne anántam nen*, *qut keu ne anántamun* (suppos.), 'not as I will, but as thou wilt', Matt. 26, 39; *ne anántog*, what he may think or may will, 'according to his will', John 5, 21. In form this word is a frequentative or intensive from an earlier form, *ántam*, which is not found in Eliot. Roger Williams has *n'tumántam* or *neántam*, I think (Chip. *inendam*, he thinks, Bar., q. v.). This primary verb, which may be translated 'he is minded' or 'he has in mind', is used in composition of all verbs which ex-

think—continued.

press mental states, conditions, and operations, the passions, emotions, etc., and denotes mental activity, as *ussu* denotes physical activity. The animate active form of *anántam* or *undántam* would be *anántau*, he wills (him), nearly corresponding with *anántau*, *un-munau*, he commands (him); and a corresponding relationship appears to exist between *ussu*, he acts, *ussen*, he does it, and *wassin*, he says. *missántam*, *missántam* [*missi-ántam*], he thinks much or habitually, he is minded or disposed (*missántam*, he aims at, C.).

third. See three.

thirst, *kohketan*, *kohkuttan*, he is thirsty; *nukkohkuttan*, I thirst (*nicéur-katone*, I am thirsty, R. W.; *nukkohkittam*, C.); suppos. *kohkuttag*, when he thirsts; *noh kohkuttag*, one who thirsts; pl. *neg kohkuttagig*, they who thirst, the thirsty; vbl. n. *kohkuttanooonk*, *kohkuttanooonk*, thirst. From *kohukan*, *kumkan*, (it is) dry, and *tan*, mouth.

thirty, *nishwinchag* (*shurwhecke*, R. W.; *nishwinnechak*, pl. -*swog*, C.; Peq. *nezwinchag naubut piangg* (twenty-ten) and *swunchag*, Stiles); an. pl. +*kodtag*; inan. pl. +*kodtash*.

this, *yeu*, this (thing); an. *yeuoh*, this (man); pl. inan. *yoush*, an. *yegug* (*yò*, R. W.); *yeu nepauz*, this month; *yeu kesukok*, this day, to-day; *yeu wime*, *yeu in* (*yeuunni*, C.), thus, in this manner; *yeu wój*, for this cause; *yeu* or *yeyeu*, at this time, now; *yeu*, at this place, here; *yeu nogque* (toward this), hither (*yò wéque*, thus far; *yòwa*, thus; *yò nowékin*, I dwell here; *yò wuche*, from hence, R. W.). Cf. *w*, that.

thistle, *kóggónnogohquohkon*. Cf. *kónuk-kehthalochau*, he pricks or pierces.

thither, *yeau*, *yáen* [*yí en*, to yonder]: *yeu nogque in kah yá in*, hither and thither; *monchish yeu wutch*, *yauush*, go hence [go] to yonder place, Matt. 17, 20. See yonder.

thorn, *kóus*, a thorn, briar, bramble; *asimukóus*, *assuunekóus* [*hassuue-kóus*, stony (very hard) briar], a thorn, thorn bush. Cf. *m'ukqs*, an awl; *m'uhkos*, a nail; *kóuhquodt*, an arrow.

thoroughly, *pamuppe*, *papamuppe*, wholly, thoroughly. See through. *pakodiche*, *papogkudiche* (*pawediche*, *pungdiche*, R. W.), completely, to the full, entirely, thoroughly. *papaquame*, utterly, thoroughly, completely.

thou, *ken* (*kēn*); (inseparable) *k'*; *kahlog*, thyself; *kutlime*, thou thyself, tu ipse, such as thou (see kind, n.); *kutaihe*, it is thine, it belongs to thee.

thousand, *mattanung*, *mattanunk*; pl. an. *mattanungung-kodtog*, -*kussuog*, inan. -*kultash*, -*kussuash*; *negut mattanung mattanungungkussuog*, a thousand thousand (men) (*aguite mattanung*, R. W.; Peq. *piaggshapuzue*, ten hundred, Stiles). For *mattanung*, a very great number, very many. See multitude.

thread, *tuttuppa*. See string.

threaten, *quogquhtōm*, *quogquhtōm*, he threatens; suppos. *uoh quogquhtōm*, he who threatens (*uoh-quogquhtōm*, I threaten; *quogquhtōm*, 'if he make threatening speeches', Ind. Laws); vbl. n. *quogquhtōmudōm*, a threat.

three, *nishvee*, *nishvee* (*nish*, El. Gr.; *nish*, pl. an. *shūog*, inan. *shūnash*, R. W.; *nish*, *nishvee*, three; *nishvee*, third, C.; Peq. *shūch*, Stiles; Del. *nacha*, Zeish.); pl. an. *nishuog*, inan. *nishūnash*, *shūnash*; *nishūnūmūng*, *nishveeūmūng*, *nishūnūmūok*, the third (when it is third, suppos. inan.); *nashēut*, *nishveeāt*, *nishveūt*, the third (when he is third, suppos. an.).

thresh, *pogguhham*, *poguham*, he threshes (corn or grain), he beats (it) out (*pochhōmūm*, to thresh or beat out corn, R. W.) [= *pohquctahham*, he breaks it in pieces?].

threshing-floor, *tūmupogguhhamūm* (?).

throat, *mukquttrak*, *m'quttrak* (*qūttrak*, R. W.); *ukquttrak*, his throat [from *quttrak*, it sinks down]. *mūmūmōm*, *nashōm*, a throat, C.(?).

through, *pamuppu*, *pamuppe*, (it is) through, throughout; *pamuppu wame*, (he) is through all, Eph. 4, 6, *pamuppu wame mūtōshkut*, throughout all the world, Rom. 1, 8. *pamupshau*, *pamuparishau*, he goes through or through-

through—continued.

out; *pamuparishau otanush*, they went through the cities (*pamupshōm kehōh koh ohka*, to compass sea and land, C.).

throw, *paktem*, he throws away; *nup-paktem*, I throw away; *ahque pahketash*, don't throw, C. See cast away.

thrust through, *papashpetchōm* . . . *ut wātuhut*, he thrust (it) through (him) to the heart, 2 Sam. 18, 14.

thumb, *kehququānteh*, *kehququānteh*, pl. +*cash* [*kehququānteh*, great finger].

thunder, *puhtōhquhham* (it thunders) (*puhtōhquhham*, thunder; *puhtōhquhham*, it thunders, C.; Etch. *puhtōh*; Muh. *puhtōhham*; L. I. *puhtōham*, Wood; Del. *puhtōham*, it thunders, Ilkw.; Abn. *pēdūng hūng*, il tonne, Rasles); *nishvee puhtōhquhham*, great thunder, 1 Sam. 7, 10. *wūmpūm*, thunder; *wūmpūng peshōmūm*, thunderbolts are shot, R. W.; *nūmbau*, thunder, C.; *nūmpawēkhikanuh*, 'the place of thunder clefts', Exp. Mayhew.

thus, *yeu wame* (*yeu wami*, C.). in this manner. See this.

thy. See thou.

tide, *tūmōgkon*, *tūmōgkon*, (there is) a flood (*tūmōm*, flood tide; *tūmōmōk*, upon the flood tide; *kesuqushūm*, high water, i. e. it has reached its full height, is full grown (*kesukūm*); *nūmshōve tūmōm*, half flood, R. W.; Abn. *tūmōgūm*, elle monte, Rasles). *skāt* and *māshctan*, ebb tide; *mūtōshkut*, a low ebb, R. W. (Abn. *so'kkat*, it falls, Rasles; *kōkkat*, low tide).

tie, *kishpimūm*, he ties (it); v. i. act. *kishpissu*, he ties, is tying, and pass. it is tied. See bind; fasten.

time, *ahquomp*, (it is) time, period, season; *watsh attachēen kah ahquomp*, 'for a season and a time', Dan. 7, 12; pl. *yeuash* (*kesākkātūe ahquomp*, daytime, C.; *aggosohquomp* [= *agguhse ahquomp*], a little time, C. 252); suppos. *ahquompak*, when it is time, at the time when; *u ahquompak*, at that time. See long time ago.

tire, *saūmūm*, he is tired, weary, faint; *mūtō saūmūmōm*, he is not wearied (*nūssūmūm*, *nūssūmūmish kāmūm*, *nūm-wūshkāmūm*, I am weary, R. W.; *pog-*

tire—continued.

katche nassoutannun, I am very weary. C.); suppos. *noh sautauk*, he who is weary; an. *sauannun*, he tires (him); caus. *sauannunwahhuat*, he causes (him) to be weary, makes (him) tired.

to, after verbs of motion, is expressed by the directive and locative suffix 't (-nt, -at, -it) when the object is inanimate, and by -oh, -oh when it is animate, though -ut sometimes takes the place of -oh. *en* is used after a verb of motion or an active verb the activity of which is directed toward, and not immediately upon, the object: *auuot en Joppa*, send to Joppa, Acts 10, 5. *yeu* (*ya en*, to yonder), to, as far as: *watch . . . yeu*, from . . . to.

toad, *tinogkothas*, C.; Abn. *maskeké*; cf. Chip. *onakiki*, a toad; *onamakisí*, 'he has the smallpox', Bar. See frog.

tobacco, *wuttamduog*, R. W.; *wuttam-másin*, give me tobacco; *wuttammayom*, a pipe, ibid.; Peq. *wuttamwuc*, a pipe, Stiles; *wuttohpoamwemish*, tobacco, C. (cf. *wuttahoppau*, he draws water); Abn. *sé'annu*; Micmac. *tomdhouse* and *tomakan*, a pipe. See pipe.

toe, *pahelaset* (cf. *pohelanutchey*, finger); *kehleqaset*, the great toe.

together, *moen*, *moar*, *niqur*, *má* (*maywe*, C.), lit. there is a gathering or assembling. See assemble; gather.

tomorrow, *saup* (*sáup*, R. W.; *a saur up*, Wood). See *morrow*.

tongue, *nēnan*, El. and C.; pl. -ash; *wēnu*, his tongue (*wēnat*, R. W.; Del. *wilano*, Hkw.; Miami *welhanch*; Sauk *neuranewch*, Keating).

too, too much, *wassauwe* (*wassónuuc*, C.), very greatly, extremely, too: *wassauwe nōhik*, 'if the way be too long', if the place be too far off, Dent. 14, 24; *wassauwe peasin*, it is too small (*wassauwe kusópita*, too hot; *wassauwe sokwítuamis*, you have poured out too much, R. W.).

tooth, *ncepit*, El. and C.; *ncepit*, my tooth (Peq. *nēbat*, Stiles); *wcepit*, his tooth (*wépit*, R. W.); pl. + *teash*. From *uppa*, he eats; mutual inan. *uppitteash*, they eat together. See eat.

toothache, *pumnuampiteuck*, 'which is the onely paine will force their stout

toothache—continued.

hearts to cry', R. W.; Del. *n'áipitue*, I have the toothache, Hkw.

top, *wanashque*, on the top; ybl. n. *wanashquonk*, the top or summit: *wanashque watanwahhon*, on the top of his staff; *wanashquodttinnun wadchawt*, (when) upon the top of the mountain, Ezek. 6, 13; *wauachikomuk* [*wanashque-komuk*], the chimney. Lit. at the end of; see end. *waskeche*, on the surface of: *waskechepisky*, on the top of a rock, Ezek. 24, 7; see surface. *kottuhkóe* [*kottuhkóen*], in a high place, on the summit of (a mountain or hill): *at kottuhkóe wadchawt*, on the top of the mountain; suppos. *kottuhkóng*, *kottuhkóng*, *kottuhkóng*, (when it is at) the top, a high place; see high place. *kahkukhuay*, *kohkukhuay* [suppos. inan. from *kukukhuay*, he goes up], the top or summit, also, a heap.

torment, *onkapuanatu*, he torments (him); *ahque onkapuanach*, do not torment me, Luke 18, 28; pass. *onkapuanatóg*, they were tortured, Heb. 11, 35; ybl. n. act. *onkapuanatónk*, tormenting, torment inflicted; pass. *onkapuanatitunok*, being tormented, torment endured. *áwakompauu*, he suffers torment, is tormented; act. he torments (him); ybl. n. *auwakompandónk*, torment; v. i. act. *áwakompauuasu*, he inflicts torture, torments.

toen. See *tear*.

tortoise, *tuunppasog*, Lev. 11, 29. See *turtle*.

torture. See *torment*.

totem. This word is a corruption from *watohta*, *watohtu*. See *wat*.

touch, *nussiatum*, *nussinum*, *nussunum* (*nissiatum*, C.), he touches (it); *nun-nussinum*, I touch; *ahque nussinunak*, do not touch (it), touch ye (it) not; suppos. *noh nussunak*, he who touches (it); an. *nussunau*, he touches (him); suppos. *noh nussunout*, he who touches (him) (ybl. n. *nissinunatónk*, touch, C.).

tow, *hashabp* (*asháppog*, R. W.). See *flax*.

toward, *nogqur*: *ac nogqur*, 'toward that way', El. Gr. 21; *yeu nogqur*, hither; *muttuhquain nogqur*, I looked toward

toward—continued.

(it). From *nichquara*, he looks or turns his face to. See look.

towel, *chishkenitchohhou*. From *chishkham*, *jishkham*, he wipes, and *nutch*, hand.

town, *otan*, pl. *otanash* (*otân*, R. W.; *otan-ick*, to the town, *ibid.*; Del. *otéwink*, to the town, Hkw.); dimin. *otanemes*, a small town, a village.

trade, *kodtaurompasu*, *kodtauompasu*, he sells, barter, trades. See sell. *anaqu-shau*, he trades; *anaqusháhottich*, let them trade (*anaqushéto*, let us trade; *anaqu-shahog* (they trade), traders; *mouanapu-shahog*, chapmen, R. W.); cf. *anaquesu*, it is joined, he makes a joint. *nuttom-mattinnu*, we bargain; *nun-mahdtommatinnu*, we have bargained, C.; cf. *nut-tottóram*, I buy, *ibid.*; *adtoau*, he buys of (him), El.

trap (n.), *appeh*, *ahpeh*, *appehhan*, a snare, a trap (*apéhana*, traps; *wuskapéhana*, new traps; *edatúhana*, old traps, R. W.); pl. *appehhanog*, *appeheonog*. From *pah-hean*, *up-paheon*, he waits for (him); suppos. *noh pahhit*, he who waits for; *nuppah*, I wait for (him). *sonnukhig*, a falling trap for wolves, R. W. 143.

trap (v.), *puttahhan*, he is taken in a snare, he goes into a snare or trap [*petau*, he puts in, he is put in, and *-am*, he goes (verb of motion)]; *puttah-hannog*, they are ensnared or caught, Job 34, 30; an. *puttahhean*, he traps (him), ensnares (him), and pass. he is entrapped; *puttaherchoog*, they are caught in snares, are entrapped; *noh puttahkuk*, he who is ensnared, trapped; vbl. n. *puttahhanawonk*, entrapping, catching in a trap.

travail. See bear children.

travel. See walk.

tray, *wunmak*, a dish, 'platter' (*wun-nung*, tray; pl. *-áunsh*, R. W.); *wun-nungani*, in the dish. (Cf. *wonog*, a hole; *úronogku*, he digs a hole (hollows out?).

treachery. See betray.

tread on, *taskukhkom*, freq. *tuttaskukhou*, he treads on (it); suppos. *taskukhog*, *tuttaskukhog*, when he treads on (it); an. *tuskukhuan*, he treads on (him) (*noh wuttahátaskukhaunh*, he treads on

tread on—continued.

him, C.). *ohquatu*, he treads on, sets his feet on (it), walks on (it).

treasure, *nonapakou*, a precious thing, a treasure, a 'jewel': pl. *+unash*.

tree, *mehtug*, *mehtugg*, *matug*, (*núntútk*, R. W.; *mehtuk*, C.; Peg. *d'tucksh*, Stiles; Del. *hittuck*, Hkw.); pl. *mehtugquash*, *matugquash*; dimin. *mehtuggues*, *mehtug-quemes*, a small tree (*mudtakoomes*, a stick, C.); pl. *mehtugkoomesush*, twigs, 'rods', Gen. 30, 37. The radical is 'h'tug or 'h'tuk (the initial 'm' being the indefinite particle), as is apparent in the compounds, where 'tree' or 'wood' is expressed by *-uhug*, and sometimes (terminally) by *-unk* or *-uhuk*: *mis-saunk*, *mussaunk*, a dry tree, Ezek. 17, 24; 20, 47 [*mussa*, it is dried] (Abn. *mesak8 abási*, arbre sec, Rasles); *askunky*, *ashkuknik*, a green tree [*asky*, *ash-kosh*, green] (Abn. *aresak8*, Rasles); *agwank*, under a tree, 1 Sam. 31, 13 [*agwe*, below]; and *ut kishkuk*, under [*kishke*, beside, near to?] a tree, Gen. 18, 4, 8. See ash tree; oak tree; pine tree; poplar tree; sassafras tree; walnut tree; willow tree.

tremble, *nunnakkushau*, *nunmukshau*, he trembles (*nunnukkishom*, I tremble, C.); suppos. *noh nunnukshont*, he who trembles; vbl. n. *nunnuksháonk*, trembling. From *nunnuukkuunum*, he shakes (it), with 'sh of derogation.

tribe, *chippanawonk*, *chippanawonk*. From *chippanau*, he separates or divides (them); vbl. n. *chippanawonk*, a dividing, division, or separation. *chippissnog* (they separate themselves, they are separated), a people, a tribe.

tribute, *ompurumau*, he pays tribute to, he is tributary to (him); suffix *urdom-purauh*, he paid him tribute, he 'gave him presents', 2 K. 17, 3; vbl. n. *ompurumáonk* and *ompheleáonk*, *ompheleáonk* (*ompheleáonk*, C.), tribute; n. agent. *ompurteuen*, *ompurteuen-in*, a tributary, a payer of tribute; *máunawáonk*, *máunawáonk* (vbl. n. from *máunau*, he gathers), a gathering or collecting custom, toll, or tribute, 1 K. 9, 21; Matt. 17, 25. *pámpom*, 'a tribute skin . . . carried to the sachem or prince,' R. W. See offer.

trifle, *chogg*. See spot.

trouble, *wuttamantam*, he is troubled, disturbed, he has care or trouble; *notamantam*, I am troubled (*nétop*, *notamantam*, 'friend, I am busy', R. W.); caus. *n.o.* *wuttamchewan*, he troubles, disturbs (*hina*), he gives him trouble, makes him trouble (*notamchhitarim*, I hinder, C.; *kotammish*, I hinder you; *cotammic*, *cotammime*, you trouble me, R. W.); caus. *inan.* *wuttamchteau*, he troubles (it), makes (it) trouble or disturbance; *wuttamchpunonk*, trouble.

trout, *mishqaskon*, C.

true, **truth**, *wunomwau*, he speaks truth; *notomwau*, I speak truth, 1 Tim. 2, 7; suppos. *wunomwádeeyan*, if I speak truth (*wunomwádeyan*, if he say true; *wunomwauwash*, speak thou the truth; *wunomwauw ewá*, he speaks true, R. W.); vbl. n. *wunomwádeyanuk*, a truth; *wunomwukatéyanuk*, truthfulness (when it is true); adv. *wunomwuhquá*, truly, verily; *wunomwuhquáteyanú*, (it) is true; pl. *-yenuash*, (they) are true; vbl. n. *wunomwuhquáteyanonk*, truth (abstract).

trust, *puhahantam*, *paubahantam*, he trusts, he trusts in (it); *uppahahantamau*, he trusts in it (*puhahantamúut*, to trust, C.); an. *pahahantamau*, he trusts in (him).

try, *qutchehtam*, he tries, he tastes (it); caus. an. *qutchehewan*, he makes trial of (him), he tempts or proves him; caus. *inan.* *qutchehteau*, he makes trial of (it), he proves it; vbl. n. *qutchehteonuk* (*qutchehteonuk*, pl. *-ongash*, trials or attempts, C.). See prove. *kodussa*, he tries, makes an attempt.

tumult, *wogkouonk*, tumult, stir, commotion. See stir.

turkey, *néyhom*, pl. *neyhománuog*, R. W.; N. E. *nahwan*, L. 1., *nahiam*, Wood; Abn. *nahame*; Del. *tshikenan*.

turn aside or about, *quinnuppu*, he turns; *neshchdash* . . . *quinnuppu*, the wind turns about, changes its direction, Eccl. 1, 6 (*wukquinnuppen*, I turn, C.); suppos. *noh quinnupit*, he who turns; *quinnupéit*, when it turns (as a door on its hinges, Prov. 26, 14); v. t. *quinnuppenom*, he turns (it); suppos.

turn aside or about—continued.

noh quinnuppinuk wuhéunog, he who turns away his ear, Prov. 28, 9; an. *quinnuppinau*, he turns (him), makes him turn; vbl. n. *quinnuppeonk*, turning.

turn back, *qushken*, he turns back. See return.

turn one's self about, *quinnuppekompau*, he turns about, lit. he stands turned about. See stand.

turn upside down, *wunomwukhinom*, he turns (it) upside down; *awunomwukhinom-na*, he turns it upside down, he overturns it.

turtle, Abn. *tšréb*, Rasles (cf. *tamuppasog*, tortoise, Lev. 11, 29); *amikenaks*, 'son écaille'; cf. Chip. *mik e nok*, *me ke nok*, turtle, tortoise.

twenty, *neesnéchag*, *nesnechag*, pl. an. + *kodlog*, *inan.* + *kodtash* (*neesnéchick*, R. W.); Peq. *nezunehage* or *pingg nanbut pingg* (ten plus ten), Stiles; Del. *nishchinakhki*; Abn. *nishneski*.

twice, *neesit* (when there are two); *pasuk-put asuh neesit*, once or twice; *neesawult neesit nompe*, when it was doubled twice, Gen. 41, 32; *nees talshé*, suppos. *neesit talshin*, twice as much.

twins, *tugwosu weechan*, 'twins were in her womb', she bore twins, Gen. 38, 27; *togquonsuog*, there were twins, Gen. 25, 24 (*togquus*, *ogquos*, a twin, pl. + *suog*, C.; *tuckquínrock*, twins, R. W.).

twist, *tuppínghteau*, freq. *tuttuppennoh-ewan*, he spins or twists, caus. *inan.* from *tuttuppinan*, *tatuppinéau*, it is twisted (turned or rolled around); *tuttuppin*, *tatuppin* (spun, twisted), a twisted thread or string; sometimes *tuttuppinu-ahlog*, that which is twisted or made to twist. From *tatuppe*, equal, alike; *tatuppehteau*, h. makes it equal, equalizes it, Ps. 33, 15. Cf. *tatuppequannum*, he rolls (it).

twisted (tortuous), *pepemsque* (*pemisquái*, crooked or winding, R. W.). See crooked.

two, *neesé*, *nees*, pl. an. *neesnog*, *inan.* *neesnash* (*neesé*, *neesé*, *nees*, pl. an. *neesrock*, *inan.* *neenash*, R. W.; Peq. *naéz*, *neesé*, Stiles). See twice.

U

unable, *nōnum*, *nōnanum*, I am unable, I can not, and he is unable, he can not; *nōnonumunum*, we are not able (*nōd-num*, *nōōnshem*, I can not, R. W.; *nōnat*, to be wanting or defective, C.). Cf. *nōchumwi*, weak; *matunum*, he is unworthy, Mark 1, 7. *ūhēau*, he could not, Judg. 1, 19. *matta tapennum*, he is not able, he can not; *matta tapennum*, it can not, it is unable; from *tāpi*, *taipi*, enough, sufficient; *tapennum*, he suffices for, can.

unbind, *ompemau*, he unbinds (him). See loose.

uncle, *wussisser*, *wussusser*, his uncle (*ōshesin*, an uncle, C.; *wissese*, R. W.); *nōsusser*, my uncle; *amittamwussōh* *ōshesoh*, the wife of his uncle (Muh. *nsusc*, (my) uncle by the father's side; *nūcheque*, (my) uncle by the mother's side, Edw.).

unclean, *nishkeneunkque*, suppos. *nishkeneunkquodt*, when it is unclean; *nishkeneunkquassu*, (he is) unclean; vbl. n. *nishkeneunkquassuonk*, (the doing of) uncleanness; caus. inan. *nishkteau*, he makes (it) unclean, defiles it.

uncover, *wohshinum*, he uncovers (opens). *poskinum*, he lays bare.

under, *agwa*, *agwa*, it is below, underneath. See below.

understand, *wuhdeon*, he understands. See know.

undesignedly, *peheheu* ('unawares', Num. 35, 11; Gal. 2, 4).

unexpectedly, *tudcha*. See suddenly.

unless, *kuttunma* (*kittūmma*, C.; *kottum*, *kuttunma*, C. Mather).

until, *pajeh*; *yeu pajeh*, until now; *nā pajeh*, *toh pajeh* (*nā pajeh*, *nāpaj*, C.), until that, until.

unto (as far as), *wehque* (*yō wēque*, thus far, R. W.) [*wāhkkōu*, at the end of]. See end.

up. See go; lift up; spring up.

upper, *kukukukue*, above, upper. See ascend; go.

upper part, *woskeche*. See surface; top.

upright, *sampure*. See erect; right; stand.

upward, *paumu*, upward, more than (in time): *watch* . . . *kah paumu*, from (one month old) and upward, Num. 26, 2, 4. See above; go.

urge, *chetimau*, he urges; *chetimuōant*, to urge, C. See compel.

urinate, suppos. *nōh sūyketay*, *nōh sagket*, he who urinates. Cf. *sokinnum*, he pours out.

urine, *nūyeu*, *munneyu*; *wumunneyeu*, their urine, Is. 36, 12.

use, *awohdeau*, *awrahdeau*, he uses (it), makes use of (it) (*nuttawohdeau*, I use, C.); *awrohdeauy nuttinrohkon*, they use the right hand; *awrahdeauy yeu siogkawonk*, they use this proverb, Ezek. 18, 2; suppos. *nōh awrohdeadt*, he who uses; vbl. n. pl. *awrohtraungash*, weapons, John 18, 3 (utensils?). *awrahkon*, it is used, habitually made use of (*awrohkkōant*, *ompattunūant*, to wear clothes out, C.). *nōhtōnum*, *nōhtōnum*, he makes habitual use of, knows how to use, is skilled in the use of; suppos. *nōh nōhtōnuk*, he who uses; pl. *weg nōhtōnuk*, they who handle or are accustomed to the use of (spears, shields, etc.), 1 Chr. 12, 8; 2 Chr. 25, 5.

uselessly, *tahwāche*, in vain, causelessly [*matta-nāche*?].

usually, *guyatche*, always (usually, C., and *wameyeu*, usually, *ibid.*).

utterly, *papaquanne*. See thoroughly.

V

vainly, *tahnæche*.

valiant, *kenompôe*, valiant, valiantly; *kenompâouk*, valor; *kenompâunukqûssionk*, boldness, C. Cf. *kenomp*, a captain, John 18, 12; *keônomp* and *mickquomp*, a captain or valiant man, R. W. See captain. *menuhkesu*, *menuhke ussu*, he does valiantly (he is strong, powerful, in action); *menuhkesuen*, a "mighty man of valor", 2 Chr. 32, 21. *wattâ-nantamoouk*, 'valor', Man. Pom. 86.

valley, *ânôôhkkô*, *ânôôhkkô*, *ânôôhkkôyeu* (*ânôôhkkôkô*, pl. -*geuash*, C.); *en ânôôhkkôyeu*, into the valley, into the low country [*ânôô-hke*, deep or low land].

value, *wunaham*, he values, fixes the value of (it); *ânôôhhamu*, he values it; an. *wunahau*, he values him, estimates his value (for ransom); vbl. n. *wunahamouk*, a valuing, valuation, estimated value. See ransom.

vanish, *mohtupohteu*, *mohtuppaen*, it vanishes, passes away. See consume; fade; pass away.

vapor, *owân*, mist, vapor. *nishkenon*, collect. *nishkenuk*, mist, fog, fine rain. *pukkattænes* [dimin. from *pukkat*, smoke], vapor, mist.

vast. See great.

veil, *oukquequohou*, -*hau*, a veil (*oukquek-hau*, a hat, C.); vbl. n. caus. from *ouk-uhau*, he covers (him), he is covered: *oukquequohou*, 'he covered his face' (with it), Is. 6, 2. *puttogquequohou*, vbl. n. caus. from *puttaguhau*, *puttogguhau*, he hides or covers over. *gânugquohou*, vbl. n. caus. from *gânunau*, he shuts up, makes close.

venereal disease (?), *uamaskishahî*, he hath the pox; *uamaskishahîmîth*, the last pox, R. W.

venison, *vegauus* (flesh, meat), venison (*neâtîteam weegyois*, I long for venison, R. W.). See flesh.

very, *ahche*, very much, exceedingly; *muttae*, *mocheke*, much, very much; *wussaume*, too much, too, very (*nampch*, very; *nampch peaway*, least, very small; *ahche* and *pehtah*, very, C.).

vessel, *wisky*, *wisq*, *wishq* (*weasky*, C.), a dish, pot, or vessel; *wishquie panuice*, a pot of oil; *nukkonishquadt*, 'in old bottles' (when the vessel is old). Cf. *ohkuk*, earthen pot, kettle; *quânaask* [*qumî-wisky*, long vessel], bottle. *wisky* or *weasky* was the name for any dish or vessel made from a gourd or other of the Cucurbitaceæ, *asq*, *asquash*. See gourd; squash.

vessel (boat). See boat; shallop; ship.

vex, *masquheau*, *masqheau*, he vexes him. Caus. an. from *ausquannumau*, he is angry with (him) (?). See provoke.

victory, *sohkauau*, he prevailsover (him), he obtains the victory; v. i. an. *sohkôsu*, he conquers, he has the victory; suppos. *noh sohkansit*, he who is victorious; vbl. n. *sohkôhsouk*, *sohkausouk*, victory. See prevail over.

view, *kukkinuam*, *kôhkinuam*, he observes, notices, marks (it); *kukkinuasu*, he marks it (*nukkrehkûeum*, I view; *kukkinassinned*, to take a view, C.) See mark. *wussauupâtânmin*, to view or look about; *wussauupâtânmoouk*, a prospect, R. W.

village, *otænemes*, small town; dimin. from *otân*.

vine, *wenomis*, *wênou wussipog*, *wenomisip-pog*; pl. -*uash* or *quash* (*wenominu*, *wenom*, a grape; pl. *wenominuash*).

violence, *waskehuraouk* (vbl. n. act., doing hurt); *waskehittouk* (vbl. n. pass., receiving hurt). See hurt. *chekeench-touk* (vbl. n. pass.), suffering force; *chekechau*, he uses force or violence (to). See compel; force; rob.

violently, *chêkce* (*chekewâe*, forcibly, C.); *chekee ussonk*, an act of violence.

virgin, *penump*, pl. -*auy* (*kerysquaw*, *kêh-tuckquaw*, R. W. Edwards gives Muh. *penumpansoo*, pl. -*uk*, a boy, boys. Peq. *quassess*, a virgin girl, Stiles, for *squasess*, *quawhess*, a girl (?), dimin. of *squa*).

vision, *monomansouk*, a vision. Cf. *monuam*, *monuatum*, he looks upon, beholds (it).

voice, *wadhtanautokgussuonk* *wadhtanautokgussuonk* (the making a sound), a voice, noise, sound; *awadhtanautokgussuonk*, his voice, put for the noise of the sea, Is. 17, 12; the sound of wheels, Ezek. 3, 13, etc. *nishontawau*, he makes a loud noise, lifts up his voice, shouts; adj. and adv. *nishontawau*, with a loud voice, loud-sounding [*nishonta*, there is a loud noise]. *peantawau*, he makes a

voice—continued.

small noise, has a low voice; *manuane* *peantawau*, there was a still, small voice, 1 K. 19, 12 (*tanu* . . . *anta-wonk*, a hoarse voice, C').

vomit, *menadlam* (*menadlam*, C'), he vomits (*n'menadlamu*, I vomit, R. W.); vbl. n. *menadlamuonk*, vomiting.

voyage, *pumohhamuonk*, Acts 27, 10; vbl. n. from *pumohham*, he goes by sea.

W

wade, *tanohpeu*, he walks into the water; suppos. *tanohpit*, when he walked into the water (*tocekkitack*, let us wade; *unt-tocekkin*, to wade, R. W.).

wagon, *tatuppequannuk* [suppos. part. inan. from *tatuppequannuk*, he rolls (it): when it is rolled], a wagon, 'chariot'.

wait for, *pahheau*, he waits for (him); *nuppih*, I wait for (him); suppos. *noh pahhit*, he who waits for; inan. *pahitu-un*, he waits for it; *wassepe* *pah-tunuk*, he waits long, 'has long patience', James 5, 7; *pahito*, he waits for (it), ibid.; v. i. an. act. *pahitusu*, he waits, is waiting; suppos. *noh pahsit*, he who waits (*pahitauog*, they wait; *pahitsi* *wunnechhuant*, ready to do good; *nuppahitsi* *moncheut*, I am ready to go, C.); vbl. n. *pahitsuonk*, waiting, forbearance, Rom. 2, 4.

wake, *taken*, he wakes; *unttankep*, I did wake; *takish*, wake thou (*takish*, R. W.); an. *takinan*, he wakes (him); suffix *unttanekinuk*, he wakes me; *tah-kinak*, wake ye (him) (*takinash*, wake him, R. W.); with 'sh of sudden or violent activity, *takshan*, he wakes suddenly.

walk, *pomushau*, *pumushau*, (1) he walks, (2) he goes a journey, he travels, (3) with inan. subj. *pomushau*, *pomushau*, it passes, goes by; freq. *popomushau*, *papomushau*, he walks much, continues to walk, travels (*wupponwushau*, I walk; *uonwukontum* *pumushau*, I have a mind to travel; *cuttinuapumushau* 'will you pass by?'; *aspuumwiri*, he is not gone by; *aspuumwirock*, they are not gone by, R. W.); suppos. *noh pomushadt*, *pumushadt*, he who walks;

walk—continued.

inan. subj. *kesukod* *pumushomama*, 'day goeth away', is passing, Jer. 6, 4; vbl. n. *pomushauonk* (walking), a journey; n. agent. *pomushau*, a walker, a traveler; pl. *wog*. The primary signification, or rather that of the radical, appears to be to pass, to go by. Cf. *pamema*, it passed (away), Ps. 18, 12; *ush* *pamemadt*, 'while he was yet speaking' (going on, before he had passed by or gone), Job 1, 16, 17; *ushyeu* *pumuppiog*, 'if ye will still abide here', Jer. 42, 10; *ut* *pumetshik* *squuntumut*, 'on the threshold' (where it goes by or passes the door), Judg. 19, 27; *ush* *pame* (and *ashpumeu*) *kesukok*, while day lasts, while it is yet day, 2 Sam. 3, 35; *pumuu*, he shoots; *pumunau*, he flies; *pimoumpagen*, he creeps; *pumoutum*, *pumoutum*, he lives; *nish* *pumoktaash*, *weg* *pumik-kumpuog*, they are in a row; *pumimeche* *wagut*, in a cross way, Obad. 14; *pum-mencatunuk*, a wall; *pummukunuk*, a dance, etc. See sea (*pummo*).

wall. See fence.

walnut tree, *wassuquat*, R. W. (*wassu-quatamimeng*, walnuts; "of these they make an excellent oil . . . for their anointing of their heads", ibid.; *wassu-quatamimeng* and *-amimeng*, C.; Peq. *wishquits*, walnut tree, Stiles). Cf. *wassuquen*, he anoints.

wampum, **wompam**, 'which signifies white' (R. W.), from *wumpi*, was the collective name of the white beads or *peag* used as currency, as *suckanhook* [*sucki-hoyk*, black or dark shell] was of the dark-colored and more precious kind. Both kinds were known to the

wampum, wompam—continued.

English by the name *wampum* or *wampumpeage*. *wompam*, the white beads 'which they make of the stem . . . or stock of the periwinkle [*Pyrula carica* or *P. canaliculata* Say] which they call *meteahock* when all the shell is broken off', R. W. 128: *wauômpeg* or *wauômpešichick-mesim*, give me white (money), *ibid.* "A kind of heads . . . which they call *wompam-peak* . . . of two sorts . . . white and . . . of a violet colour", Morton, N. E. Canaan. Abn. *Saû-haûbi*, pl. *-hick*, white beads; *seguû-bi*, *-biak*, black beads; *Saûbigan*, *-oak*, 'canon de porcelaine', Rasles. The primitive *ompag* or *ompêk*, 'that which pays tribute', may be traced in Eliot's translation in such compounds as *u-wompâi* [*u-muauu-ompâi*], 'he hath taken a bag of money', Prov. 7, 20; *osowu-uompacheg*, 'money changers', Matt. 21, 12, etc. *suckahock* (*now-hackus*, Wool), 'their black [money]', *sâki* signifying black', R. W.; *suckahock*, *nausakêsuchick*, 'the black money'; *suckanauaisuck*, the black shells; *suck-anaukêsaquash* [*sucki-nuskesukquash*], 'the black eyes or that part of the shell-fish called *poquaihock* (or *hens*) [*quahang*, round clam, Venus mercenaria], broken out near the eyes, of which they make the black [or rather dark-colored, purple, 'black inclining to blue'] money', *ibid.* *nguittômpeg*, 'one fathom of their stringed money'; *nes-uompagutuck*, two fathoms, etc.; *uomphômian*, 'to thread or string', 'thread or string these'; *uatuôrômpitea*, 'a coiner or minter' (a maker of wampum); *uatuôrômpitees*, 'make money or coin', R. W. See scatter.

wander, nauwigen, he wanders, goes astray (*uoh nauwîsshan*, he wanders, C.), i. e. he goes at large (cf. *uauw*, general, any, common), he loses himself. *uauûau*, *uûauu*, *uûouu*, he goes astray; *ueg uauuûitcheg*, they who go astray (*uûwûchick*, wandering, C.; *uauuûitcheg*, they wander, *ibid.*). Cf. *uac-u*, round about.

want, quenuat or *uenuat*, 'to be wanting or defective'; *quenuatle*, necessarily

want—continued.

(suppos., when it is wanting), C.; *quenuat*, 'impers. verb, it is necessary', Exp. Mayhew. An. *pasuk quenuawussa*, one (man) is lacking; *wauw quenuawussa*, not one (man) is lacking, Num. 31, 49; *quenuawchik*, *quenuihukquoh*, *quenuahuk*, *quenuawrahik*, he lacks, is in need or want of (it); *wauw quenuawrahikaw*, he had no lack, 2 Cor. 8, 15; *pasuk kukquenuahik*, one thing thou lackest, Mark 10, 21; Luke 18, 22; *kukquenuihik-uaw*, ye lack (it), Phil. 4, 10 (*nuk-quenuawêhik*, I want, C.; *matta nickquêhick*, I want it not, R. W.); suppos. *quenuahikquû*, if he lack (it); *quenuahik-quahettit*, when they were in want of, when they lacked (it), John 2, 3; vbl. n. *quenuawchikwouk*, *quenuahikwouk*, a lacking, wanting, lack of (cf. *matta teag nukquenuawuauu*, we missed nothing, 1 Sam. 25, 15; *uoteag quenuawu*, nothing was missed, 1 Sam. 25, 21; *quenuawu*, he denies (him); *quenuawantau*, he denies (it); *quenuardug*, they complain, R. W.; *târhitch quenuarâgan?* why complain you? *ibid.*). Freq. *quenuawuauu*, he is in great want, need, or difficulty; *quenuawuauwôg*, 'they were in a strait', 'were distressed', 1 Sam. 13, 6; vbl. n. *quenuawuauwômk*, difficulty, 'distress', Neh. 2, 17.

war, agenuhtân, *agenuhtau*, he makes war, engages in war, fights; *pish kutu-agenuhtau*, thou shalt make war; *agenuhtâhuash*, make thou war, Prov. 20, 18 (*jâhettiki*, fight ye; *jâhettitau*, let us fight, R. W.); n. agent. *agenuhtau-u*, one who makes war, a fighter, a 'man of war', Josh. 17, 1; vbl. n. *agenuhtauk*, *agenuhtâouk*, warring, fighting, war. See fight. *agenuhtkonau*, he wars against, makes war on (him); mut. *agenuhtkonittuog* (they are mutually opposed), they make war on each other; suppos. *ag agenuhtagig*, they who are opposed, adversaries. See opposite. *agenuhtauwauuk* [noise of war, *agenuhtauê-ontauwauuk*], an alarm of war, Jer. 4, 19 (*uauwchâtouwarânuwat*, 'tis an alarm', R. W.).

warm. See hot.

wash, kutchissittau, he washes (it); *kutchissittauash kassetash*, wash thy feet;

wash—continued.

vbl. n. *kutchissittóonk*, washing (of inan. obj.); an. *kutchissamau* (-*nau*), he washes (himself or another person); *nuk-kutchissum*, I wash myself (*nukkittisum*, I wash, C.); *kutchissamurush* (*kittissumurish*, C.), wash thyself; vbl. n. *kutchissumóonk*, washing (of an. obj.).

waste. See barren; empty; fade.

watch, *askuhhum*, he watches or waits for (it); *askuhhumwog*, they watch or wait for (it); v. i. *askuhuchteau*, *askuhucheteau*, he watches, waits; *askuh-uhetaygi*, watch ye; *nutaskuriteau*, I watch, Ps. 102, 7; n. agent. *askuhucheteaen-in*, a watchman; vbl. n. *askuhuchetoonk*, watching, a watch; adj. and adv. *askuhucheteau komuk*, watch tower. Caus. from *askun*, it is not yet. See raw.

water, *nippe*, *nuppe*; pl. *nippeash* (*nip*, R. W.; *nupp*, *nupph*, Stiles; *nauuip-péno?* have you no water? R. W.; Muh. *ubey*, Edw.; Chip. *nebbi*, Edw.; *neebi*, Sch.; *nipi*, Keating; Abn. *nebi*); *matla nippeno*, *raune nippeno*, there is no water; *yeu nippe*, 'here is water', Acts 8, 36; *nuppe wutch nippekontu*, 'water from [among the] water', Gen. 1, 6; dimin. *nippisse*, *nips* (*nip'esse*, R. W.; *nippis*, Mass. Ps.), a small quantity or body of water, a pond or small lake: *nippisse nippe*, 'water of the pool', Is. 22, 11; pl. *nuppesash*, ponds; double dimin. *nippemes*, *nippemes*, a little water (as for drinking). The radical is 'pe or 'pñ, to which is prefixed the *n'* demonstrative, *n'pe*, or, as Edwards gives it (for the Mohegan), *ubey*. This root is identical with or related to *appu*, he sits, stays, remains, and distinguishes water at rest, standing water, or placed water, *n'pe*, suppos. *n'pog* (see *pug*, below), from *sokenou* (water when poured), rain; *kussitchurawu* (water when proceeding onward), a stream; *tohkekou* (when it comes forth continuously), a spring; *tuk* (when it beats about or is disturbed), a wave or rough-watered river, etc. Suppos. *pug* (*n'pug*), water when at rest, standing water, and in some compounds not distinguishable in signification from the absolute (indicative) *n'pe* (the prefixed *n'* is discarded in all com-

water—continued.

pounds): *khtahhonnuppog*, the waters of the sea, Ex. 14, 21; *mishippog*, much water, John 3, 23; *tohkekonnuppog*, 'running water', spring water (i. e. water after it is taken from a spring), Num. 19, 17; *noskeche sepuog-wut*, on the surface of the water of the river, Dan. 12, 6 (= *sepu nippe-it*, v. 7); *nuppissepog*, *nippissipog*, (the water of) a pond or small lake; pl. + *vash*; *sonkipog*, *sonkuppog*, cold water (*saunqui nip?* is the water cool?; *saunkopaugot*, cool water, R. W.) [*sonkui*, it is cold]; *nauuippog*, fresh water, James 3, 12; *séipog*, salt water, James 3, 12 [*sé*, bitter]. See cast into the water; draw water.

waterfall, Narr. *patuck*, *pawtuck*; Abn. *puintek8*, chute d'eau, Rasles.

waves, *tukkag*. See river. Abn. *tegs*, pl. *tegsak*, Rasles.

we, *neenawu*, we (exclusive of the persons addressed, we and not you); *keenawu*, we (inclusive of the persons addressed, we all, we and you) (*neenawu*, *neenawu*, *neenawu*, we, us, C.; Muh. *neanuw*, Edw.; Del. *náuna*, *kilana*, Ilwk.; Chip. *neenawuind*, *keenawuind*, Sch.); *nawashaw neenawu kahken*, between us and thee, Luke 16, 26; *nashaw keenawu*, between us, i. e. between you and ourselves, Judg. 11, 10; *kenawu wame*, all of us, 2 Cor. 3, 18; James 5, 17.

weak, *nachumwi*, *nachumwiyen*, it is weak, feeble, tender (primarily weak, because in its beginning [*nache*] or early growth): *nachumwe wamepog*, the tender leaf (*nachumwe*, named; *nachumwi*, tender; *nachumwe*, weak, C.); an. *nachumwesu*, he is weak, he is tender; suppos. *noh nachumwesit*, he who is weak (*nachumwesit*, weakly, C.); vbl. n. *nachumwesoonk*, tenderness, weakness. See wound.

weapons, *auwahtreungash* (*ompategash*, Mass. Ps.); *natauwahtreungash*, my weapons. From *auwahtreun*, he uses (it).

wear clothes, *kogko*, *ogko*, he is clothed, he wears clothes. See clothe.

wear out, *ompattanānat*, to wear clothes out; *namuwiche ompattan*, I did wear; *nahit-ompattanānat*, to wear out, C.

weary, *sauñunuu*, he is weary, tired. See tire.

weasel, Peq. *a'mucksh*, Stiles. See fisher; narten.

weather, *wunnohquodt*, (when it is) fair weather (*wunnohquodt*, pleasant weather, C.) [*wunne*, good]. *wekineauquiat*, fair weather; *wekimauquocks*, when it is fair weather, R. W.; *wekeneauquodt*, warm weather, C. *pohkohquodt*, (when it is) clear, in a clear day [*pohkok*, the clear sky] (*pauquai*, *pauquauquai*, 'it holds up', the weather clears, R. W.). *tohkokquok*, (when it is) cold (*tahki*, *tatakki*, cold weather; *taikocks*, cold weather, R. W.). *matohquodt*, (when it is) cloudy weather (*mattaquat* or *kuppaquat*, it is overcast, R. W.); *matohquokish*, 'in a day of rain', Ezek. 1, 28 [*matokqs*, a cloud]. *onkyuohquodt*, 'lowering', Matt. 16, 3 (*ounohquodt*, raining, C.; *anaquat*, rain, R. W.). *wuttapohquodt*, wet (weather), C.; cf. *wutlogki*, moisture. *nichokat*, a thaw; *nichakateh*, when it thaws, R. W. See cold; hot; wet.

weave, *monakencheau*, *monakenchteau*, he weaves, lit. he makes cloth [caus. inan. from *wuuk*, cloth] (*monagkenehkouat*, to weave, C.); n. agent. *monkenchteauin*, a weaver.

wedding, *wussentamouk*, vbl. n. from *wussentau*, he marries.

weed, *monuskianemuu*, R. W. See hoe.

weep. See cry; mourn.

weigh, *quttompaghatau*, he weighs (it) (*noh quttompaghatau nashpe quttouheg*, he weighs by the pound, C.); suppos. inan. *quttompaghateg*, when it weighs, a balance, 'weights', Deut. 25, 13 (vbl. n. *quttompaghataumik*, weighing, C.). From *quttatau*, it sinks down (?). Cf. *quttuhau*, he measures.

weighty, *tohkequu*. See heavy.

welcome, *konepeam*, (thou art) welcome, C.

well (adj.), *kongketeau*, he is well; *asq-kongketeau*? is he yet well? (*kongketeuag*, they are well, R. W.; *suu wun-nihketeauonkamm?* is it a healthy time?; *nuttanukko wauwikketeam*, I am pretty well; *toh kuttinukketam?* how do you do? C.).

well (adv.), *wunne*, *wunne*, (it is) well; *wunnesu* [*wunne-issu*], he acts or does

well—continued.

well; *wunnecheau*, he does well to (him), treats (him) well (caus. an., makes it well to him). See conduct one's self; good.

well (n.), *wuttahhamonk*, a well; *othamonk*, his well. See wet.

west. See northwest.

west wind, *papouetin*, R. W.; cf. *papoue*, *papou*, winter. See northwest.

wet, *wutlogki*, (it is wet) 'moisture', Luke 8, 6 (*wuttapohquodt*, wet (weather); an. *natagkes*, I am wet; *wuttagkesinneat*, to be wet, C.; Peq. *wuttiggio eyew k'ezuk weenugh*, wet today, very, Stiles). *ogqushki*, (it is) wet, moist; *ogqushkaj*, let it be wet, Dan. 4, 15.

whale, *pudlop*, *patab*, *patab* (*patab*, C.; *pátop*, R. W.; Peq. *podumbaug*, *podumbaug*, Stiles; Del. *ni'hiak*, Hkw.) [*pautau*, he blows. "There she blows!" as a modern whaler cries].

whalebone, *waskèke*, R. W.

what (interrog.), *chagwas*, *chagwas* (*teagwa*; *toh*, *teagua kuttindatam?* what do you think?; *toh kuttinawam?* what do you say? C.).

whelp, *wuskoshim*, *wuskoshimrus*, a whelp, cub, the young of an animal.

when, *ahquompuk*, El. Gr. 21 [suppos. inan. of *ahquampi*, there is time; *na ut aquompag*, *ne aquompuk*, at that time]. *uttuhannuoh*, *uttuhhuuoh*, C.

whence, *toh noh*, whence, whither (*tonnoh*, where, whither, C.; *tannu korium?* whence come you?; *tonnook kuttim?* whither do you go? R. W.; *tonnoh-whitch*, whence, C.).

where, *uttigau*; *uttigau áne*, wherever (*túckiu*, *tigu*, where; *túckiu sáchim?* where is the sachen? R. W.; *tonnoh*, where, whither, C.).

wherefore, *yowatche*, *yeu waj*, for this cause, because of this.

whet. See sharpen.

whether, *uttoh asuh matta*, whether or no, C.

whetstone, *cauómpsk*, R. W.

which, relat. *ue*, that which; interrog. *uttigau*, pl. *uttigauush*; an. *uttigau*, whom, Luke 6, 13 (*uttah*, *uttigau*, pl. *uttigauush*, which, C.).

while, *nisohke*, *ne sohke*, *tohsahke*, whilst, so long as, all the while that: *nisohke*

while—continued.

jomantog, 'all the days of his life', so long as he may live, 2 K. 25, 30. *ash* ('adv. of continuation', 'still', El. Gr. 21), while, during the continuance of: *ash páme, ashpumené*, while yet, before the completion or termination of (*ashpumméwi*, he is not gone by, R. W.). See walk.

whippoorwill, Peq. *muckko-wheesce*, Stiles.

whirl, *pepemsqushaw*, he or it whirls about (of the wind, Eccl. 1, 6); freq. from *pemsquai*, it is crooked or tortuous.

whirlwind, *pemsquoh*, it twists about, it whirls. See whirl.

white, *wompí*, (there is) white; pl. *wompigénash*, white (things); *wompigénaw*, it is white, El. Gr. 16; v. i. an. *wompesu*, (he is) white; *nowwompes*, I am white (*wómpí*, R. W. and C.; Peq. *wumbiow*, Stiles; Del. *wape*, Hkw.; Alg. *wabi*; Abu. *wapiyo*; L. I. *wampayo*; dimin. *woupishocki*, gray (whitish); *wompé-kishcéé*, pale, C.); suppos. inan. *wompag*, when it is white, (that which is) white; brightness, bright daylight: *we wompag wóóu*, the white of an egg.

whither, *toh noh*; *uttoh*, to what, whereunto, whither, how; *toh nogquru*, Ps. 139, 7. See whence.

who, relat. *noh*, he who; interrog. *horan*. [*ewo-umi*, any he.] See any.

wholly, *papaupupe*; *papaqanur*, utterly, completely; see thoroughly. *wanue* (omnino); see all. *wámusse* (ex toto; *wamüsségwáé*, wholly, C.).

whortleberry, *attidash* (pl.), R. W.; *suútaush*, ibid. (?).

why (interrog.), *toh wuteche*, *toh waj*.

wicked, *matcheton* [*mutche-ohdau*], he is wicked, inherently bad; *matchesu* [*mutche-ussu*], he is wicked, acts badly. See bad.

wide, *nishonogod*, *nishonogok*, (when it is) wide, broad, Matt. 7, 13(?).

widow, *sekonau*, pl. *sekonauang* (*segoús-quaw*, R. W.; *sekáuisiq*, C.). From *sequanau*, he remains behind, is left, or *asuhkau*, he goes after, and *squa*, woman.

widower, *seguáto*, R. W. [*asuhkauau* ?]; *mohkoddáén-in*, C.

width, *we kushkag*, the width or breadth of it. See breadth.

wife, *mittamvus*, *mittamvussis*, a woman, a wife (nullier, uxor); *nammittamvus*, my wife; *kummittamvus*, thy wife; *ammittamvussah*, his wife, the wife of (*nit-tamvus*, R. W.; *kummittamvus* or *kowééno*, your wife; *nammittamvus* or *nallágaau*, my wife, ibid.; *kummittamvus*, your wife, C.); suppos. *mittamvussit*, if she be, or when she is, the wife of; indef. *ummittamvussin*, a wife, any wife, 1 Cor. 7, 10; v. act. *ummittamvussu*, *ummittamvussissu*, he takes to wife, takes as a wife (cf. *noh wusso*, she is a man's wife, Gen. 20, 3; *wussentam*, he marries, R. W.; *wuskittamvus*, a young woman [*wuske*, young]). *negut akawau*, he has one wife, 1 Tim. 3, 2 (see Rasles, s. v. homme). *wééno*, a wife; *nowééno*, my wife, R. W. Narr. *uchyewegh*, my wife; *wenýgh*, woman, Stiles. Abn. *phá-néu**, femme, Rasles.

[*COMPILER'S NOTE.—"Can this be a corruption of the French?"]

wild, *chuchepissu*, (he is) fierce, R. W., wild, C. See fierce. *sassakussue* . . . *puppínashimroq*, wild beasts, Mass. Ps., Ps. 50, 11; *toúhkonukque* *puppínashim*, wild beast, i. e. beast of the wilderness, El.

wildcat, *pussóugh*, R. W.: *pessow*, Judd, Gen. Reg. xi, 219.

wilderness, *toúhkonuk* (deserted or solitary place). See forest.

will (auxil.), *pish*, (*pitch*, R. W.) 'a word signifying futurity', El. Gr. 20, which is prefixed to verbs in the indicative to form the simple future tense. Strictly regarded, it is a unipersonal or defective verb, signifying 'there will be'. Cf. *pá*, 'let me be'; *paj*, *pajeh*, until; *peyaush* (imperat.), come thou; as, *pá nawauantam*, let me be wise, El. Gr. 25; *pish nawauantam*, I will be wise; *pajeh nawauantam*, until I am (will be) wise.

will (v.), *umúatam*, *umúatam*, he wills, purposes, intends, etc. See think.

willingly, *wauantamwe*.

willow tree, *amwewassukuppe*, *amwewassikkup* (*amwewassukuppe*, Mass. Ps.).

win (v.), *umwuhhóuótá*, 'to obtain', 1 Cor. 9, 25 (?). Cf. *attumumum*, he receives (it). See earn.

wind, *wahan* (*wápan*, C.); *wuápi*, pl. *wápanawash*, R. W.; Peq. *wattum*, Stiles; Old Alg. *loutin*, Lahontan; Chip. *no-*

wind—continued.

time, McK.). Cf. *waðben*, *waipn*, it rises up; *wappinnok*, air, C. *nishûûpau* [*nishu-wâpau*], a great wind, R. W. *nishuovepin*, a great calm; *auwâpin*, the wind ceased, Mark 4, 39 [*aw-waban* or *wadban* (the neg. form)], there was no wind]. *wunnâgehan* or *wunnâgin waipî*, (there is) a fair wind; *wunnâgitch wut-tin*, when the wind is fair, R. W. *mat-tâgehan*, a cross wind; *mat-tâgehatch*, when the wind is cross, *ibid.* See driven by the wind; east; north; northeast wind; northwest; southeast wind; south wind; west wind.

wind about, *wawenshin*, it winds about, a winding about, Ezek. 41, 7. See around.

window, *kenogkoneg*, *kenogkeneg* (*kenag-kâneg*, a glass window; *kwanatequanick*, C.).

wing, *wunnappoh*, (his) wing, the wing or wings of: *pasuk wunnappoh*, one wing of (*wunnâppoh*, pl. + *ahnuash*, C.; *wunnâp*, pl. + *push*, R. W.); also *wunnappohchunoh*, *wunnappohchunoh*, the wing or wings of: *pasuk wunnappohchunoh*, one wing of; *wunnappohchunoh*, their wings, the wings of (them); *nappoh-winnau* (he has wings), 'having wings', Is. 6, 2; *yauinnepûhchunau*, having four wings, Ezek. 1, 6. From *neepoh*, *neepau*, he rises up; caus. inan., it makes rise up; *wunnappohchunoh*, for *wunnappohchunoh*, they cause them to rise ('their wings').

winter, *pâpon* (*papôw*, R. W.; Abn. *pebân*; Old. Alg. *pipou*, Lahontan; Ottawa, *pîpôn*; Chip. *peebân*, *pipou*; Muh. *hypoû*, Edw.). See seasons.

wipe, *chishkam*, *jishkam*, he wipes (it); inan. pl. *watchishkanunash*, she wiped them, Luke 7, 28 (*wit-jeshkam*, I wipe, C.). From *chekham*, he sweeps. See towel.

wise, *wauntam*, he is wise (*wauntam*, a wise man or counselor; suppos. pl. *wauntatikick*, wise men, R. W.); *na-wauntam*, I am wise; *wauntash*, be thou wise; *wauntaj*, let him be wise; suppos. *wauntog*, if he be wise; *noh wauntog*, he who is wise; vbl. n. *wauntamôunk*, wisdom, being wise. From *waheuh*, *wahcau*, he knows, and *wauntam*, he has in mind, is minded(?). *taûpowau*, a wise

wise—continued.

speaker; pl. *taûpowauog*, their wise men, R. W. See priest.

wish, *wontwéantam*, he wishes; *un-nontwéantam*, I wish, C. *kortantam*, he wishes for, he desires (it). See desire; would that.

witch, *kôosukquon*, Deut. 18, 10. *pauwau*, a wizard or witch, a sorcerer; fem. *pau-wâsq*, witch, 'sorceress', Is. 57, 3; see priest. *manontam*, a diviner, a wizard; *monetuonk*, 'divination', Deut. 18, 10; *manontamôouk*, 'enchantment' (*man-nôtu*, a conjurer, R. W.).

with, *washpe*, with, by, by means of (an inan. object) (*wâshpe*, by, C.). *weeche*, with, in company with (a person or an. object): *kaweeche wamseunsh*, I go down with thee, Gen. 46, 4.

with, *ahpâteau*, *ahpâteau*, it withers; (dries up?); pl. *ahpâteash*, *appâteash*, they wither; an. *appâteuog*, they wither; cf. *appôsu*, he cooks, he is baked, roasted (*apissumma*, warm this for me, R. W.).

withhold, *kogkôunum*, he withholds (it); an. *kogkôunumau*, he withholds (it) from (him). See hold.

within, *anôme* (*unwananôyeu*, C.); *en anome*, *en anomeut*, in the inside of, in the inner part of; *wuttinnomhog*, the entrails or inwards.

without, *woskîche*. See outside; surface, *poquatche*, without, outside of (in the open air); suppos. *poquatchit*, (when) outside, without, in open air (*puékquatchick*, R. W.). *wanne*, without (not having, destitute of). See no.

witness, *wawauu*, he bears witness, he testifies; *wawauwaj*, let it be a witness or a testimony; suppos. neg. *wawacheg*, they who bear witness; vbl. n. *wawauonk*, witnessing, testimony; n. agent. *wawauin-in*, a witness (*wawauin*, C.); inan. obj. *wauontam*, *wâwâontam*, he bears witness to (it), he testifies to (it).

wolf, *mukquashim*, *wunnuyquashum* (*wuckquashim*, R. W.; *mukquishum*, C.; *nattashquassuog*, wolves, *ibid.*; *nattoh-quas*, Mass. Ps., John 10, 12; *nâtâquas*, a wolf; *moutâquas*, a black wolf; *nâtâ-quashauck*, a wolf-skin coat, R. W.; Peq. *mucks*, wolf, Stiles) [*mogke-caas*, great animal]. Cf. Muh. *muquo*, bear.

woman, *squáas*, *squas*, *squáus*, one of womankind, a female (femina) [*squacáás*, female animal] (*eshqua*, C.; *squáurs*, pl. *squawsuck*, R. W.; *páásuck squáw*, one woman, *ibid.*; dimin. *squasese*, a little girl, *ibid.*; Narr. *squauhsees*, a girl, Stiles; Del. *ochqueu*, a woman, Hkw.; *okhquh. khquru*, Zeisl.; *ochquetschitsch*, a girl, Hkw.). See female. The radical *squa* is not used by Eliot except in compound words, but in the verb form (*squáigewas*, she is female) is found in Gen. 6, 19. Eliot has in Gen. 2, 23, *pish hemou Ishah*, 'she shall be called woman', but this is probably transferred from the Hebrew. *nunksqut*, *nunksq* (*nunkishq*, C.), a young woman. See girl. *mittawcus*, mulier, uxor. See wife.

womb, *óótómuk*, *tóótómuk*, *ótómuk* (with two nasals, 'as one would pronounce o with the mouth close shut'. Exp. Mayhew) (*wúttóótómúkkut*, C.).

wompam. See wampum.

wonder, *monchaniatam* (*monchantam*, C.), he wonders at (it), or v. i. he wonders, he is astonished; vbl. n. *monchanutamóonk*, wonder, astonishment, and sometimes for the caus. *monchanutamwahhuwóonk*, (causing wonder), a wonder, a marvel, 'a miracle'; adv. *monchanutamure*, wonderfully: *kummonchanutamure ussem*, 'thou hast done wonderful things', Is. 25, 1.

wood, *wúttuhqun*, *wúttuhq*, *wúttuk* (*wúttuhq*, of the tree), a branch or bough, wood for fuel (*wúttuckqun*, a piece of wood; *wúttuckqunash*, lay wood on (the fire), R. W.; *wúttuhqúunash* or *mishash* (?), wood, C.). See forest.

woodchuck, *ockqutchauu*, R. W. (?). See hog.

wooden, *mehtugque*. See tree.

wool, *weshagan* (?). See hair. *noohke-shakáunash*, soft wool, C.

word, *kúttawonk*, pl. *-ongash*. See speak.

work, *anakausu*, he works, he labors (*nuttamáakous*, I labor; elsewhere *nuttamáakous*, I work, C.); imperat. *anakuáish*, labor thou, work; suppos. *noh anakuáisi*, he who works; n. agent. *anakuáisen-in*, a worker (*nigkánsu*, pl. *anakuáisichick*, R. W.); vbl. n. *anakuásuonk*, work, labor; v. t. *anakuásim*, he

work—continued.

works or labors upon (it), he does or accomplishes work upon (it).

world, *muttaohke*, *muttaok* [*muttae-ohke*, 'exceeding much' land], the world.

worm, *ohkq*, *ohk*, pl. *-quaog* (*ookke*, C.); from *ohkeieu*, of the earth (?); but cf. *askak*. *askakse* (dimin. of *askak*, snake), a worm, Is. 41, 14.

worship, *nawachtam*, he bows down to (it), he worships (it); neg. imperat. *nawachtauhkon*, thou shalt not bow down to (it), Ex. 20, 5; Deut. 5, 9; v. i. *nawaweu* (he bows down), he worships. *wowussum*, *wowossun*, he worships, prays to; an. *wowussuman minitto*, he worships a god (*wowussum God*, worship God, C.); suppos. pl. part. *neg wáussunoncheg*, *neg wóussunoncheg*, they who worship.

would that! (*utinam*), *nepheuwot*, *wói*, 'adverbs of wishing', El. Gr. 21, 'O that it were!' "The adverb *toh* or *nepheuwot* properly signifieth *utinam*, I wish it were?" and is annexed to the the verb in forming the optative mood, El. Gr. 34.

wound, *woskehittuonk*, a hurt, a wound (being hurt), vbl. n. pass. from *woskehhu-ai*, he hurts; *nachumwetanowronk*, *nachumwehtahwéhattuonk*, a wound (being disabled or made weak), vbl. n. pass. from *nachumwehtahwéhu*, the caus. inan. of *nachumwéi*, he is weak.

wrestle, *quogquáttimohkonáú*, he wrestles with (him).

wrists, *missippuskumícheq*, C.; cf. *missipsk*, the ankle.

write, *wussukhom*, *wussukhum*, he writes; elsewhere, in caus. form, *wussukkuhum*, he writes (it); *násukhum*, *násukkuhum*, I write, I write (it); *ahque wussuk-wush*, do not write (*wussúckquash*, write a letter'; *wussúckwáckke*, *wussúck-wonck*, a letter, 'from *wussúckwáum-in*, to paint, for having no letters, their painting comes the nearest', R. W.; *wassóhkhámúnat wassókyóohonk*, to write a book; *wásoohqúohhom*, I write, C.); v. i. act. *wussúckwáshu*, he writes, he is writing (*wussúckhósu*, (he is) painted, R. W.); vbl. n. *wussúck-wonck*, *wussúchquohwonk*, writing, a letter,

write—continued.

a book, etc.; *wassukwâsâunk*, (the act of) writing.

wrong, *panneu*, *panneau*, he is out of the way, perverse, he goes wrong; suppos. *noh panneuit*, he who goes wrong; *panneau*, he erreth, Prov. 10, 17; v. i.

wrong—continued.

act. *panneusa*, he does wrong; suppos. *noh panneuit*, *noh panneuit*, he who does wrong; vbl. n. *pannegetunk*, wrong, error; *panneuseunk*, wrongdoing, transgression. See astray; perverse. *matche*, *matchit*, bad. See bad.

Y

yawn, *tânnelhuu*, he yawns or gapes at: *nuttânnelhuunkwog*, they gape at me, Job 16, 10 (infinit. *tânnelhuu*, C.; *nuttânnelhuu*, I gape, *ibid.*; *nuttânnelhuu*, we gape, *ibid.*). Cf. *tân*, *m'tân*, mouth.

yea. See yes.

year, *kôltumwâ*; suppos. *kôltumwâk*, *kôltumuk*; pl. *kôltumwâsh* (*kôltumwâ*, pl. +ash, C.); adv. and adj. *kôltumwâw*, yearly, of the year; *kogkôltumwâw*, yearly, year after year, every year; *yeu kôltumwâk*, this year (*kakod*, this year; *neyânât*, last year, C.); *kôltumwâshkum* [*kôltumwâ*, with 'k progressive] he continues or goes on for . . . years, he is . . . years old; *wabwese kôltumwâshkum*, she was twelve years of age, Mark 5, 42 (*toh kutteâshe kôltumwâshkum?* how many years old are you? C.; *wâpûtte kâutâmno*, one year; *wese kâutâmno*, two years; *tahshe kâutâmno?* how many years? R. W.).

yell, *ônâw*, he yells; he howls; *uâush kuh ôush*, 'cry and howl', Ezek. 21, 12; *ônwog*, they yell, Jer. 51, 38 (of wild animals). Cf. *ânun*, a dog.

yellow, *wesoor* (*wesâwî*, R. W.). Cf. *wessee*, gall; *wesogkun*, bitter.

yes, *yea*, *ô* or *ôô*, nasal; "but there being another Indian word of the same signification, viz. *nur* . . . the former is scarce ever used in writing", Exp. Mayhew. *nur*, yea, yes, verily, El. Gr. 21 (Narr. *nuk*, Stiles; *nur*, which "should rather be *nukkie*, in two syllables", Exp. Mayhew); *naryeuwutch*, let it be yea, James 5, 12.

yesterday, *wânnônkon*, *wânnônkan* (it was evening). See evening; day.

yet, *onch*, yet, notwithstanding; *ohukikoh*, but yet. *qut*, but, yet, but yet (*qut-onch*, but, because, yet so, but also, etc., C.). *asquâm*, *asq*, *ashq*, not yet (*asquâm*,

yet—continued.

not yet, R. W.); *asquâtatche* [*asq-utatche*], whilst, C.); cf. *askun*, it is raw; *aske*, raw (not complete, unfinished, immature); *asq*, *ashquash*, grass; *wuske*, young, new.

yield, vbl. n. *wâsweunk*, yielding, submission; *wâswehtau*, he serves, submits, yields to (*wâs-wâsweem*, I yield; infin. *wâswehtau*; *wâswehtau neu*, yield yourself to me, C.). See obey.

yield (bear fruit). See produce.

yonder, *yô*, *yâ*, yonder, that way: *yeu wogque in kah yâ in*, hither and thither, to this side and that; *yâ nuttânnu*, we will go yonder, Gen. 22, 5. Cf. *yeu*, this; *nô*, afar off.

you, *kenânuu* (*kenau*, C.).

young, *wuske*, *weske*, (it is) new, young; *wuske penump*, a young virgin; n. agent. *wusken-in* (*wâskeniin*, C.; *wâskéne*, R. W.), a young man; *wuskenit*, *wuskenâw*, he is young; an. adj. (v. i. act.) *wuskenesa*, he is a young man, he is young; vbl. n. *wuskenuwâunk*, youth, the season of youth. See new; small. *wuskittamwus* [*wuske-m'tamwus*], a young woman. See woman. *wuskoshim*, *wuskishim*, a young animal (other than man); *wushkoshimwus*, a whelp; pl. +*sog*, Prov. 17, 2; Nah. 2, 12. See new. Cf. Abn. *sâki*, de nouveau; *skû*, creed.

younger brother or sister, *wesatamwus-sôh*, his younger brother or sister (Mnh. *ngheesum*, (my) younger brother or sister, Edw.).

younger son or daughter, *nuttânsôn*, the youngest (son or daughter). See brother.

yours, *ne kuttaiheu*, that which is yours, which belongs to you; pl. *nish kuttai-hôash* (*kenayen*, *yeu kenau*, thy, thine, your, yours, C.). See belong to.

ADDITIONS AND CORRECTIONS

Page 4. **agque.** See *agpi.*

8. **anántam.** See *anantamúnt.*

16. **asqueteahwhau, asquuttahwhau.** See *squttahwhau.*

19. **aunchemøkaü.** See *ananchemøkanúnt.*

aune. See *unne.*

auonát. See *únt.*

25. **dtannegen.** See *adlannegen; bannegen.*

26. ***eshtoh.** See **stoh.*

29. **howan.** See *unnen.*

35. **ketassøt.** See *tahsanham.*

45. **kuttauweu.** See *quttanūn.*

77. ***nanúmmatin.** See **sunmádin.*

107. **oncquomonat.** See *ankquamúnt.*

112. **økös.** See *wáhkós.*

227. **board.** This word is preceded by an asterisk in the manuscript

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